

Sakya Chronicles

Fall 2007—Winter 2009

Sakya Monastery of Tibetan Bud-

108 NW 83rd Street | Seattle, WA 98117 | tel: 206.789.2573 | website: www.sakya.org | email: monastery@sakya.org

*May the radiant flower of Tibetan
Tradition be preserved for the
benefit of all beings.*

CONTENTS

<i>Message from the Executive Director</i>	2
<i>Seeds of Compassion and H.H. Dalai Lama's Visit</i>	2
<i>H.H. J.D. Sakya Bestows Lamdre Teaching</i>	3
<i>H.H. J.D. Sakya Teaching, June 3, 2008</i>	4
<i>H.E. Gyana Vajra Invited to Give Teaching and Long Life</i>	5
<i>California Travels of H.E. Dagmo Kusbo</i>	6
<i>H.E. Dagmo Kusbo Represents Buddhism on Seeds of Compassion Panel</i>	7
<i>Sakya Digital Archive Project</i>	7
<i>Sakya Heritage Foundation</i>	8
<i>Celebration of the Formal Completion of Sakya</i>	9
<i>Sachen Kunga Nyingpo</i>	10-11
<i>An Excerpt from "Entryway to the Dharma"</i>	12-13
<i>Volunteer Profile: Interpreting and Translating Tibetan</i>	14-15
<i>Sakya Monlam 2008</i>	16

Dagchen Rinpoche's Biography Completed

By William J. Higareda

After five years of anticipation, His Holiness Jigdal Dagchen Sakya's biography is completed! The biography covers Dagchen Rinpoche's entire life from birth until the present, with more emphasis on his life and training in Tibet than on his life here in America.

Special thanks to the Venerable Tulku Yeshe Gyatso who put in all the time and effort to thoroughly research, edit, and write this precious gSung sNams (lama's life story). Tulku Yeshe feels that it was his "very good fortune" to have the opportunity in this life to write H.H. Dagchen Rinpoche's biography. The four volume biography is written in Tibetan and will be made available in January 2009. Grants are being pursued for the translation into English.

The biography was constructed from a series of interviews with Dagchen Rinpoche, Sakya family members, and students, and from a two volume autobiography, [A Rainbow Creation](#), previously compiled by Dagchen Rinpoche in 1987.

The biography begins with a condensed version of the first thousand years of the Sakya lineage and then moves on to document Dagchen Rinpoche's experiences with his lamas: his father, H.H. Trichen Ngawang Thutop Wangchuk, H.E. Dzongsar Khyentse Jamyang Chokyi Lodro Rinpoche, and H.E. Dilgo Khyentse Rinpoche. There is extensive documentation of his bestowal of the Lamdre teachings which he has given five times in his life and his life in exile in India and America. Also included is Dagchen Rinpoche's vision of re-building the Sakya Thubten Trulpe Lha Kang Chenmo, a Sutrayana monastery, in India. These are just a few of the highlights that we can look forward to!



H.H. Jigdal Dagchen Sakya Rinpoche, age five. (Sakya, Tibet)

Sakya Monastery of Tibetan Buddhism



108 NW 83rd Street

Seattle, Washington 98117

www.sakya.org

monastery@sakya.org

206.789.2573

Office Hours: M—F, 8 am to
noon

Message From the Executive Director

Sakya Monastery of Tibetan Buddhism has decided to resurrect the **Sakya Monastery Chronicles** to replace **Sakya News**. It has been 20 years since the last publication of the Chronicles. These chronicles will be a historical account about Dharma activities at Sakya Monastery and serve as a great resource for anyone interested in learning about the continuation of the Buddha Dharma in the west and around the world.

In the last year and a half, the Buddha Dharma has continued to flourish under the direction of H.H. Jigdal Dagchen Sakya. Articles documenting several historical events are included, such as the completion of H.H.J.D. Sakya's biography, the precious Lamdre teachings being bestowed to the next generation of Sakya Phuntsok Phodrang lamas, the first teaching tour of Seattle by H.E. Gyana Vajra Rinpoche, the Seeds of Compassion visit by His Holiness the Dalai Lama, and H.E. Dagmo Kusho's teachings in California. Additional articles explain the meaningful Dharma activities carried out by Sakya Monastery.

May you enjoy reading our "new" Sakya Monastery Chronicles and may the blessings of the Triple Gem long endure for the benefit of all sentient beings.

Adrienne Chan

Executive Director

Seeds of Compassion and His Holiness the Dalai Lama's Visit to Seattle

By Monica Wilson

April of 2008 was a very special time for the people of Seattle as the city welcomed His Holiness the Dalai Lama for five days, from April 11-15.

This visit was made possible by an organization called Seeds of Compassion, an organization with a unique vision to bring the teachings of His Holiness to as many people as possible, and to make them available for free! As a result, about 150,000 people were able to listen to the wisdom of His Holiness and to delight in his humor and experience for themselves his warmth and compassion.

The five days each had a particular focus, but the overarching theme for the visit was compassion and children. There were many children involved in every event, especially on Monday, April 14th, Children's Day at Key Arena, where His Holiness spoke directly to children about his own childhood and about practicing compassion.

The children of Sakya Monastery's Dharma School were one of the groups fortunate enough to get tickets for this amazing event. The children's enthusiasm drew the attention of every media source in the building! This media attention was aided in part by the fact that a Tibetan Buddhist Monk in traditional maroon robes (Tulku Yeshe Gyatso) was seated amidst a sea of children dressed in yellow t-shirts. The children were delighted to answer questions and appear on camera, allowing people in the area to learn more about Sakya Monastery.

Her Eminence Dagmo Jamyang Sakya was part of the committee that organized Interspiritual Day, on Tuesday, April 15th. Her presence was honored and treasured by all of the members of the committee, and Dagmola was excited and pleased to be a part of the kinds of discussions that took place among this very diverse group of people. The goals of Seeds of Compassion are far-reaching

and extend beyond the five days of the visit of His Holiness. As such, many of the people involved with the Seeds of Compassion initiative, including members of Sakya Monastery, continue to meet and find ways to expand and build upon the vision of His Holiness the Dalai Lama.

I want to especially thank His Holiness Jigdal Dagchen Sakya and Her Eminence Dagmo Jamyang Sakya for their encouragement and support of my efforts with Seeds of Compassion on behalf of the Monastery and its members. As always, they are greatly appreciated.

