

# Melody of Dharma

❁ Remembering Great Masters –  
Thangton Gyalpo

❁ Bringing Obstacles into the Path–  
A teaching by His Holiness Gongma Trichen  
Rinpoche

❁ Courage in the Face of Illness –  
A teaching by His Holiness the 42nd Sakya Trizin

❁ Keeping a Positive Mind in the Midst of  
Suffering–  
A teaching by Khöndung Gyana Vajra Sakya Rinpoche



## Special Lockdown Issue

*A Publication of the Office of Sakya Dolma Phodrang  
Dedicated to the Dharma Activities of*

**HIS HOLINESS SAKYA GONGMA TRICHEN RINPOCHE  
AND HIS NOBLE FAMILY**

# CONTENTS



## **2 Remembering Great Masters – Thangton Gyalpo**

### **5 Bringing Obstacles into the Path –**

– A teaching by His Holiness Gongma Trichen Rinpoche

### **7 Courage in the Face of Illness –**

– A teaching by His Holiness the 42nd Sakya Trizin

### **10 Keeping a Positive Mind in the Midst of Suffering –**

– A teaching by Khöndung Gyana Vajra Sakya Rinpoche

### **12 Dharma Practices to Counter the Ongoing Pandemic –**

**13** –The Prayer that Saved Sakya

**16** –The Practice of Vajrakilaya

**17** –The Practice of Parnashavari

**23** –The Practice of Giving

### **35 Dharma Activities**

**25** Ceremonies at the new Bodh Gaya Sakya Monastery

**29** A new Khön Dungsey is born

**29** Tibetan Birthday of His Holiness the 42nd Sakya Trizin

**30** Teachings and initiations at the new Bodh Gaya temple

**31** Dungsey Siddhant arrives at the Sakya Dolma Phodrang

**33** Losar in Puruwala

**34** Tenshug Ceremony for His Holiness Gongma Trichen Rinpoche

### **35 In Memoriam**

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## FROM THE EDITORS

As the progress of the Corona Virus unfolds across the world, myriads of people have lost their livelihood, distraught over where their next meal might come from, how they might pay next month's rent, and how they might protect their loved ones, all this facing the threat of themselves contracting the virus or, worse, succumbing to it.

For those less unfortunate, this crisis has meant staying at home, isolated from the rest of the world and deprived of outside stimulus save that found on their phones or computers.

The flip side of the arduous situation that is holding us in its grip, is the precious opportunity that it is gifting us. This is a crucible in which we have enough time on our hands to dig deep into ourselves for yet undiscovered sources of strength and innovation.

We have seen how people across the globe have found ways to communicate in novel ways, mainly through social media. People in every society have developed ingenious stratagems to show solidarity with each other, through sharing provisions, music, words of encouragement, and so much more. Every one of these acts of generosity has had an effect on making the world a better place in the midst of its ordeal.

For many, this predicament has triggered a search for a deeper meaning to life and a nascent or renewed inclination to spiritual practice. We are in the infinitely fortunate position to be already engaged in the Dharma path, protected by peerless enlightened spiritual masters, ceaselessly wrapped in their blessings and unfailingly guided by their words of wisdom. Since the start of the crisis, our masters have graced us with words of advice, teachings, prayers, initiations and blessings.

Although we might not find ourselves thrown into the front lines alongside those who are risking their lives day and night to save ours, we can still commit ourselves to small acts of transcendence that will one day define the way we look back on how we made the best of these extraordinary times. For us, this means practising patience and compassion with those who are sharing our space during this period of isolation, exercising generosity toward those who are more needy than ourselves, and dedicating ourselves heart and soul to our spiritual practice. This is a rare opportunity to do so that we are not likely to encounter again once life returns to a new normalcy.

*The Editing Team*

# Remembering Great Masters

## Thangton Gyalpo (circa 1385 – 1464)



**T**hangton Gyalpo was one of the great mahasiddhas of Tibet who attained yogic realisations far beyond the human realm. At the same time, he was a giant among men, who applied his extraordinary genius to the advancement of both the arts and the sciences.

Yogi, poet, philosopher, founder of Tibetan Opera, architect and builder of stupas and temples, he is best known as an innovator, engineer and builder of bridges that changed forever the landscapes of Tibet and Bhutan, several of which are extant today. Equally, he is famed as a dispeller of illnesses – a testament to which is his

prayer named “*The Verses that Saved Sakya from Disease*”, of which His Holiness Gongma Trichen Rinpoche gave the oral transmission online as a remedy to the ongoing virus.

Considered to be a mind emanation of Padmasambhava, he was one of the early Rime Masters of Tibetan Buddhism. Commonly known as ‘King of the Empty Plain’, Thangton Gyalpo was born in Tsang, Tibet. Legend has it that he remained in meditation in his mother’s womb for 60 years before he took birth, which would explain the white beard with which he is invariably depicted! In actuality, most accounts concur in



that he lived to the age of 125, having mastered the practice of longevity.

