











Spring of Bliss ...

... A dream come true

Vajravali Tour and Mahamudra and ...
Newsletter by Rocio



JULY/18



བཀའ་སློབ་ ལྷོ་ཏཱ་ལའི་ཏཱ་མ་ནེན། TAM·ÑENI

Albagnano Homage to the Pure Oral Lineage of Ganden: The Vajravali

Questions to Lama: What is Tantra, Tsunami of Blessings

Project of the Temple of Heaven on Earth: Second Floor
Sangha at Service. The Mahamudra

News from Centres and Programs

Photos of the Group Ngalso Friends

tam.nen@kunpen.it



Importante cerimonia nel Centro di Albagnano

BEE - Si è svolto lunedì scorso presso il Tempio del Cielo sulla terra, dove sono rappresentati sul soffitto i 45 mandala Vajravali che mostrano complessivamente 108 mandala, del Healing Meditation Center di Albagnano l'evento speciale "Il Vajravali-La Ghirlanda delle 45 Iniziazioni" alla presenza del venerabile Lama Nyitru Tulk Rinpoche. Una tradizione molto importante per il centro di Albagnano. La Ghirlanda Vajra è una raccolta di iniziazioni tantriche e sadhane di meditazione sistematizzate da Abhayakaragupta (Jigme Jungne Bepe) un monaco buddista, studioso e maestro tantrico nonché l'abate di Vikramasida, uno dei principali centri di studio e di pratica del Buddismo tantrico dell'India medievale. Il venerabile Lama Nyitru



Longchu a Yushu, Tibet, Cina ed è stato invitato in Italia da Lama Gangchen Rinpoche per il conferimento delle 45 iniziazioni del ciclo Vajravali. Il Vajravali è un compendio di testi e di rituali tantrici di molte divinità. È molto importante perché si compone di un unico sistema rituale tantrico armonizzato, un Oceano di Mandala che può essere applicato a tutti i mandala buddisti tantrici. Il ciclo Vajravali contiene iniziazioni e rituali di benedizione di vari aspetti delle divinità tra cui Kalachakra, Guhyasamaja, Heruka Yamantaka, Hevajra, Vajrayogini e delle cinque famiglie di Buddha. Ognuno dei 45 tantra de Vajravali è associato ad un mandala. A questo eccezionale evento hanno partecipato una grand'assemblea di maestri, lamigheshe e monaci provenienti da Cina, Nepal, Mongolia, India, Usa, Europa Svizzera, Brasile, Tailandia, Sri Lanka, Bangladesh e Taiwan, tutti i



The Venerable Kyabje Nyitru Dorje Chang (or Nyima Rinpoche), holder of the Vajravali Lineage. During three weeks, he conferred 75 empowerments in the Centre of Albagnano, Italy.

Representatives of the monastic and secular Sangha of the whole world shared an intense month of blessings and empowerments.

The first day, after the preparation for the empowerments, a huge rainbow decorated the heaven of Albagnano.

The Venerable's constant message at the end of each empowerment: "You have to be always together"



Representatives of the monastic Sangha from the monasteries of Serpom and Shar Gaden of India, Segyu, Pelgye Ling and Gangchen Labrang of Nepal, Kacho Shing of USA, Amarbenzar of Mongolia, Longshu of Tibet-China, Kunpen Lama Gangchen, Italy, Gaden Tashi Choeling of Germany, Rabten Choeling of Switzerland, Tardeu Ling of France, Gaden for the West, Canada.



Homage to the Oral Lineage

Ñyitrul Rinpoche, Nyima Rinpoche, Precious Sun, son of the heart of Kyabje Denma Gonsar Rinpoche and tutor of the actual reincarnation of his guru, has visited Albagnano according to the requests and the invitation of Gangchen Rinpoche.

He is one of the most important living Lamas maintaining and sustaining numerous precious and exceptional lineages of Sutra and Tantra. At every step this Great Mahasiddha, known for his magic powers, is leaving an irresistible mark of stability and peace, mixed with sweetness, omnipresence and mystery.