H.H. Dagchen Rinpoche Bestows Precious Lamdre Teaching to the Next Generation of Sakya Lamas

By Laura Ellis



H.H. Jigdal Dagchen Sakya with two of his grandsons, Dhungsey Avikritar Rinpoche (left) and Dhungsey Asanga Rinpoche (right), Tharlam Monastery, Kathmandu, Nepal, October 2007.

The ground was moving, the statues swaying, everyone looking around in delighted bewilderment. It was the last day of the five week long Lamdre teachings and inside Tharlam Monastery in Boudhnath, Kathmandu, His Holiness Jigdal Dagchen Sakya was leading a Mahakala Tshok offering puja.

When the lamas and monks began the Mahakala invocation, there was a low rumble and the earth began to shake. It was 3:30 pm on October 29th, 2007 and the earthquake measured 5.0 on the Richter scale. For the faithful, the earthquake was a clear sign that the Protector was pleased that the Lamdre had been transmitted to the next generation, ensuring the continuation of the 1300-year-old lineage.

H.H. Dagchen Rinpoche's three grandsons, Dhungsey Avikritar Rinpoche (age 14), Dhungsey Abhaya Rinpoche (age 11) and Dhungsey Asanga Rinpoche (age 9), will be the future lineage holders of this Sakya Khon lineage transmis-

sion. As lamas in training, these young lineage holders will bestow great benefits to beings when they bestow the Lamdre in the future.

This Lamdre teaching was specially requested by Dhungsey Ani Rinpoche, the second son of Dagchen Rinpoche, on behalf of his son, Dhungsey Asanga Rinpoche and two daughters, Jetsun Aloki and Jetsun Mamaki.



Boudhanath Stupa, Kathmandu, Nepal.

Dagchen Rinpoche himself received the unbroken Khon lineage transmission the, Sakya Vajrakilaya, Hevajra, the complete Lamdre Tsogshe and other Sakya teachings from his

father, H.H. Trichen Ngawang Thutop Wangchuk, the last great Sakya throne holder in Tibet. Following the passing of his father, Dagchen Rinpoche completed the requisite Lamdre retreats before bestowing the Lamdre for the first time in Sakya, Tibet in 1951.

In total Dagchen Rinpoche has bestowed the Lamdre teaching five times: at Sakya Monastery, Sakya, Tibet, in 1951; in East Tibet at Minyak Pal Lhagang Monastery in 1955; at Tharlam Monastery, Boudhanath, Nepal in 1990; at Ghoom Monastery in Darjeeling, India in 1999, and this most recent teaching at Tharlam Monastery in Boudhnath Nepal in 2007.

Nepal was chosen by Dagchen Rinpoche, for the second time, as the site to bestow the Lamdre due to its auspicious excellence as a holy land. There are many sacred Buddhist pilgrimage sites in Nepal, specifically Lumbini, the birth place of Lord Buddha Shakyamuni. Ten Sakya family members attended the teachings. Over 2000 lamas, tulkus, shepdrungs, including Tarig Rinpoche and Yangsi Tulku, khenpos, monks, nuns and lay people were present at the teaching in Nepal. Many monks, who had been waiting a lifetime to receive this extraordinary teaching, came from Tibet and risked their lives crossing the Himalayas just to see Dagchen Rinpoche and receive the teaching. Students from all over the world made their way to Boudhanath from South Africa, Europe, America, New Zealand, Taiwan, Hong Kong,

Mainland China, India and Nepal. Nine students from the Seattle area traveled to Nepal to receive the Lamdre teaching, two for the second time.

After the preliminary teachings on the Three Visions lasted from October 2nd to October 6th. On October 7th Rinpoche bestowed the Bodhisattva vow. The monks were up all night preparing. The entire monastery was adorned with marigold garlands and bodhi flowers. In addition

(Continued on page 15)

Lamdre (Tibetan, lam-'bras) is the central Sakya teaching meaning, literally, Path and Its Fruit. In other words, what we experience on the path actually amounts to the goal, as enlightenment itself. Based on the Hevajra tantra as a complete path to enlightenment, Lamdre is the transmission of both exoteric (sutrayana) and esoteric (tantrayana) teachings by an officially recognized lineage holder. Within each generation there are only a handful of lineage holders.

Lamdre was revealed to the Indian Buddhist master Virupa in the 7th century by the yogini Nairātmyā and was handed down from teacher to disciple (and later from father to son) in a lineage that reached Tibet in the 10th century and is a specialty of the Sakya Order.



H.H. Jigdal Dagchen Sakya Teaching

Translated by Dr. Jeff Schoening

Transcribed by Jessica Baird

June 3, 2008, Chenrezi Meditation at Sakya Monastery

We are gathered here this morning to do wholesome activities, in particular, the practice of Dharma. It is important to understand Dharma and samsara (cyclic existence). In order to understand samsara, it is important to understand happiness and suffering. In the Buddhist tradition if one seeks to understand and gain insight into these, they take refuge in the Three Jewels: the Buddha, Dharma, and Sangha. Before taking refuge, it is important to have a pure motivation and in order to develop it, there are three thoughts very beneficial to think about and to contemplate. The first is that birth and death are endless, second is that desires are endless, and third is that activities are endless.

There are inconceivable things. The activities of Buddhas and Bodhisattvas are inconceivable. They perform their activities for the benefit of all sentient beings in unimaginable and inconceivable ways, and you can see the results of these corresponding to the activities of sentient beings as being limitless and endless. While Buddhas and Bodhisattvas perform activities for the benefit of all beings, ordinary beings are constantly performing activities with all sorts of motivations resulting in happiness and suffering largely based on attachments, which further the turning of cyclic existence.

There are also the inconceivable powers of mantra and medicine. These are important to Medicine Buddha as needing practice and mantras. As human beings we have bodies and minds, both of which can be inflicted with illness and therefore it is especially important that medicine has the inconceivable power to cure. We are in need of this medicine.

There is the power of mantras going with the medicine, and it is very beneficial to think about the medicine and the troubles humans have in their bodies and minds. It is beneficial to meditate on the limitless quality of loving-kindness as well.

Samsara is famous for having no end and it is impor-

tant to put this into context with there being no end to birth and death as it goes on and on forever. It is important to think about how this experience within cyclic existence may go on forever.

So, here at the monastery we come to practice the Dharma and seek to understand the nature of happiness and suffering and seek to cultivate the qualities of loving-kindness and compassion. We come here also with two main ideas. One is that we want to get rid of samsara, get out of it, and leave it behind. So, we come here to practice Dharma and leave samsara behind.