His life is not so much chronicled in journals as it is in the opus that he left behind. The narration of his travels through Tibet and Bhutan is told through the temples, stupas and numerous suspension bridges that he erected wherever he passed as he sought out great masters of the Buddhisthharma – he studied under no less than 500 teachers – and worked to facilitate the passage of pilgrims through the Himalayan region. He is also credited with the creation of the Sakya Gonchen monastery in Derge, home to the famed Derge printing press.

His spiritual legacy is equally rich, and includes not only the verses cited above, but also a Chen Rezig sadhana called “*For the Benefit of All Beings as Vast as the Skies*”, which is still widely observed today.

On 25th March, His Holiness conferred Thangton Gyalpo’s Long-life Empowerment online. If practised diligently, this empowerment promises to grant a life span of 110 years! It has been conferred on multiple occasions by His Holiness Gongma Trichen Rinpoche over the past years.

Below is a prayer to the Long-life deities that was distributed on each of these occasions.

ཐང་ཐོང་རྒྱལ་པོའི་ཆེ་དབང་ལོ་བརྒྱ་མ།

Dharani of Amitayus and Hayagriva:  
Lineage line of Mahasiddha Thangtong Gyalpo

वर्षशती नामक राजा थङ्-थोङ् का आयु-अभिषेक।

湯東嘉波傳規百歲長壽佛修持簡軌

ॐ ह्रीं ह्रीं ह्रीं

Hrīḥ Hrīḥ Hrīḥ

हीः हीः हीः

唵 唵 唵

ལྷ་བ་མཐའ་ཡས་འགོ་ཀུན་ཇེས་སུ་སྐྱོང་།

Amitabha, you who heedfully guard all beings,

अमिताभ (बुद्ध) सर्वजगत् के अनुपालक।

怙主彌陀照護一切眾

ཚེ་དཔག་མེད་མགོན་པོ་ལ་འཆི་མེད་སྟེར།།  
Amitayus, you who bestow immortality to beings,  
नाथ-अमितायु जगत् को अमृत प्रदायक।  
長壽佛賜無死之成就

རྟ་མགྲིན་དབང་རྒྱལ་འགྲོ་བའི་བར་ཚད་སེལ།།  
Hayagriva, king of power, you who dispel the hindrances of beings,  
जे-गे-सर हयग्रीव जगत् के विघ्न नष्ट-कर्ता।  
馬頭明王除去諸障礙

བད་མ་འབྲུང་གནས་སྡིགས་དུས་འགྲོ་བའི་སྐབས།།  
Padmasambhava, protector of beings in these degenerate times  
पद्मसम्भव कषायकालीय जन के शरण्य।  
蓮師濁世眾生作依怙

ཐང་སྟོང་རྒྱལ་པོར་གསོལ་བཏབ་བསྐྱབ་མེད།།  
Thangton Gyalpo, unfailing answer to prayers  
राजा थङ्-थोङ् से अविसंवादी अध्येषणा (प्रार्थना) है।  
湯東嘉波無誑之祈禱

གསོལ་བ་འདེབས་སོ་འགལ་རྐྱེན་བར་ཚད་སེལ།།  
I pray to you, kindly dispel all negativities and obstacles  
अध्येषणा करता हूँ, विघ्न-बाधा हरण करें।  
祈請驅散違緣與障礙

བྱིན་གྱིས་རྫོབས་ཤིག་འཆི་མེད་དངོས་གྲུབ་སྟོབ།།  
and bestow the siddhi of immortality  
अधिष्ठित करें, अमृत-सिद्धि प्रदान करें।  
祈請賜予無死聖成就

# Bringing Obstacles Into The Path

A teaching by His Holiness Gongma Trichen Rinpoche



“My greetings to Dharma Friends all over the world. Tashi delek!

As we all know, a pandemic is currently threatening the entire world, and countless people are undergoing untold amounts of suffering, panic and worry.

It is important to know that panic and worry can only make things worse, and that not only do they cause us harm, but that they don't bring any benefit whatsoever.

The outcome of this situation, as of any other,

depends on our personal karma. However, there is a way in which we can better our fortune, and that is to take refuge in the Triple Gem. We need to pray fervently to the Triple Gem, and we need to find the time to do it. It is paramount that we do so at this time.

As we are followers of Sakyamuni Buddha, it is essential that we follow his teachings by striving to transform obstacles into the Dharma path. How can we do this? What is most important? What steps should we take?

The first thing to bear in mind is that we can never only think of ourselves. We need to take on the suffering of all sentient beings, and we need to offer our merits and happiness to them. If we can practice Tonglen in this way, then we can transform obstacles into the Dharma path. And by doing so, we also benefit ourselves. We shouldn't worry. It is crucial that we remain at peace within ourselves as we weather this crisis.