“Lama Gangchen Rinpoche will cover your back”, said Kyabje Denma Gonsar Rinpoche and after that, Lama Gangchen Rinpoche said he knew the reason why.

Responsible of more than 1500 monks and three monasteries – two of which of nuns – in the Yushu region, Tibet, he is the master of many of the actual great reincarnations.

While he was escaping, during the cultural revolution, his group was attacked. His companions were killed, while he was able to escape thanks to the sudden appearance of a horse. This one began to run slowly, permitting him to jump on and, immediately after, it started galloping, crossed a river and saved Rinpoche's life. For this reason they say that Ñyitrul Rinpoche owns a great connection with Palden Lhamo.

During the period he was in prison, the guardians were afraid of him, - as they said that he could read in their thoughts -, and his capacity of getting rid of the handcuffs in order to help the other prisoners.

His pure lineage derives from Kyabje Denma Gonsar Rinpoche. With great humility, he incessantly praised the pureness of his lineage and his pride of belonging to it, underlining the lack of his own qualities and merits. His only aspiration, he said, being to share this so valid lineage.

Ñyitrul Rinpoche has given the 45 empowerments of the Vajravali Garland. For the third time he transmitted it, exactly as it was transmitted to him by his Guru.

The audience was a high level sangha composed of Abbots, Lamas, Geshes and monks with great merits, who represented monasteries of India, Nepal, Mongolia, Tibet, Canada, the United States, France, Brazil and Italy.

It was a rare occasion in which the West invited a great Lama with the purpose to celebrate such a gathering in Italy. It was a pure homage to the oral lineage manifesting the importance of receiving orally the purest Vajravali lineage and thus be able to sustain it and transmit it to the future generations.



During these weeks friends and visitors of every sangha participated in the event not only in person, but also through our YouTube channel, where all the sessions have been broadcasted live.

In each of the empowerments Ñiyitrul Rinpoche personally gave each disciple one of the empowerment's blessings.



During the ceremony of the Oracle of Dorje Shugden, Protector of inner and world peace.



from left to right:
Zazeb Rinpoche from Canada, Kutem Lama from US, Gangchen Rinpoche,
Nyitru Rinpoche, Lama Michel Rinpoche and attendant.





A total of 75 empowerments: 45 of Vajravali, 13 of Tagkphu Dorje Chang, 10 of Manjushri's Wheel, Kunrig, Yellow Yamantaka, Heruka according Luipa, Yamantaka 13 divinities and Yamantaka Solitary Hero and Dorje Shugden, all deriving from not common lineages.

The Oracle of Dorje Shugden also was part of the event, manifesting himself in wrathful and peaceful form, and leaving a precious message in verse.

Thanks to the translations and guidance of Lama Michel Rinpoche, Westerners were able to participate actively. Francesco Prevosti and José María translated into Italian and Spanish simultaneously, also thanks to a simultaneous translation system that was recently donated.

The garland of Vajravali finished, but the empowerments continued, upon request of different monasteries and Lamas.

The program ended with Dorje Shugden's empowerment and a long-life puja offered to Nyitrul Rinpoche, during which Gangchen Rinpoche announced the transfer of one of its centres in Sardinia to Nyitrul Rinpoche, as a symbol of gratitude.

The director of the Italian Buddhist Union visiting the centre during this ceremony, - impressed by the size of the event and grateful to Gangchen Rinpoche - expressed his commitment to help in future events of the Kunpen

Lama Gangchen, for the propagation and for the benefit of the Dharma in Italy.

After the program finished, a series of visits and trips to the surroundings and a mini tour of Europe started. It was non-verbal sample of Western culture, of understanding and growth of Buddhism in the West.

The Cathedral of Milan, the Duomo, and Kunpen Lama Gangchen received Alma tour - the bus with all the guests of honour - at a first stop.

The centre Buddha of Medicine of Turin and the Museum of Oriental Art of the city received their visit. The works of art integrated their true meaning with prayers and pujas, leaving for a moment their decorative and artistic meaning apart and being consecrated. It was a sample about how the West is taking care of the Eastern cultural heritage and the diversity of Buddhist religious manifestations.