We come here to understand happiness and suffering and want to practice the Dharma and cultivate the qualities of loving-kindness and compassion. We also come here because we want to leave samsara behind, but this quite difficult because in order to get out of samsara you have to be a Buddha, a fully enlightened being.

Day to day we are doing activities and we think of them as samsaric and we want to get rid of them and leave behind samsara. When we come here and practice the Dharma we think of these activities as a way to leave samsara behind. We have activities at the monastery like the annual meeting, which some might view as just another samsaric activity, but in fact, these are part of the wholesome activities at the monastery. We hear about the plans the monastery has, we gather to support and be supportive of the monastery. The annual meeting is not part of the activities of samsara. It is part of the wholesome activities. Are there any questions?

We want to get rid of samsara and renounce it, but in order to do this one must cultivate the thought of enlightenment and aspirations for it, not only for oneself, but for all sentient beings. This thought of enlightenment, this mind directed toward it, sets aside samsara and without it you cannot set it aside.

H.E. Gyana Vajra Rinpoche Invited to Give Teaching and Long Life Initiation

By Laura Ellis

In July 2008, His Eminence Gyana Vajra Sakya was invited to give teachings at Sakya Monastery as part of his 2008 U.S. teaching tour. Monastery members were very fortunate to receive blessings from His Eminence, a Khon lineage holder of the Sakya Sect of Tibetan Buddhism and the son of His Holiness Sakya Trizin of the Drolma Phodrang. Family members of the Sakya Phuntsok Phodrang here in Seattle very much enjoyed the reunion. The last time His Eminence was in Seattle was in 2000.

As a lineage holder Gyana Vajra Rin-



poche, age 29, has received decades of rigorous training from his father, and many other lamas such as H.E. Chogye Trichen Rinpoche, H.E. Luding Khen Rinpoche, The Very Venerable Khenpo Appey Rinpoche and the late Khenpo Migmar Rinpoche. He completed his monastic training at Sakya Monastery in Dehra Dun, India and his philosophical training at Sakya College. His Eminence presently resides at Sakya Center in Dehra Dun and is overseeing the establishment of Sakya Academy, an educational center for young novice monks.

While in Seattle His Eminence gave teachings on the Four Thoughts that Turn the Mind to Dharma. The talk

was held in the temple of Sakya Monastery on Friday, July 25th. Students lined the steps of the Monastery awaiting his arrival. True to Tibetan tradition, the Gayling music heralded his arrival. He proceeded up the steps to the Lhak Kang (temple) with his entourage. His Eminence was accompanied by Lama Kalsang, translator, Monk Tsundue and Mr. Dakpa Yulsul. Though His Eminence speaks impeccable English he prefers to use a translator for Dharma teachings. He joked, "Mainly because I'm jet lagged and don't want to make mistakes". His Eminence and entourage had just flown in from Switzerland and India respectively.

His Eminence then proceeded to explain each of the Four Thoughts that Turn the Mind to Dharma.

On Saturday, July 26th, His Eminence bestowed a long life initiation. The initiation, Amitayus Hayagriva, is a blessing to increase one's life span, merit and wisdom. His Eminence explained that in Vajrayana Buddhism there are many types of deities; some increase wisdom and wealth, some pacify defilements, some protect from obstacles, but ultimately they are all different manifestations of Buddha, and the main goal is to help beings attain enlightenment. Longevity and good health enable us to practice the dharma for the sake of all sentient beings. This should be our motivation for receiving the initiation.

Though not officially scheduled, His Eminence graced the Sunday Chenrezi meditation with his presence. At

the end of the practice, His Eminence was invited to give us a few words of advice. He explained that Chenrezi is one of Lord Buddha Shakyamuni's teachings and that as such one has to examine oneself. One has to understand that the whole six realms of samsara are characterized by suffering. The main cause of wandering in samsara are the three kinds of defilement (desire, anger and ignorance). The cause of defilement is clinging to oneself.

His Eminence concluded that he was very happy to see everyone at the Monastery doing the practice of Avalokiteshevara (Chenrezi). He then requested members recite long life prayers for H.H. Jigdal Dagchen Sakya.

The Four Thoughts that Turn the Mind to Dharma:

1. **The difficulty in obtaining the precious human rebirth.**
2. **Contemplation of the impermanence of all phenomena.**
3. **The disadvantage, or suffering of samsara, and**
4. **The law of cause and effect (karma).**

California Travels of H.E. Dagmo Kusho

By Nora Galvin

Green Tara Retreat

Santa Barbara, September, 2007

Mother Tara Center Teachings
San Gabriel, Sept. 10-15, 2007



H.E. Dagmo Kusho Jamyang Sakya has been gradually spreading the dharma to California through her growing core of students there. In 2000, she established Tara Ling in Los Angeles. The center was named by H.H. Dalai Lama. In 2007, Tara Ling was relocated to San Gabriel. Lama Jamyang (formerly Steve Gomborg) was appointed as its teacher. He was ordained in India when the Sakyas went there on pilgrimage.

Elliott and Vidya Gauci, students of H.E. Dagmo Kusho, arranged for a retreat at St. Mary's Retreat House near the Santa Barbara Mission. Lama Migmar Tsering accompanied Dagmola from Seattle and Lama Jamyang traveled from Pasadena to set up the retreat.

Of the Santa Barbara retreat, Dag-

mola commented, "Santa Barbara is beautiful and quiet, the perfect retreat place. Whenever I do a retreat, I don't waste time and I don't let the students waste time: I just want them to focus. We chanted the 21 prayers many times, and then we did the mantra, meditation, visualization, and we'd break for a little bit, do dedication and then we'd start again."

Dagmola recounted a funny incident that occurred during the Saturday night practice: While they were chanting, retreatants were interrupted by a noisy helicopter. Even the nuns were astonished, because this had never happened before. Laughing, Dagmola said, "We found out it was Oprah giving a big campaign party for Barack Obama!"

Sunday was, according to Vidya, "...a most blessed, especially beautiful and memorable day" when the students received the Green Tara empowerment and refuge. "We were all very sad to see Dagmola go and the retreat come to a close... We have all been so inspired by this retreat in our daily practices."

After Santa Barbara, Dagmola traveled two hours south to her Mother Tara Sakya Center, Tara Ling, in San Gabriel, where she gave teachings on Medicine Buddha and the Chenrezi practice. Many Santa Barbara students drove down to attend these evening classes. "I was happy because they are really eager," said Dagmola.

"I used to say that after my sons finish their college, I would just retire and relax, do nothing, enjoy myself. Maybe go to some warm place or do retreat. Now I realize I am helping in a certain way with guidance from my lamas. Because of my experience, I thought, well, maybe I have to do this."