Parallel to this, it is equally important that we follow the directives that the medical institutions are issuing. All Dharma depends on causes and conditions. Will prayers, visualisations and mantra recitations be sufficient to carry us through? These, of course, are of huge benefit, but it is also of major importance that we strictly observe the recommended rules of personal hygiene and social distancing.

Beyond this, we need to pray to the Guru and to the Three Jewels, and especially to pray to the deities with the necessary uncommon attributes and karmic connections. For instance, in the Snow Land of Tibet, we should pray to Avalokiteshvara and Tara, and particularly during this pandemic, we should pray to Parnashavari. We should pray to these deities, chant their mantras and recite their prayers. I believe that by doing so, we will successfully be saved from this pandemic, and find happiness.

And so, I urge all to please do so!

Throughout this pandemic, we have seen how medical personnel have daily put their own lives at risk, unflinching in the face of hardship, overcoming all kinds of insurmountable obstacles. This has been an extraordinary show of courage.

In our case, courage can take the face of spiritual practice, and this is by far the best that we can do in these circumstances. The essence of Vajrayana is to practise for the sake of others; to concentrate all our efforts on others and forget about ourselves, this is the heart essence of Mahayana Buddhism.

Bearing this in mind, it is also important to inspire others to have faith, to inspire them to exercise determination, and to support them with praise.

And now, I will recite the invocation to Vajrakilaya. All deities are one, there is no difference whatsoever in their merits, compassion and the swiftness of their activities. But, from our side, there is a difference in terms of karma and aspiration.

At the time of Padmasambhava and Khön Nagendra Rakshita, long before the founding of the Sakya Order, Vajrakilaya was already the main deity of the Khön family, and it continues to be so. No matter what obstacles appear, there is no more effective practice than that of Vajrakilaya to expel them.

This invocation is directed to the Gurus in the root tantra, especially the enlightened beings, the Buddhas, Bodhisattvas, wealth gods, and so on. In the Vajrakilaya mandala, we request the ocean-like Holy Beings to grant their blessings and to expel the diseases and obstacles of practitioners, to increase their life span and merits, and to fulfill all their Dharma wishes. This kind of request is called invocation.”

*This short explanation was given by His Holiness Gongma Trichen Rinpoche as an introduction to the Vajrakilaya kah-go that he bestowed online on 10th April 2020.*



# Courage In The Face Of Illness

A teaching by His Holiness the 42nd Sakya Trizin



As we all know, the Covid-19 virus is spreading across most countries of the world. At this critical juncture, the Central Tibetan Administration has asked several high lamas to talk about this topic. I was also requested to give some instructions on how to handle the crisis.

Generally speaking, from a Buddhist point of view, we should see the Buddha as a doctor, his teachings as medicine, ourselves as patients, and our negative thoughts such as anger as an illness. Studying and practising authentic teachings, and through this overcoming negative thoughts and gaining realisation is akin to following the doctor's advice and recovering from our illness. It is with this perception that we should practise the Buddhadharma, whether we are monks, nuns or lay followers. Of course, whenever we fall sick, we should take medicine to cure our illness. Likewise, we have the disease of negative thoughts

and therefore should take the appropriate medicine, which is the practice of the Buddhadharma.

We should think that the whole of samsara is essentially suffering – especially now, as we face so much hardship and sorrow - and that the way to relieve this suffering is by practising the Buddhadharma. Buddhadharma practice takes place in our own mind, and it is based on positive thoughts, peaceful thoughts, thoughts of non-violence. His Holiness the 14th Dalai Lama has given us the advice not to become discouraged. If we become discouraged, we cannot overcome suffering. So whatever difficulties we may face, we should meet with great fortitude. His Holiness Gongma Trichen Rinpoche also strongly advises us not to worry, not to panic.

All these problems are caused by our own karma, and we should respond to them by taking good care

of our own health, by cultivating positive thoughts, and by pacifying this virus by reciting prayers and mantras. For example, if a student needs to take an exam, if he just worries and feels discouraged, he can't concentrate and won't be able to get good results. To get good results, a student should not worry or feel discouraged; rather, with great fortitude, with great confidence, he should put great effort into his work; with such merit, he will obtain good results.

This also applies to our everyday activities. We need to put great effort into them, cultivate great fortitude and self-confidence, and with this we can make them very successful. And now, at a time when we are facing this daunting challenge to overcome the Covid-19 virus, we should all arm ourselves with fortitude and self-confidence, both individually and collectively.

At the moment, we are retreating from worldly activities, many of us are unable to perform our normal activities, and so we have a lot of time on our hands. This provides us with a great opportunity to practise the dharma, especially to cultivate good thoughts, positive thoughts.