The Gaden Tashi Choeling Monastery also received a visit and empowerment of the Vajrayogini practice.

Thar Deu Ling in Paris was the last stop where the travellers stayed, receiving teachings from the former Ganden Trigpa - the holder of the throne of Lama Tsongkhapa.

Italy



visit to Milan Cathedral where they were received by Gianpiero Alberti, the representative of the Catholic Church for the Interreligious Forum of Milan.



Above, from left to right: Sherab Rinpoche (tutor of Domo Geshe R.) from Shar Gaden, India, Tritrul R. from Serpom, Nyitrul Rinpoche, Muli Kyabgon R. from Serpom, India, Lama Michel Rinpoche and Togme Rinpoche from Serpom, India at Isola Bella, Italia

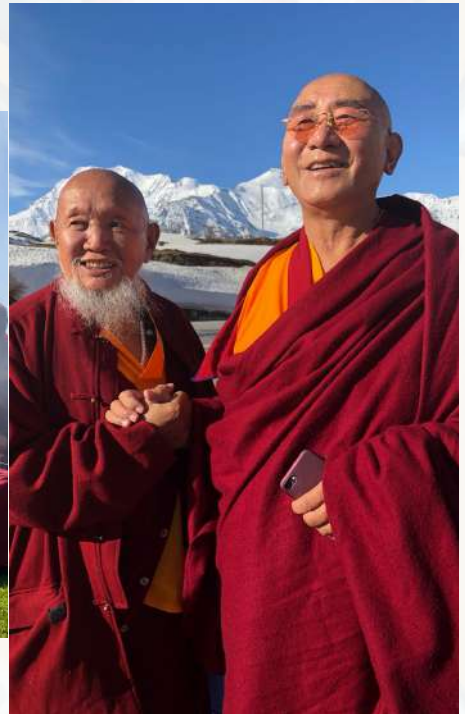


Below: Nyitrul R., Gangchen R., Geshe Changchub and the 3 attendants of Nyitrul R. in Sardinia.

As a sign of gratitude and so that the activities of Nyitrul Rinpoche can begin in Europe, Gangchen R. has given his centre in Sardinia. The name given by Gangchen R. was "Rabshi Longshu Nyengyu Ganden tendar Ling".



Vajravali tour *Rabten Choeling, Switzerland*



Nyima Rinpoche with - from l. to r. - Gangchen Rinpoche, Rabten Rinpoche and Gonsar Rinpoche. Below - Sangha of Rabten Choeling with Lamas, Geshes and Rinpoches.



Visits

Kacho Drupkang, Switzerland



Kacho Drupkang in Switzerland. It is a private chalet for Vajrayogini retreats, where a stupa for *Inner and World Peace* has just been built.

The 5 Great Mothers and the 5 Dhyani Buddhas come from Borobudur.





Ganden Tashi Choeling, Germany



from left to right:
Lama Michel R., Attendant of Nyima Tulku R., Nyima Tulku Rinpoche, Attendant of Nyima Tulku R., Lama Gangchen R., Lama Dechen of Germany, Daniel from Brazil, in Berlin.



The Monastery led by Lama Dechen with a total of 40 resident nuns has more than 25 centres in Germany. The monastery manages a large publishing house (which translated all the books of Lama Gangchen Rinpoche in German), two Dharma stores (one in the centre of Berlin), a hairdressing service and a delicious pastry shop.

In addition to the study and practice, the students work in the garden, as well as in the kitchen garden and take care of abandoned dogs, (with an animal in charge of each resident). They also participate in the community life of the centre.

During the visit of Nyitrul R., they made the request through Lama Gangchen for future visits. Nyitrul R. transmitted them the Vajrayogini Sadhana which the centre practices during a two months retreat every year.

The Gompa - which twice a year is transformed into a theatre with a capacity of more than 500 people - that night was transformed into a cinema in which they showed our Lama Tour their latest play.