When asked if she found traveling hard, like the three trips to India she took last year, she said, "It was so hard for my body. But I just had to do India two times and then Bhutan. I have students in Bhutan now." She thinks her practice has made her physically strong. "Even at my old age, yes. If you do it the proper way, the practice, meditation, it restores your energy."

Regarding the importance of Green Tara:

Dagmola was introduced to the practice by her grandmother when she was four years old. "Every Tibetan — all four sects of Tibetan Buddhism — everyone practices Green Tara, because Tara is always with you like your own mother, and also gives such a swift answer if there is something urgent or tragic. Mainly she is strongly connected with earth, nutrition, children, family. Who doesn't need a mother? You wouldn't even be here without a mother, right?"

"Especially in today's world, we need Green Tara so much. People need to calm themselves, they need protection, they need guidance, and they need some closeness — Tara will subdue enemies, not wrathfully, but if you have an enemy, make the enemy become your friend."

"In Tibet, I practiced Green Tara, the goddess of Buddhism, and later I came to the west and learned a little more about different religions, and I realized that Tara is not just a Buddhist goddess, she is everywhere, she emanates wherever necessary to help all beings."

Thanks to Dagmola for granting an interview and to Lama Jamyang, Vidya, and James for their assistance with this article.

H.E. Dagmo Kusho Sakya Represents Buddhism on Seeds of Compassion Panel Discussion

By Laura Ellis

H.E. Dagmo Kusho Sakya was invited to participate in a panel discussion at the Seeds of Compassion event on Tuesday, April 15th 2008. She was one of six panelists from different religions including Buddhism, Judaism, Christianity, Islam, Sufism and Hinduism. The panelists addressed various issues including child rearing and compassion.

As the mother of the Dhungseys of the Khon, the lineage holders of the Sakya Phuntsok Phodran branch of Tibetan Buddhism, H.E. Dagmo Kusho (more affectionately known as ‘Dagmola’) has much experience with child rearing. She is the mother of five sons and grandmother of ten, not to mention being a dharma mother to her many devoted students around the world. Dagmola said of Seeds of Compassion, “This will help a great deal with changes for people especially in Washington State. Tibetans believe that His Holiness the Dalai Lama is an emanation of Chenrezi, the seed of compassion himself. It is not just his words that create change, it is his bless-

ing. This time he is mainly teaching about humanity, especially about how we act or use compassion with youth and children.”

There were 17 different religions represented in the audience of the panel event.

“Tibetans believe that His Holiness the Dalai Lama is an emanation of Chenrezi, the seed of compassion himself. It is not just his words that create change, it is his blessing.”

The one thing that all the panelists agreed upon is that everyone wants happiness and peace in the world. Dagmola would like to see the 6 panelists continue to get together and have discussions in order to learn and benefit from each other. She believes that all religions have beauty and benefit people.

Of His Holiness’s teachings on compassion Dagmola said, “We can’t just listen to the teaching, we have to put it into practice.” How do we do this? “Follow the example of our own mothers!” She said. “A mother gives up her own life to nurture her child – for years. Every mother, when caring for her child puts her child’s life before her own.”

Dagmola is very grateful that the Seeds of Compassion organization brought H.H. Dalai Lama to Seattle. She said, “Now it is in our hands how we are going to put his teachings into practice.” She would like to thank Monica Wilson for her help with this event.

Sakya Digital Archive Project

By Tim Tapping

Sakya Digital Archive Project is an effort to preserve over 300 hours of spiritual teachings by Tibetan Buddhist luminaries such as H.H. Dalai Lama, H.H. Jigdal Dagchen Sakya, H.E. Dezhung Rinpoche, Ven. Kalu Rinpoche and others. The recordings date from the late 1970’s through the 1980’s and are at risk of physical deterioration. We are converting them to digital format as time and funds allow.

Sakya Digital Archive activities have been progressing. The grant proposal is complete with the addition of gracious letters of support from Dr. Cyrus Stearns, Dr. David Jackson and Dr. E. Gene Smith, all noted Buddhist scholars with decades in the field. The work to locate foundations that would be interested in under-

writing our work is ongoing.

On another front, H.H. Jigdal Dagchen Sakya gave us permission to conduct tests on a few extant recordings of Dharma talks from the early 1980’s to determine the feasibility of preservation of the collection which contains over 300 hours of material. Selected for the test were both recordings from reel to reel and cassette formats.

The reel to reel selection was a talk given by H.E. Dezhung Rinpoche from 1980 on the ‘Triple Vision’. The tapes were in remarkably good shape and the sound quality excellent. Both the Tibetan and English were very clear and understandable. The cassette format selection was two talks by Ven. Kalu Rinpoche from the same year: ‘7 Branch Meditation’ and

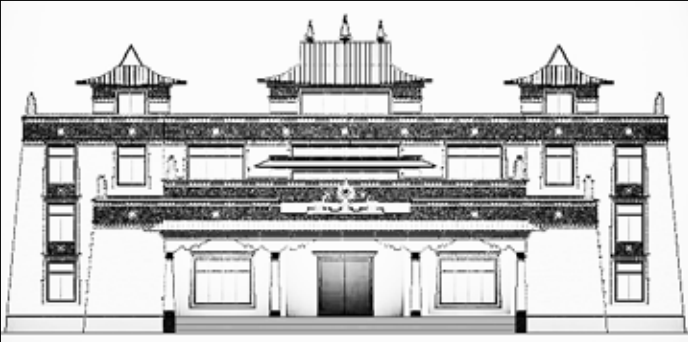
‘Mandala Offering’. The sound quality was decent and the content understandable.

Our plan is to use these test archival recordings as ‘proof of concept’ for the grant process. Copies of the recordings will be made available to the library at Sakya Monastery of Tibetan Buddhism for Sangha members.

The Sakya Digital Archive Project asks people who may be in a position to introduce us to granting agencies to please contact the office of H.H. Jigdal Dagchen Sakya at Sakya Monastery. The office can be reached by telephone at 206.789.2573 or via email at monastery@sakya.org.

Sakya Heritage Foundation

By *Dhungsey Mati Sakya and Marilyn Harris*



Drawing of future monastery to be built in India.