His Holiness the Dalai Lama has often said that he considers himself just one among 7 billion human beings. His Holiness always stresses that although there are huge numbers of human beings, we are all from one big human family. His Holiness also says that the human form is a peaceful one, it doesn't have fangs or claws like tigers and lions do. And so our mind should also be peaceful. When our mind is disturbed, when we feel anger, we should remember this. His Holiness says that a peaceful mind, a kind mind, is the best offering that we can make. And so, we should follow this advice all the time, especially at this critical time.

So, as we all know, we humans are all somewhat different from each other, yet we all belong to a great big human family. Just like lions, tigers, leopards, cheetahs, pumas and black panther belong to the cat family, we, in spite of all our different traits and characteristics, belong to the human family. And so we should focus and ponder deeply on the oneness of humanity. Not only do we have the same form, with one face and two hands and all, but we also all have the same wish to gain happiness and to overcome all our suffering and problems, and so it is important for all of us to focus on the oneness of humanity.

As the great bodhisattva Shantideva said in his *Bodhicharyavatara*, we should practise equality, which means that we are all the same and we should care for each other. This is important, and when we have the feeling of oneness, then it is easy for us to take care of others, easy to think of others' welfare and wellbeing. This is particularly important at a time when the Covid-19 virus is spreading across nearly everywhere in the world. As of today, 4th of April, the number of patients worldwide has reached almost 1.1 million. The numbers are increasing daily with great margins, for example from yesterday to today there has been an increase of 80,000 new patients. So, at this time we should focus on all these patients, without any exception, and think 'May all these patients fully recover from this virus.' If we have a strong feeling of oneness, we cannot discriminate between these patients, we cannot think that one particular patient should recover, while another one shouldn't.

As it is said in the *Bodhicharyavatara*, if we pray that "May all the suffering of the world be overcome", this thought is a very meritorious deed and is of great benefit. Similarly at this moment, if we focus on all these patients and pray "May all these patients gain full recovery from their sickness, then this thought

will also be a very meritorious deed and will be of great benefit.

This critical time is an opportune moment for us to practise loving kindness, compassion and bodhicitta, not only toward these patients, but also to all those people whose lives are affected by this virus, directly or indirectly. And then we should extend our focus and pray “May all beings be free from suffering.” If we practise loving kindness, compassion and bodhicitta in this way, our practice will become very powerful and will help us to cultivate positive thoughts. So many people are suffering at the moment, and we should take this as an opportunity to practise loving kindness, great compassion and bodhicitta with a strong feeling, not just paying lip service. Then this terrible situation can become a blessing in disguise. The Buddha himself, as do all the great masters, teaches us how beneficial and meritorious is the practice of loving kindness, compassion and bodhicitta.

From a worldly point of view, in order to overcome this virus, we should follow the advice of our doctors, nurses and medical experts. And we should follow the guidelines set out by the country in which we live to control the spread of the virus. It is the responsibility of each one of us overcome this virus, and so we need to fully understand the nature and purpose of these guidelines, and we need to follow them closely.

So I entreat all of you to follow these guidelines, and I also appeal to you to pray for all our doctors, nurses and other medical workers who are risking their lives every day, fully aware that they are constantly in great danger of contracting the virus and yet bravely fighting on in their efforts to save the lives of others. I truly admire their noble work, and I pray that it be rewarded with complete success.

Great numbers of people have lost their lives to this virus, including doctors and nurses. I pray that all those who have succumbed to it be free from the fear of the bardo state, and that they may gain temporary and ultimate happiness in their future lives.

We can be stronger in the face of the virus if we pray. We can pray to the Buddha, to Tara, to Avalokiteshvara, or to any other deity. When we do so, we should think that the Buddha or the deities are right in front of us. If we stare at statues or paintings just seeing them as statues or thangkas, then our prayer won't have much effect. But if we really see them as the Buddha or the deities, then we will obtain great results. Even if we have no images for support, if we can just visualise them in front of us and really believe that they are there, then we will receive very strong blessings. The same happens if we pray to our gurus with this kind of perception. By thinking that our gurus are right in front of us and praying fervently to them, we can obtain very strong blessings and gain enormous benefit.

Finally, I would like to add that when we use this precious time to practise and to perform virtuous deeds, and thereby gather great merit, we should remember to dedicate all our merit to the eradication of this virus and to our attainment of Buddhahood for the sake of all sentient beings.

As Shantideva said in his Bodhicharyavatara, “May all who are sick quickly be freed from their illness, and may all disease in the world never occur again.” I too fervently make this prayer. And lastly, we should dedicate all our merits to the long life and good health of our root Guru His Holiness the 14th Dalai Lama and to that of all our great masters.