Mani Bhadra, Holland



In het boeddhistische centrum in Dalfsen werd georganiseerd en in het Tibetaans gereisd. **Gebed voor de wereldvre**
en gezelschap Tibetaans boeddhistische lama's en
jenniken is neergestreken in Dalfsen om er
postverwanten te ontmoeten en te bidden.





France, Thar Deu Ling

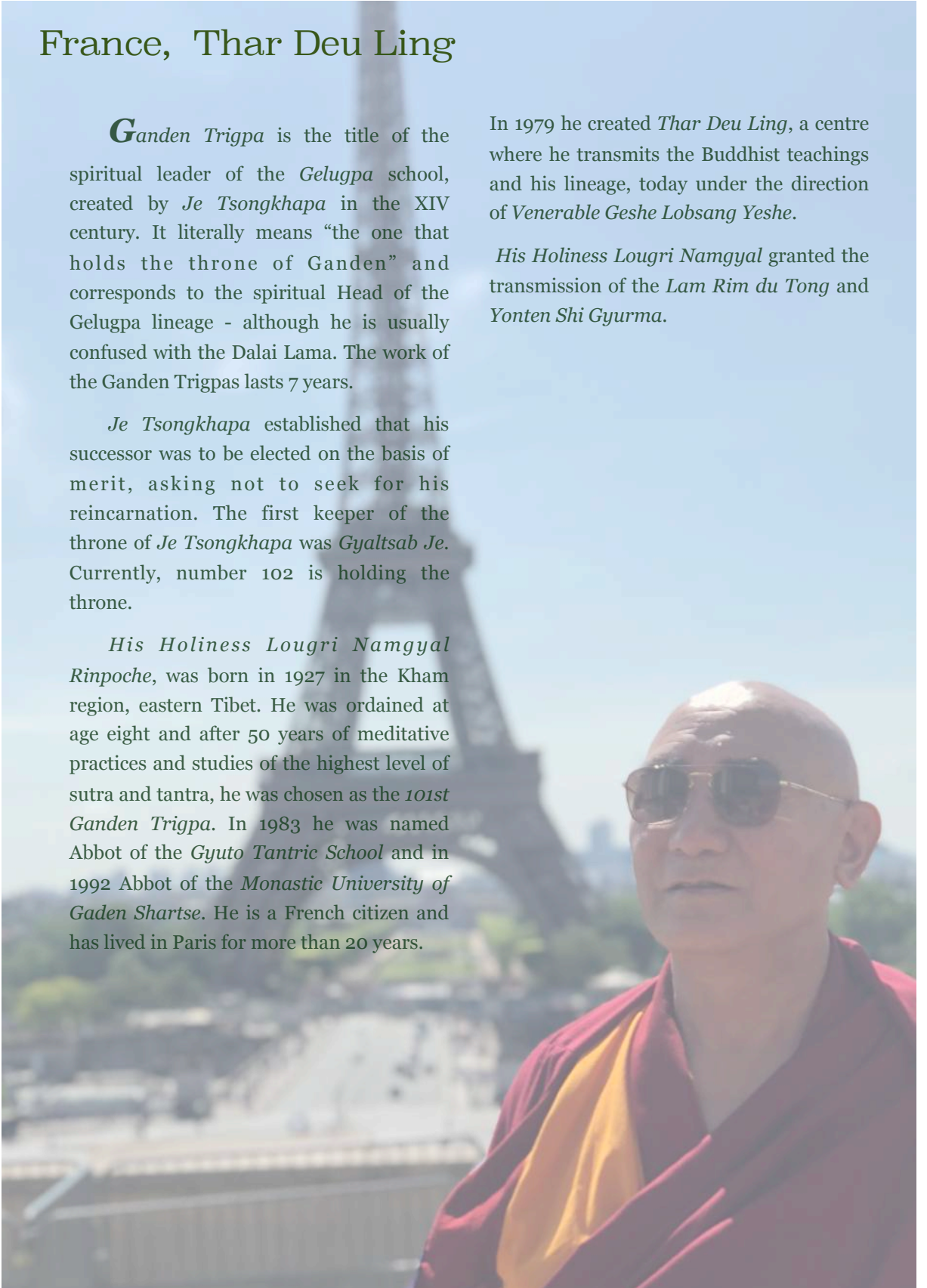
Ganden Trigpa is the title of the spiritual leader of the *Gelugpa* school, created by *Je Tsongkhapa* in the XIV century. It literally means “the one that holds the throne of Ganden” and corresponds to the spiritual Head of the Gelugpa lineage - although he is usually confused with the Dalai Lama. The work of the Ganden Trigpas lasts 7 years.