The Sakya Heritage Foundation is a 501 (c) 3 non-profit charitable corporation founded by His Holiness Dagchen Rinpoche in Seattle, Washington, to fulfill His vision of rebuilding a Monastery of the Sutrayana tradition in India. There were originally two main monasteries in Sakya, Tibet: the North Monastery which was primarily of the Tantrayana tradition and the South Monastery which was of the Sutrayana tradition. It is Rinpoche's vision to rebuild the South Monastery in India. The spiritual environment of the Sakya South Monastery, Thubten Trulpe Lha Kang Chenmo, will emphasize purity in monastic conduct, and there will be regular confession ceremonies for the ordained to maintain and purify their Pratimoksa vows.

Currently the Sakya family supports the Sakya Phuntsok



Phodrang residence in Asola, near New Delhi, India. There are ten monks, four teachers, and a house manager living at the house. The young monks, ages five to fourteen, have both secular and monastic studies, along with learning English and Chinese. The Sakya Heritage

Foundation provides the monks' housing, food, education, medical and dental treatment.

During the past year, it has become clear that the site in Asola was not advantageous for many reasons. With the help of many resourceful people, most especially Dagmo Lhanze Sakya, a new site was found in Jaigon, Northern India, Phuntsholing, which is near the Bhutan border, and the Sakya Heritage Foundation has been registered there.

Two plots of land have been purchased, and we have people on site negotiating for the rest of the parcel, which in whole will be approximately six acres. A bank account has been established in Jaigon, and many other financial issues are being addressed. We are currently gathering the updated architectural drawings for the Monastery and drawing up a proposal for our sponsors that will include the final drawings and project costs. Once these are available, we can apply for the building permits! Dagmo Lhanze Sakya will be returning to India in September 2008 and will stay until May 2009 to assist in all the Foundation's endeavors.

Our goal is to build a Monastery and international center for Lamas, monks, nuns, and practitioners to be formally educated and trained in a traditional setting. A traditional



The South Monastery, Sakya, Tibet

spiritual environment with a formal shrine room, proper housing and the proper monastic setting is needed to nurture the practice and proliferation of the Buddha Dharma. Additionally, Dagchen Rinpoche's and Dagmola's grandsons, who are training in India and Nepal at present, will have their own monastic home in India during and after they complete their formal training. The members of Sakya Monastery here in Seattle may also benefit. They can visit the new Monastery for retreats, teachings, and can even choose to have their children educated there.

Clearly, this is a very expensive undertaking. This type of virtuous effort cannot be fulfilled without the generosity from patrons and volunteers. Your contributions are greatly appreciated!

For more information, please go to www.sakyaheritage.org.

Celebration of the Formal Completion of Sakya Monastery

By Laura Ellis

On Sunday, January 6, 2008, a celebration was held at Sakya Monastery in honor of its completion. Founded by H.H. Jigdal Dagchen Sakya, the Monastery has been continually engaged in remodeling and construction since 1984. The completion of the protector deity statues, Mahakala and Palden Lhamo, signifies the completion of the Monastery itself and has been a lifelong dream of H.H. Dagchen Rinpoche. The celebration included a rare viewing of the statues which had been under construction for two years.

All Tibetan Buddhist monasteries contain representations of the Buddha's body, speech, and mind. The body is represented by the statues and the speech by the Dharma texts (specifically, the collection of texts called the Tenjur and Kenjur which constitute the Buddhist canon.) The mind of the Buddha is represented by the stupa. Protector deity statues are necessary in order to protect these three representations of the Buddha, as well as to protect Dharma practitioners. Ac-

were consecrated by H.H. Jigdal Dagchen Sakya and monks in Sakya Monastery on December 11, 2007. Mahakala is

primarily created the statues with their hands and traditional tools. The statues were created and filled from head to toe in the traditional Tibetan style.

In January 2007, Migmar Tsering, a monk from Sakya Monastery in Kham, Tibet, began painting the statues. Migmar used a variety of paints and gold leaf to bring color and expression to the statues. Working alone, he finished the statues in November of 2007.

Sakya Monastery has been greatly blessed by H.H. Jigdal Dagchen Sakya's daily presence as well as by many Tibetan lamas of all four sects of Tibetan Buddhism who have taught and bestowed initiations at the Monastery.

The Monastery was especially blessed by H.H. Dalai Lama who consecrated it in 1993.

Over the past 24 years many people have assisted in the building of the Monastery. Outstanding among them is John Vichorek, who dedicated every Saturday over the past two decades to assisting H.H. Jigdal Dagchen Sakya with engineering projects. The generous contribu-



Sakya Monastery, 2008.

a 13th level Bhodhisattva whose function is to protect the Buddhist teachings and helps us to overcome obstacles in our spiritual practice. Palden Lhamo (also known as Maksud Gyalmo) is the wrathful aspect of Sarasvati (goddess of music). Her function is to protect us from disease.

In April 2006, Bhutanese master sculptor, Lopen Tumpo, and his apprentice,



According to Tibetan tradition, the protector statues are just as important as the Buddha statue.

Protector deity statues are revered by all four sects of Tibetan Buddhism. The statues of Mahakala and Palden Lhamo

Jigme Tenzin, began work on the statues. The statues are made from clay, paper, wire and wood and filled with mantras, prayers and materials and relics from religious sites in Tibet, Nepal, India and China. It took 8 months to complete and sculpt the statues. Tumpo and Jigme

tions—both monetary and physical—from patrons, supporters, and Monastery members have made this great project a reality.

Sachen Kunga Nyingpo

The great Sachen Kunga Nyingpo (1092-1158) mastered all the sutra and tantra teachings originally transmitted by the sages and siddhas in India, and those current in Tibet in his time. In particular, he received the lineages of the Arya Nagarjuna and the Mahasiddhi Virupa. When he was twelve years old, following the instructions of his guru Bari Lotsawa, he performed six months of one-pointed practice until Manjushri appeared to him directly and gave the following injunctions:

“Son of noble family, if you cling to this life, then you are not a Dharma practitioner. If you cling to the Wheel of Existence, then you do not possess renunciation. If you look only to your own interests, then you do not possess bodhicitta. If clinging ensues, then you do not possess the view.”

Sachen Kunga Nyingpo then realized in an instant that all the points of the Path of the Perfections (Paramitas) were contained in this teaching.

From his teachers Chung Rinchen Drak, Bari Lotsawa, Lama Namkha’upa, Mal Lotsawa, Lodro Drakpa, Puhreng Lochung, Vajrasana, Khon Gyichuwa, his own father Khon Konchog Gyalpo and two Nepali panditas, he received the following teachings: Abhidharma, Pramana, Madhyamika, the Five Dharmas of Maitreya, the trilogy of Sems- ‘drel, treatises on medicine, sutras and sastras, the four orders of tantras-and their explanatory tantras. He also received the teachings of Ghuyasamaja Tantra and the Cakrasamvara Tantra from the lineage of Arya Nagarjuna.