# Keeping A Positive Mind In The Midst Of Suffering

A teaching by Khöndung Gyana Vajra Sakya Rinpoche



Q. Rinpoche, right now we are facing a crisis all over the world with a pandemic. What is your advice to your followers and everyone around the world? What is the best we can do at this time?

A. There are certainly a few things we can do. To begin with, of course, we should heed the advice of medical authorities by strictly observing basic hygiene rules, such as washing our hands frequently, changing and washing our clothes often, keeping a safe distance from others – both for others' benefit and our own.

Secondly, from a religious point of view, this is a very good time to reflect on the Buddha's teachings about impermanence. A few months ago, everyone was leading a normal life; and now, everything has

changed, nothing is secure. A great number of people have died.

Also, we can see that Coronavirus is not respecting any racial or social divides, affecting not just the poor but also the rich, not just one race, but all the races. Whether we are Asian, American, European or Australian, we're all part of the world, and we are all being affected by this crisis. This reminds us that we are all the same. The colour of our skin or the food that we eat, none of these things matter. The point is that the Coronavirus is affecting everybody. So it's a good time to reflect on the Buddha's teaching on equality – that everyone is same.

I think there are many things that we can think



about and do while we are at home, or wherever we find ourselves at the moment. We can recite prayers, especially during this pandemic we can pray to the goddess Lomagonma (Parnashavari), The One With A Leaf Skirt. Her mantra is especially good in helping us mentally when we are fighting this kind of disease. But this does not mean that by just chanting the mantras, we will be cured, or that we can do whatever we want. Thinking that we can just chant the mantra and everything will be fine, is a wrong view. And there are unfortunately some people who hold this view, that if we pray and recite mantras, we will be safe from the virus.

I believe that, whichever religion we belong to, if we want prayers to have an effect, we have to start by taking care of ourselves, taking all the precautions necessary to keep safe. Only then will prayers be effective, helping us emotionally and keeping us strong with their blessing.

So now, we need to look after our family and our neighbours. But at this time, the best way to look after them is to stay away from everyone – stay at home. Of course, this is much easier for wealthier people, because they have big houses, plenty of food, and everything they need; but for poorer families, this is infinitely more difficult, because everyone is either homeless or forced to live in cramped spaces, often without enough food to eat, and at great risk of contagion.

So when people find themselves in this sort of situation, when they are helpless, then all they can do is try to survive and pray that they will not be affected. As for those who are better off, they should not only pray for their own safety, but also – and especially-

for that of people who are not so fortunate.

Because we don't see first-hand the effects of the pandemic and we only know about it through whatever we read in the news, it's difficult to gauge the extent of damage it will inflict on the world. One thing is clear is that it is not a problem that will just go away once the rate of infection has gone down. It will have longlasting effects, especially on the world economy. Many big businesses will be affected, of course, but much harder hit will be those smaller ones, because they cannot run for so many weeks or months without functioning. So they might have to go bankrupt and close down. This means so many people might lose their homes and sink into poverty. These are very difficult times for many people, in fact for most people in the world. The effects of this virus are not just going to be with us for one or two weeks, or one or two months, but it is most likely that they're going to be felt for years to come.

So these are things we should remember and reflect upon. I believe that we all have to be materially and mentally prepared for this. We will have to adjust to whatever material changes the pandemic is making in our lives, and have the strength of character to make the best of it. This is where prayer can be of great help.

And so, we fervently dedicate our prayers to all beings into whose lives this crisis is bringing suffering. If we face these difficult times with a positive mindset, it will make it much easier for us to successfully tackle any situation that life brings us. With the blessing of the triple gem and our gurus, we will overcome this battle and victoriously look to a brighter tomorrow.

# Dharma Practices To Counter The Ongoing Pandemic

Over the past two months, our teachers have been giving advice and performing rituals to help avert the spread of the dreaded Corona virus that is currently devastating the lives and livelihood of the global community.

These empowerments, rituals and prayers are powerful and have a history of averting pandemics in Tibet that goes back several centuries.

The dharma gifts that have been conferred by our masters for this purpose include Thangton Gyalpo's Long-life empowerment as well as the oral transmission of his "Prayer that Saved Sakya from Disease", a Vajrakilaya blessing, and an empowerment and various rituals pertaining to the Goddess Parnashavari.

*All these ceremonies were broadcast online and can be found on the Sakya Dolma Phodrang Facebook page, in posts corresponding to the date when they were performed.*



# Thangton Gyalpo's Prayer that Saved Sakya from Disease

Thangton Gyalpo's

Prayer that Saved Sakya from Disease

On 12th March, His Holiness Gongma Trichen Rinpoche gave the oral transmission of Thangton Gyalpo's Prayer that Saved Sakya from Disease.

During the time of Thangton Gyalpo, an epidemic was ravaging the Sakya Monastery in Tibet. Tantric masters tried all they could to avert its spread through the use of effigies, tormas, medicines, mantras, protection amulets, and so on, but to no avail.