Je Tsongkhapa established that his successor was to be elected on the basis of merit, asking not to seek for his reincarnation. The first keeper of the throne of *Je Tsongkhapa* was *Gyaltsab Je*. Currently, number 102 is holding the throne.

His Holiness Lougri Namgyal Rinpoche, was born in 1927 in the Kham region, eastern Tibet. He was ordained at age eight and after 50 years of meditative practices and studies of the highest level of sutra and tantra, he was chosen as the *101st Ganden Trigpa*. In 1983 he was named Abbot of the *Gyuto Tantric School* and in 1992 Abbot of the *Monastic University of Gaden Shartse*. He is a French citizen and has lived in Paris for more than 20 years.

In 1979 he created *Thar Deu Ling*, a centre where he transmits the Buddhist teachings and his lineage, today under the direction of *Venerable Geshe Lobsang Yeshe*.

His Holiness Lougri Namgyal granted the transmission of the *Lam Rim du Tong* and *Yonten Shi Gyurma*.





H. H. the 101st Ganden Trigpa



Nyitru Rinpoche, H.H. Longri Namgyal Rinpoche and Lama Michel Rinpoche.

Photo above: Statue of Lama Tsong Khapa, monastery of Denma Gonsar Rinpoche, Guru of Nyitru Rinpoche. Kham region in Tibet



MAHAMUDRA

Geshe Tupten Trinley is a Lama resident of the *Rabten Choeling* monastery in Switzerland.

Disciple of *Kyabje Trijang Dorje Chang*, he received the teachings of *Ganden Mahamudra* and completed them in a 12 years retreat in Daramsala, India.

A great teacher, he is highly respected in Tibet-China, India and Europe. He cared for and takes care of disciples of the *Shar Gaden* Monastery in India, being a refuge and a guide.

The Ganden Mahamudra, The quick way to reach enlightenment, according to the text and lineage of *Panchen Lobsang Chöky Gyaltzen* (author of the *Guru Puja or Lama Chöpa*), is an approach to the vision of emptiness. Received from *Lama Tsongkhapa* through the *Kagyü* lineage - one of the four schools of Tibetan Buddhism - it is a way of recognizing the ultimate nature of phenomena.

Kyabje Trijang Dorje Chang gave the text of the *Ganden Mahamudra* to *Geshe Tupten Trinley* asking him to store it and put it safely in South India. *The text had already been stolen in the past and without him such teachings could not be held.*



It was in India that he had the opportunity to receive them directly from *Kyabje Trijang Dorje Chang*.

As fresh water poured from one glass to another, *Geshe Tupten Trinley*, with great generosity, has given these in Albagnano to the Vajravali guest assembly and laity.

MAHAMUDRA & WESTERN BUDDHISM

DEVELOPMENT OF WESTERN BUDDHISM IN THE MODERN WORLD

Taking advantage of the presence of *Geshe Thupten Trinley* and a very special audience - the international monastic community -, Lama Gangchen World Peace Foundation, organised its International Congress for the Diffusion of Tibetan Spiritual Medicine, annually held at its headquarters, Madrid, in the *Temple of Heaven on Earth* in Albagnano.

Dr. Carillo, president of the organisation, presided over the round table: *Discussion on the Development of Western Buddhism in the Modern World*.

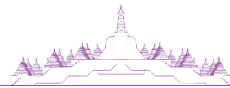
The guests - Dr. Rudolf Schneider, Dr. Elkana Waarsenberg, Dr. Rogier Hoenders, Alfredo Sfeir Younis - scientists, neurologists, doctors, politicians - were able to share with the Venerable Lamas, Geshe and guests of the Mahayana and Theravada traditions, how Buddhism is integrated into their professional practices and in the Western world.