Just as the immense ocean can never contain too much water, Sachen Kunga Nyingpo was not content with mastering purely essential sutra and tantra teachings, but he also received the profound teachings of Drokmi Lotsawa Shakya Yeshe (from his father and Khon Gyichuwa), and instructions on the Lam-‘Dre(Lam-‘bras) Path and Fruit from the Siddha Chobar. Zhangton Chobar taught him the entire Path and Fruit over a period of four summers and winters. Later, in the female Water Hare year, when Sachen was 32 years old, Zhangton gave him the following advice: “Meditation is the essence of the Vajrayana. I have not meditated for that long a time, but I am going to show you something that will give you confidence.” He then displayed numerous miracles and spoke these words: “If you devote yourself to teaching, you will have many students. However, do not mention the name of this teaching until 18 years have passed. After that time, you will be totally accomplished in whatever you do.”

Sachen Kunga Nyingpo subsequently studied the vajra stanzas each day and the entire path each month. During this time he had an attack of food-poisoning and, as a result, he could not remember the teaching. As the Precious Word was only transmitted orally, there was no one from whom he could gain instruction on it. Since he thought it would be difficult to obtain this teaching in even in India, he prayed one-pointedly to his guru who consequently appeared to him. He con-



tinued to pray fervently in this fashion, and then it was the Lord of Yogins, Virupa, who appeared before him in his dark brown form, surrounded by four disciples and shining like 100,000 suns. This occurred in the male Earth Tiger year (1138), when Sachen was 47 years old.

Virupa remained with Sachen for one month during which time he transmitted the Precious Word in its entirety with explanations on 72 tantras together with their commentaries and empowerments. This teaching was accomplished by means of the 6 oral instructions—thus Sachen received the Four Profound Teachings.

After the stipulated 18 years had passed, Sachen Kunga Nyingpo transmitted these teachings to those of his students who were worthy recipients. He composed eleven different commentaries on the vajra stanzas for eleven students who had received teachings on the treatise. As has been prophesied, his three supreme students went to the spiritual lands of Khechara and to Parvata in this life through one-pointed meditation.

Sachen Kunga Nyingpo was a man of immeasurable virtue who did not infringe the three vows in any way and whose uncontrived bodhicitta was all-embracing. As he was able to unite the two stages of meditation, he had passed beyond all limitations and overwhelmed his teachers by his practice and faith. He had realized all the inner signs of accomplishment, encountered the deities and possessed the gift of clairvoyance. His many other attributes included the ability to teach dharma and give consecrations by appearing in many place at once in six different forms. His realization equaled that of the great Buddhist sages in India. Finally, in the male Earth Tiger year (1158) having reached the age of 67, his four emanations departed for the pure lands to benefit sentient beings.

This brief history is from *A Feast for the Minds of the Fortunate*, which was printed in book form as *The History of the Sakya Tradition*, by H.H. Chogay Trichen Rinpoche in 1983, Ganesha Press (Bristol). H.H. Chogay Trichen Rinpoche (b. 1920) is the head of the Tsharpa Branch of the Sakya Tradition of Tibetan Buddhism.

-Lee Harris

Sachen Kunga Nyingpo is considered to be the first great Sakya Patriarch and was revealed to be an incarnation of Chenrezi in accordance with the prophecies. From his birth he displayed a great love for all sentient beings and, while still young, appeared to be a disciple from Kham in the form the one-thousand armed Avalokiteshvara. His fame as an incarnation of Virupa spread far and wide. He was able to clarify all obscurities through practice and debate and, skilled in differentiating the dharma from false doctrines, he excelled in leading students on the pure path.

An Excerpt from *Entryway to the Dharma* (*Chos la 'jug pa'i sgo*)

Written in 1167 C.E. by Lopön Rinpoche Sönam Tsemo

Translated in Jeffrey Schoening's Classical Literary Tibetan class, 2007-2008, with Jeff Bennett, Laura Ellis, Virginia Hassinger, Tom Linder, Bill Sternhagen

Who teaches such a method [that is good in the beginning, good in the middle, and good in the end, and so forth]? The perfectly complete Buddha; having understood by himself, he teaches. The Sūtra of the Basket of the Bodhisattvas (*Bodhisattvapitaka*) said:

*Without root or place, the Buddha contacted awakening;
Just as he comprehended, so he teaches to all beings.*

Why believe what is taught by the Buddha? It is because there is no cause for him to speak falsely, due to his compassion and omniscience.

As the *Exposition of Valid Cognition* (*Pramānavārttika* by Dharmakīrti) said: *He lovingly teaches the truth out of excellence and wisdom, together with the proof... and One who has exhausted faults will not speak falsely, because there is no cause.*

The qualities of the Buddha, such as those, are indeed inconceivable; I will let that topic rest for the time being.

Did that very Buddha comprehend spontaneously or did he depend on earlier instructions? The first alternative is not suitable because there would be no effort. The second is not suitable because there would be no end. [The author's reply:] With regard to that, we claim the second alternative, not the first.

The very claim that there is no end – this is inconceivable, like the limit of space.

If Buddhas are inconceivable in that way, which Buddhas taught the Dharma in this kalpa? Here, at the time of an 80,000 year lifespan of beings, the Tathāgata *Kṛakucchanda (Tibetan: 'Khor ba 'jig) came to the world. His doctrine declined; at the time of a 60,000 year lifespan, the Tathāgata *Kanakamuni (Gser thub) came. His doctrine declined; at the time of a 40,000 year lifespan, the Tathāgata Kāshyapa ('Od srungs) came. His doctrine declined; at the time of a 100 year lifespan, the Tathāgata Shākyamuni (Shākya thub pa), our teacher, came to the world and illuminated it with the Dharma.

If you think, “I would be pleased to hear how this Tathāgata Shākyamuni first aroused the mind for the supreme enlightenment, how he accomplished the path, and finally, how, having been enlightened, he taught the Dharma,” listen a little bit; I will properly please (/ elaborate).

[1] In this way, this Tathāgata Shākyamuni first having awakened the spiritual lineage,¹ became a fortunate one and first made the aspiration prayer to the Tathāgata Shākyamahāmuni.²

For an interval of three incalculable kalpas, he produced accumulations³ in the presence of inconceivable Tathāgatas. When he touched the earth of Vajrāsana,⁴ he was an “ordinary being who dwelled on the Path of Accumulation.” Then, completing the path in one sitting, he was fully enlightened, it is maintained.