Thangton Gyalpo, in turn, performed a special prayer and recited a number of Mani mantras and prayed that his aspiration might become reality. And so it did. The epidemic immediately stopped.

Following is the prayer that Thangton Gyalpo offered.

༄༅། །ལྷ་བ་ཐོབ་ཐང་སྟོང་རྒྱལ་པོའི་དོ་རྗེའི་གསུང་ནད་ཀྱི་འཇིགས་པ་ཞི་བའི་གསོལ་འདེབས་  
ས་སྐྱ་ནད་གོལ་མ་ནི།

**The Verses that Saved Sakya from Sickness: A Prayer for Pacifying the Fear of Disease**

*by Thangton Gyalpo*

ལས་དང་སློབ་ཕྱར་རྒྱུན་ལས་གྱུར་པ་ཡི། །

lé dang lobur kyen lé gyurpa yi

May all the diseases that disturb the minds of sentient beings,

གདོན་དང་ནད་དང་འབྲུང་པོའི་འཚོ་བ་སོགས། །

dön dang né dang jungpö tsewa sok

And which result from karma and temporary conditions,

སེམས་ཅན་ཡིད་མི་བདེ་བའི་ནད་རྣམས་ཀྱི། །

semchen yi midewé né nam kün

Such as the harms of spirits, illness, and the elements,

འཇིག་རྟེན་ཁམས་སུ་འབྲུང་བར་མ་གྱུར་ཅིག །

jikten kham su jungwar magyur chik

Never occur throughout the realms of this world.

ཇི་ལྷར་གཤེད་མས་འབྲིད་པའི་གསང་བྱ་བཞིན། །  
jitar shemé tripé seja shyin  
May whatever sufferings arise due to life-threatening diseases,

སྐད་ཅིག་གཅིག་ལ་ལུས་སེམས་འབྲལ་བྱེད་པའི། །  
kechik chik la lü sem dral jepé  
Which, like a butcher leading an animal to the slaughter,

སློག་འཕྲོག་ནད་གི་སྤྱག་བསྐྱལ་ཇི་སྟེད་པ། །  
sok trok né kyī dukngal jinyé pa  
Separate the body from the mind in a mere instant,

འཇིག་རྟེན་ཁམས་སུ་འབྲུང་བར་མ་གྱུར་ཅིག །  
jikten kham su jungwar magyur chik  
Never occur throughout the realms of this world.

འཚི་བདག་གཤེན་རྗེའི་ཁ་ནང་ཚུད་པ་ལྟར། །  
chidak shen jé kha nang tsüpa tar  
May all embodied beings remain unharmed

ནད་གི་མིང་ཅམ་ཐོས་པས་སྐྱག་བྱེད་པའི། །  
né kyī ming tsam töpé trak jepé  
By acute, chronic and infectious diseases,

ཉིན་གཅིག་པ་དང་རྟག་པའི་དེམས་སོགས་ཀྱིས། །  
nyin chikpa dang takpé rim sok kyī  
The mere names of which can inspire the same terror

ལུས་ཅན་ཀུན་ལ་གཞོན་པར་མ་གྱུར་གཅིག །  
lüchen kün la nöpar magyur chik  
As would be felt in the jaws of Yama, Lord of Death.

གཞོན་པའི་བགགས་རིགས་སྟོང་ཕྱག་བརྒྱད་ཚུ་དང། །  
nöpé gek rik tongtrak gyechu dang  
May the 80,000 classes of harmful obstructors,

གློ་བུར་ཡེ་འཛོགས་སུམ་བརྒྱ་དྲུག་བཅུ་དང། །  
lobur yé drok sumgya druk chu dang  
The 360 evil spirits that harm without warning,

བཞི་བརྒྱ་ཙམ་བཞིའི་ནད་ལ་སོགས་པ་ཡིས། །  
shyigya tsa shyi né lasokpa yi  
The 404 types of disease, and so forth

ལུས་ཅན་ཀུན་ལ་འཚོ་བར་མ་གྱུར་ཅིག །  
lüchen kün la tsewar magyur chik  
Never cause harm to any embodied being!



ལུས་སེམས་བདེ་བ་མ་ལུས་འཕྲོག་བྱེད་པའི།

lū sem dewa malū trok jepé

May whatever sufferings arise due to disturbances in the four elements,

འབྲུང་བཞི་འབྲུགས་པའི་སྤྱད་བཟུལ་ཇི་སྟེད་པ།

jung shyi trukpé dukngal jinyé pa

Depriving the body and mind of every pleasure,

མ་ལུས་ཞི་ཞིང་མདངས་སྟོབས་ལྡན་པ་དང་།

malū shyi shying dang tob denpa dang

Be totally pacified, and may the body and mind have radiance and power,

ཚེ་རིང་ནད་མེད་བདེ་སྦྱིད་ལྡན་པར་ཤོག།

tsering nemé dekyi denpar shok

And be endowed with long life, good health, and well-being.