LAMA GANGCHEN WORLD PEACE FOUNDATION
United Nations affiliated NGO
Special Consultation with ECOSOC

The congress merged between morning teachings of the highest level, philosophical debates according to the Tibetan monastic tradition, prayers, pujas, Ngals meditations and conviviality.

Lama Gangchen was received by the Madrid Organisation last September in Madrid.



Questions to Lama, Lama Michel Rinpoche



What is Tantra?

Tantra, in Tibetan “Giu”, signifies continuity; continuity that requires a direct transmission from master to disciple, not only a conceptual one, but a transfer of experiences called empowerments.

Tantra is part of what is called *Vajrayana Path*, which is the path of transformation.

Buddhism has different ways of approaching the same path, what changes is the vehicle. I can go by bicycle, by car or helicopter: there are several ways to achieve the same result.

Tantra – which is the word most used and known in the West - is the *Diamond Path*. In the *Vajrayana*, it is called the *Diamond Vehicle* or the *Secret Mantra Path*.

It is the path of transformation that teaches us that we can transform anything into the path to Enlightenment, showing us that the important thing is the way in which we use it and the way in which we relate to the phenomena and not the phenomena themselves.

For example, it shows us the way to transform anger or desire. We have three ways of dealing with anger, wrath and rage.

The first is: I recognize that anger harms me, so I move away from the object of anger - *from the objects that arouse my anger* -, because I do not want to feel it.

The second way is: I understand that anger does not do me good, that it is an internal process, in which I have to train myself not to react

when I am in front of the object of rage.

And the third way, which is part of the Tantra's *Vajrayana Path*, is the one in which I recognize that I have the energy of anger, which is an energy of destruction, and instead of going against it, I take it and direct it against the true cause of the suffering, that is ignorance, selfishness.

This is an example of Tantra, of transformation.

This process is called “How to transform anger into the path to enlightenment.”

The same would be with desire.

Desire, that great force that we all have when we want something, what is it ultimately? It is the desire to be happy. Although it is what we want, we project it on things that do not lead us to happiness.

What is Tantra doing? It uses the energy of desire and directs it towards Enlightenment.

This is the concept of transformation referred to in Tantra.

Another aspect, also very special of the *Vajrayana Path* or Tantra is to use the body, the mind and the environment as tools to achieve Enlightenment. Body and mind always go together, so that I can use my body to induce me to deep states of consciousness. Body and mind: one is helping the other to reach the result we want.

In Tantra and even in Buddhism there are images of sexual union.

Many get confused or end up thinking that Tantra is sex. But it is just the opposite, that is, Tantra has an aspect of deep transformation which uses a lot the concept of our very subtle mind in order to lead us to very deep states of awareness. Through this deep state of consciousness, we can develop wisdom.

We also find what refers to the energies, masculine energy and feminine energy. All of us, men and women, have to create within us a balance between these two energies, - *which correspond, and are the energy of attraction and aversion.*

It is important to give meaning to these concepts and to clarify that, within Buddhism, Tantra does not mean sex, because if sex were Tantra, many people would already be enlightened, and the truth is that it is not like that.

So, trying to clarify this, the *Vajrayana Path* is often seen as something very mystical

that actually, - *at least for me it was like that* -, when we deeply study the *Vajrayana Path* or Tantra, it is the most “*down-to-earth*”, because it takes into consideration our reality, the body that we actually have, the process of birth, the process of death, the process of the bardo, that is, the intermediary state between death and rebirth. It takes into account our body as it is today, and the resources we can rely on. It shows us how I can use all the characteristics that I have today, what I am and to direct them so to create a positive interdependence in order to get out of suffering and generate a true state of peace and balance. In short, this is the *Vajrayana Path*.

For me, Tantra looks a bit like technology, that is, if I pick up a phone and call someone, does it work? Yes. Do I know how it works?