Furthermore, some maintain as is taught in the Treasury of the Abhidharma (*Abhidharmakośa* by Vasubandhu: III:93d-94b, IV:110, and VI:24bc, respectively):

*[The quality of] Buddhahood results from three incalculable [kalpas].
They [= the Buddhas] appear during the decrease to one hundred-[year life spans].*

and

The Buddhas] Vipashyin, Dīpankara, [and] Ratnasikhiṃ [each]

appeared at the ends [of each] of three incalculable [kalpas].

First is Shākya[mahā]muni.

and

[The Master [i.e. Buddha] and Rhinoceros [i.e. Pratyekabuddha] go as far as enlightenment]

relying on the last dhyāna, all in one sitting.

Previous to that is that conducive to liberation.

[2] Again, others maintain: Awakening the spiritual lineage and making the first of the aspiration prayers are similar [to the above]. Then, when entering into the Great Path of Accumulation there was the Tathāgata Great Mass of Light ('Od 'phro'i phung po chen po). By those [Buddhas] and so forth, he reached to the end of the Path of Seeing. This was the first incalculable kalpa. At the time of the second incalculable kalpa, there was the Tathāgata Jewel Component (Dkon mchog yan lag) and so forth, on the Path of Meditation, up to the eighth bodhisattva stage. At the time of the third incalculable kalpa, from [the Tathāgata] Dīpankara up to Kāshyapa, [the Buddha] dwelled on the tenth stage. Then, impeded by one life [from complete enlightenment, he] was Shvetaketu (Dam pa tog). Then having died and transmigrated, in his final existence he was Siddhartha (Don grub). Then, he touched the earth of Vajrāsana and was fully enlightened just there.

[3] Again, some maintain the same [as above] up until he touched the earth at Vajrāsana; then the mental body was enlightened in the natural realm (*rang bzhin gyi gnas = chos dbyings = dharmadhātu*) and the emanated body was enlightened here. The *Sūtra of the Descent to Lanka* (*Lankāvatāra*) maintains:

Abandoning the pure abodes, in joyous and serene Akanishtha,

There the Perfect Buddha was awakened; in this [world] an emanation is awakened.

[4] Again, some maintain like [above] until the prophecy by the Tathāgata Dīpankara; after he prophesied, [the Buddha] was manifestly, completely enlightened in three incalculable kalpas. Then he performed the unfathomable deeds of a Buddha, and here becoming Shvetaketu (Dampa tog) and so forth are the deeds of a Buddha. As it is said in the Extensive Sūtra (Vaipulya):

Do you know the Tathāgata Great Eye (Spyan chen po) who came? I was he.

[5] Some maintain that the time [the Buddha] was enlightened is uncertain because the *Sūtra Requested by the Bodhisattva Jnānottara* [*Sarvabuddha*]mahārahasyopāyakaśālyā-*Jnānottarabodhisattva-paripṛcchā-parivarta*] says:

*When Dīpankara prophesied, I obtained the acceptance that dharmas are non-arising;
regarding the obtainment of acceptance, if I wanted, I would be enlightened in seven
days; if I wanted, I was able to dwell for an incalculable kalpa or in perpetuity.⁵*

There are inconceivable textual traditions such as those. They are not mutually contradictory; they are taught in accordance with the disposition of the disciple. ... In that regard, because the first tradition is the way of the noble hearers, it is not commonly known. Regarding the third, fourth, and fifth, while they are other Mahāyāna methods that are not commonly known, let them also rest for the time being. Thus, here, the second tradition, the tradition that arises in the Sūtra of the Fortunate Kalpa (Bhadrakalpika), the *Sūtra of Extensive Play* (*Lalitavistara*), and so forth, the texts of the common Mahāyāna, I will expound.

¹ Lineage (*rigs*) refers to his spiritual heritage and destiny, to become a fully enlightened Buddha.

² Shākyaamahāmuni is a different Buddha than our Shākyamuni.

³ Accumulations of merit (*bsod nams*) and wisdom (*ye shes*).

⁴ In Bodhgaya, where the Buddha attained enlightenment.

⁵ Cf. The Skill in Means (*Upāyakaśālyā*) *Sūtra*, tr. by Mark Tatz (Motilal Banarsidass: 1994): p. 52, and his Tibetan edition.

Volunteer Profile: Interpreting and Translating Tibetan

By Stephen Beckham

A few weeks past, I found myself sitting on a pile of luxurious woolen rugs, amongst other Tibetan antiques and artifacts, in the back room of a small shop on Greenwood Avenue, sipping a cup of hot tea. The day was cold and raining, and the interview was going no better; I had failed to press the record button when we began forty-five minutes earlier. The dark-complexioned man I was interviewing only laughed when I told him we would have to begin again. “What makes you think it will be any better this time?” he replied, teasingly. Having already heard some of this man’s story, I realized that Rigdzin Tingkhya’s life, similar to the rugs on which I was sitting, was a multi-variegated, rich palette of different fibers and hues, uniquely his own, uniquely Tibetan.

In 1957, Rigdzin Tingkhya was born into a large family of eleven, in the farming village of Tingkhya, located at the harsh altitude of 17,000 feet, a few hours drive from Sakya in Tibet, the Land of Snows. After his uncle, an attendant at the local monastery, was killed by the invading Chinese in 1959, Rigdzin’s father knew he must flee. Like so many other Tibetans, then and since, who followed H.H. the Dalai Lama’s flight, Rigdzin’s father took him, along with eight other family members, and fled Tibet. They finally came to a Tibetan refugee tent city at Gangtok, Sikkim. Unfortunately, many of Rigdzin’s less-fortunate family that stayed behind subsequently succumbed to the Chinese occupation.

Life had been harsh at 17,000 foot in Rigdzin’s ancestral village; life was even harsher as a Tibetan refugee. Many, after fleeing Tibet in the

late 1950s and early 1960s, found only further deprivation and even death, due to disease, inhospitably hot and humid climates, lack of food and work, all within the depressive, numbing squalor of refugee camps, in an alien and strange land.