སྤྲུལ་དཀོན་མཚོག་གསུམ་གྱི་སྤྱུགས་ཇི་དང་།

lama kōnchok sum gyi tukjé dang

By the compassion of the gurus and the Three Jewels,

མཁའ་འགོ་ཚེས་སྟོང་སྤུང་མའི་རུས་མཐུ་དང་།

khandro chökyong sungmé nütu dang

The power of the ḍākinis, Dharma protectors and guardians,

ལས་འབྲས་བསྐྱབ་མེད་པའི་བདེན་སྟོབས་གྱིས།

lé dré luwa mepé den tob kyi

And by the strength of the infallibility of karma and its results,

བསྐྱོབ་སྟོན་ལམ་བཏབ་ཚད་འགྲུབ་པར་ཤོག།

ngowa mönlam tab tsé drubpar shok

May these many dedications and prayers be fulfilled as soon as they are made.

ཅེས་པ་འདི་ནི་གང་ན་ས་ཚེན་པོ་དཔལ་ལྡན་ས་སྐྱར་ནད་རིམ་མི་གཅིག་པ་སྤུ་ཚོགས་བྱུང་བར། ལྷགས་པོན་རྣམས་ཀྱིས་  
མདོས་གཏོར་སྦྱོན་སྤྲུགས་སྤུང་བ་སོགས་གང་བསྐྱབས་ཀྱང་མ་ཕན་པར་གང་ན་ས་སྟོང་ས་ལ་སྤྱུག་པའི་སྐབས། ཇི་ལྟ་ཐོབ་  
ཚེན་པོས་མ་ནམ་མཁའ་མའི་སྤྱབས་འགོ་གིས། མ་ཉི་སྟོང་ས། སྟོན་ལམ་འདི་ཐོབ་ཅེས་བཀའ་སྤྱུལ་པ་བཞིན་བཀྱིས་པ་ལ་  
བརྟེན་ནད་ཡམས་ཐམས་ཅད་འཕྲལ་དུ་ཚད་པས་ས་སྐྱར་དུ་གོལ་མའི་སྟོན་ལམ་ཞེས་རྟོ་ཇི་གསུང་བྱིན་ལྟེན་གྱི་སྦྱིན་པུང་  
འཕྲོ་བར་གྲགས་སོ།།

*Once, an epidemic was spreading from one person to the next at the great monastery of the Glorious Sakya tradition. Whatever the mantric masters tried—effigies, tormas, medicines, mantras, protection-amulets, and so on—had no effect, and the monastery was in danger of annihilation. At that time, the master mahāsiddha Thangtong Gyalpo performed the refuge prayer which begins, “Sentient beings in number as vast as space”, then recited a number of Mani mantras, and said following the Teachers’ words, “These aspirations become reality...”. At that time, the entire epidemic immediately ceased in dependence upon the performance of this prayer. Thereby, it became renowned as the vajra speech radiating cloud-like blessings entitled ‘The Prayer that Saved Sakya from Disease.’*

| Translated by Tenzin Jamchen, 2014. Edited and revised for Lotsawa House, 2016.

# The Practice Of Vajrakilaya

*On 10th April, His Holiness Gongma Trichen Rinpoche gave a Kah-go blessing, requesting the lineage gurus, tutelary deities and protectors to keep from harm all those receiving this blessing, and to grant them wellbeing and prosperity.*

Vajrakilaya is the wrathful deity that embodies the enlightened activity of all the buddhas and whose practice is renowned for being the most powerful for purifying defilements and removing obstacles, especially forces hostile to wisdom and compassion.

The transmission of the Vajrakilaya practice in the Sakya tradition can be traced back to Khön Nagendra Rakshita, a direct disciple of Guru Rinpoche. It has since then been passed through every generation of the Khön family down to His Holiness Gongma Trichen Rinpoche and, through him to His Holiness the 42nd Sakya Trizin and Khöndung Gyana Vajra Sakya Rinpoche.

Of the Vajrakilaya practice, His Holiness has said:

"Of the profound and inexhaustible ocean of teachings that Guru Padmasambhava possessed, Vajrakilaya is one of the most important. Its empowerment, teachings and pith instructions were given to one of his most important spiritual disciples, Khön Nagendra Rakshita (Lü'i Wangpo Sungwa), who then practised it until he achieved both ordinary and supreme siddhis. As a sign of his great attainment,



he managed to display the great miracle of keeping his vajra and bell suspended in space. Guru Padmasambhava himself declared that Nagendrarakshita had attained the eighth stage of the great bodhisattva path.