The vast majority of us do not have the slightest idea of how picking up the phone and putting your finger on a person's photo, suddenly, when we come to realize, we hear his voice.

How is this working? Most of us do not know, but it works.

The meditation techniques that we have within the *Vajrayana* teachings, - through the use of visualization, recitation, movement, breathing, concentration, visualization, - are working. This is my experience. Even if we do not understand it. Is it possible to understand it? Of course!

However, it requires time, study, but even without our understanding, it works.



Questions to Lama, Lama Caroline

Tsunami of Blessings

I have been working with Lama Gangchen Rinpoche for almost 30 years and I feel very fortunate to be able to spend so much time in the presence of a great Mahasiddha.

We are very fortunate to be able to have this incredible experience.

I wanted to share a bit of what I feel about this event, says Lama laughing and excited.

This is like a Tsunami of blessings. The fact that Nyitru Rinpoche and all these monks, geshe, lamas from different monasteries have come for the Vajravali, is to continue our Nyengyu tradition of Ganden.

Due to certain historical events, our lineage has been a bit scattered. While the transmission of these essential practices from generation to generation is fundamental.



Lay people like us are very fortunate to have been able to participate.

Vajravali is a cycle of Indian initiations that originally comes from a famous Indian Tantric monastery called Vikramchili. There was a very important teacher called Abhayakaragupta.

In the later periods of Tantric-Indian Mahayana Buddhism, Abhayakaragupta was in contact with Tibetan teachers to whom he transmitted his lineage. It was so that this Indian tradition was maintained through the Tibetan lineage.

Vajravali is known in all Tibetan traditions - schools -. It is like a grouping of the main practices of Indian Mahayana Buddhism.



It is wonderful that they continue to be transmitted until today. It is like the Olympic flame, which is passed from one to another. Now it is as if they were passing it to our generation. Hopefully, we're not going to let the flame go out. We have to keep it for the next generation.

Gangchen Rinpoche, our Guru, is a reincarnated Lama, a Tulku, they say in Tibetan. I know that many are not familiar with this, but in Buddhism we have that belief. Some of these Gurus have memories of their past lives. They carry something from life to life - in reality, we all carry something, but they have a clearer mind.

Rinpoche in his past lives was twice involved in this cycle of initiations.

In the 15th century his name was Panchen Zampo Tashi, and he was the second abbot of a very famous Tibetan monastery called Tashi Lumpo. In Tibet they have two main centres, one is Lhasa and the other is Shigatse. Tashi Lumpo is the most important monastery in Shigatse and is home to the Panchen Lamas - there are two main Lamas in Tibet which are called the Panchen Lama and the Dalai Lama.

Rinpoche, as Panchen Zampo Tashi, was the second abbot - the first abbot, founder of the monastery, was the one who was later recognized as the reincarnations of the Dalai Lama. In order not to lose it, Panchen Zampo Tashi made an important collection of the Vajravali, allowing so its continuation within the Gelugpa tradition, - *which at that time was at its beginning* - and which is Lama Tsongkhapa's tradition.

Many times I have seen that Rinpoche has these "impulses" to do things, which are really based on past lives. It's like a deep feeling of doing things that do not really come from that very moment but from other lives.

It is very interesting to be close to someone like that; I'm very fortunate.

This is one of the reasons why I think he has the compulsion to organize the Vajravali here, *because he already did it 500 years ago*.

Now he is waiting for the Dharma to continue and to come here, in this modern context, in a global context.

In the XIth century he was someone called *Trupo Lotsawa* - the translator of the Trupo monastery. At that time, Buddhism was arriving from India to Tibet, and Tibetans were sent there to learn Sanskrit. They translated the Mahayana and Vajrayana Indian texts. That's what Gangchen Rinpoche did in that life.

Trupo Lotsawa invited a very important yogi named *Mitri Yogi*, an incredible yogi with superpowers - *on which many films have been made*.

Trupo Lotsawa, who took many years to find *Mitri Yogi*, invited him to Tibet, and it was there that he gave him the *Mitri Gyatse*, in which Vajravali is to be found.