Not surprisingly, many of Rigdzin’s early childhood memories are associated with food, a theme that follows him through life, weaving together many of transforming events. Rigdzin recalled, “... an old lady would walk through the camp, banging the bottom of bucket, calling everyone to thin lentil soup and bread, ... bread so hard that even after soaking in the soup you would still hurt your teeth.” He fondly shared with me the first great feast in life, his eyes smiling with pride and joy, when his father and other men of the camp had finished the roof of H.H. the Karmapa’s Rumtek Monastery, a wondrous celebration as he remembers, “...because we had meat!” ... and memorable ‘sang pale’ cookies. Later, after secondary schooling, he found himself in New Delhi completing his college education and working in an upscale Japanese restaurant, where, he secretly and softly shared, he had learned much there about the world, through networking with the restaurant patrons, the cognoscenti, diplomatic, and literati community of the capital city. And finally the ten years he recalled working as a chef in Olympia, Washington, cooking “... fine seafood in fine



Rigdzin Tingkhya

seafood restaurants...” as he stabilized himself for ten years after his arrival in the United States.

Education is another theme that weaves through Rigdzin’s life-story. After a few years in Gangtok, Rigdzin’s father followed His Holiness’ move to McLeod Ganj, near Dharmasala, where he, along with others from Tingkhya helped to build H.H. the Dalai Lama’s palace and monastery. Rigdzin recalls with a mischievous, yet serious pride his early childhood education at “... the Kid’s Warehouse”, where Tibetan children from all over Tibet, the Himalayas, and India found themselves thrown together to begin school, only to be transferred to other Tibetan refugee schools in Simla, Dalhousie, and Mussoorie, as they opened. Rigdzin’s eyes sparkle with laughter as he recalls the visits by H.H. the Dalai Lama who came to school to speak with the children about the importance of their education and the pride they should have in themselves as Tibetans, regardless of how poor the surroundings. “Whenever His Holiness’ Lhasa Apso would appear, you knew that His Holiness was coming and it was

important; so you had better sit up and pay attention,” he said. In soft tones of gratitude, Rigdzin spoke to me of the American he met on the street, who agreed, right there on the spot, to sponsor his admission to college in New Delhi, without which he could not have much less completed his education. Through the work of two ladies from Olympia who first brought him to the United States, Rigdzin continued his education through educating others about the impact of de-forestation in northern India and the Himalayas, as well as the plight of the Tibetan people.

Since having managed a rug-weaving cooperative in Nepal, Rigdzin had always wanted to own his own business. When he first heard of Sakya Monastery, he decided to visit. At the Monastery, he felt closer to home, because: “... my mother was from Sakya”. So he

moved with his wife, Marguerite, and daughters, Tenzin Palzom (currently pursuing filmmaking at The Evergreen State College), and Sonam Tshedzom (now 10 years old), to Seattle, where he subsequently opened Pema Kharpo, specializing in Tibetan treasures. Both daughters continue to thrive and excel, seamlessly bridging their two cultures in their emerging lives: Tenzin’s work is beginning to receive critical, national prominence and young Sonam speaks beautiful Tibetan, under the tutelage of Tulku Yeshe.

Rigdzin continues to be active on behalf of the Tibetan community as well as providing much-welcomed interpretation and translation of Buddhist Dharma and Tibetan culture for H.H. Jigdal Dagchen Sakya, Venerable Tulku Yeshe, and others, not just here at Sakya Monastery, but at other venues throughout North America as well. Speaking of that

work, Rigdzin recalled for me something H.H. the Dalai Lama had said to him and his classmates as children, many years ago in Dharamsala, that has continued to provide thrust and trajectory for him ever since: “All Tibetans, even born yesterday, have a profound responsibility to promote Tibetan rights”.

What a rich life Rigdzin continues to weave for himself; how gracious of him to share it with us! If you haven’t yet had the good fortune either to meet or to spend some time with Rigdzin and his enchanting family, take a few minutes soon and introduce yourself. Or better yet, stop by Pema Kharpo and share his warmth, over a cup of good tea. He has many wondrous insights, stories, and things Tibetan to reveal, guaranteed to bring back the sun into your life, magically dispelling the darkness of these rainy and wintry days.

(Lamdre Teaching, continued from page 3)

to the 2000 ordained and lay practitioners present for the Lamdre teachings, three thousand Tibetan and Nepali lay people turned up to receive this auspicious blessing from H.H. Dagchen Rinpoche. The monastery grounds were overflowing with devoted practitioners toting flower and incense offerings.

The final day of the Lamdre teachings was followed by a long life empowerment, attended by an estimated 10,000 people. This Amitaba/Amitayus/Hayagriva/Padmasambava Long Life Initiation bestowed by H.H. Dagchen Rinpoche was held outside in the courtyard. It lasted all day as Dagchen Rinpoche, Zaya Rinpoche, Avikritar Rinpoche, Asanga Rinpoche, and Abhaya Rinpoche blessed each person as they filed past the thrones.

H.H. Dagchen Sakya Rinpoche’s birthday was celebrated on November 2nd with a five hour Tara puja. Over 200 patrons made offerings. Thousands of individuals stood in line for hours waiting to offer Rinpoche katag, money, incense and flowers. The shrine was filled with heaps of statues, texts, fruit and incense, rolls of silk brocade, thankas, banners and parasols.

Dhungseys Zaya Rinpoche, Avikritar Rinpoche, Asanga Rinpoche, and Abhaya Rinpoche made offerings to Dagchen Rinpoche. Then Dhungsey Avikritar Rinpoche offered a special mandala and a 45 minute explanation of the 37 mandala offering. He also gave a recitation of Rinpoche’s life story which he had composed and

memorized only two weeks earlier. Dhungsey Asanga Rinpoche offered the Eight Auspicious Objects, reciting from memory the meaning of each symbol.

Through Dagchen Rinpoche’s great kindness, these precious Buddhist teachings have been passed on to the next generation. May the glorious Sakya teachings long endure and may countless beings benefit.

Sakya Monlam 2008



Left to Right: H.H. Jigdal Dagchen Sakya, H.H. Sakya Trizin, and H.E. Luding Khengin Rinpoche



*Back Row, Left to Right: Ga Shapdrung Rinpoche, Khong Tsar Shapdrung Rinpoche, Thartse Khenpo, Luding Khen Chen, Gongkar Dorje Denpa Rinpoche, Deshung Tulku, and Tarig Tulku.
Front Row, Left to Right: H.E. Asanga Rinpoche, H.E. Gyana Vajra Rinpoche, H.H. Jigdal Dagchen Rinpoche, H.H. Sakya Trizin, H.E. Luding Khengin Rinpoche, H.E. Avikritar Rinpoche, and H.E. Abaya Rinpoche*



Ordained at Sakya Monlam, 2008, praying for world peace (Aspiration of Samanthabhadra)