The Vajrakilaya empowerment, teachings and pith instructions then passed down from Nagendrarakshita to his own nephews, as they were appointed as the holders of the Khön lineage; and ever since then they have been passed

down through this lineage, which includes the five Sakya patriarchs.

So this is a very rare teaching that has not only continued through an unbroken lineage from the primordial Buddha, but has also been passed down through the hereditary lineage. All of these masters, from Guru Padmasambhava to those of the present, have achieved great realization, and as a result have performed great miracles.

I myself received this from my own father, as well as from one of my most important root gurus, both of whom attained great realization through the Vajrakilaya practice, and showed many significant miracles."

# The Practice Of Parnashavari

## (Lomagyunma)

*Om pishatsi parna shavari sarva zvara prasha mani svaha\**



### Chogyal Phagpa's Song to Parnashavari

Praise of the Mountain Range Covered in Leaves  
Ri khrod lo ma can gyi bstod pa

Om Svasti Siddham

You appear out of the manifold manifestations  
Of miraculous illusion,  
The wisdom of all the Victorious Ones.  
You are a goddess who brings  
The illnesses, demons, and obstructing forces  
Of those who work for success  
To a total peace.  
I bow to you.

You manifest in every field and nation,  
Yet your play in mountain range abodes is special.  
You grant supreme siddhis to those who work toward  
success.  
I bow to you.

With your assortment of faces,  
Your variations of hands and feet,  
Your variety of hues,  
Your array of poses,  
Your assortment of jewelry,  
And the variety in the symbols you hold,  
You are gorgeous.  
I bow to you.



But in particular,  
You are one who knows how to train us,  
So you don a garment of fresh tree leaves  
With baubles of so many kinds of flowers and fruits.  
O You Who Wear Leaves,  
I bow to you.

Your vidyamantra speech is a peaceful roar.  
It pacifies contagions and sorrow among the living.  
Your wrathful guhyamantra booms out magnificently,  
As if you were a dragon.  
It smashes down the vicious.  
I bow to your speech.

Your heart of peace brings peace to the living.  
You keep us on track with your love.  
You make our lives and endowments of glory grow.  
Your tremendous joyousness  
Provides for a spacious heart of freedom.  
I bow to you.

Through my diligence in practicing and promulgating  
your chants,  
I call upon your heart.  
Please think of me truly with your love,  
Pacify my sorrows,  
My obstructions, illnesses, and all the rest,  
And make my life and endowment of glory grow.

Be my protector in every lifetime.  
Protect me from every fear from disaster.  
Endow me with oceanic happiness and joy,  
In this world and in peace,  
And let me become an ocean  
Of the wonders of perfect Buddhahood.

This praise of the worshipful lady of the mountain  
ranges who wears leaves was composed by the  
Bhikṣu Phagpa at the well of glorious great bliss,  
Palki Dechen.

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## The Goddess Parnashavari



Parnashavari (Tib. Loma Gyonma) is a healing goddess who repels contagious and epidemic diseases. She is associated with the mysterious Shavari tribe of ancient India and is an example of an Indian folk deity absorbed into Tantric Buddhism. Her name means “dressed in leaves” and she embodies natural methods of healing. In the Himalayan region, she is often invoked at the beginning of large gatherings to ensure the good health of all present. The Forest Goddess belongs to the Kryia branch of tantric Buddhism, and is an emanation of the Buddha Amoghasiddhi and the enlightened activities of the buddhas, in this case that of healing. She is also considered to be an embodiment of one of the Twenty-one Taras, known



as “Parnashavari in mountain solitude, the one who removes contagious diseases”.

The healing power of Parnashavari is invoked through empowerment, meditation, rituals, prayers, or chanting to the goddess’s mantra. In general, she is portrayed in yellow colour, with three faces – the central face is yellow, with a semi-wrathful expression; the right face is white and bears a peaceful expression, while the left face shows a desirous mood. Each of the three faces has three eyes. She has six hands. Her upper hands bear an axe and leaves adorned with a lotus flower; her middle arms meet at the heart, holding a vajra and a lasso; and the lower arms hold a bow and arrow. It is said that her lasso attracts the demons of disease, her axe cuts

their hearts, her bow and arrow drain their power, and her vajra represents her adamantine power and her awareness of their illusory nature.

She appears with her left knee resting on the sun disc and her lower leg tucked under her body as she sits on her heel. Her right leg is bent, with a foot on the floor ahead of her.

Her mantra is said to be extremely powerful in the dispelling of disease.

*Throughout the months of February, March and April, our teachers have been performing rituals invoking the Goddess Parnashavari, reputed to be extremely powerful in the vanquishing of contagious illnesses.*

On 9th February, with the ever-increasing spread of the Corona virus, special ceremonies were held at the Sakya Centre, Dehradun, conducted by His Holiness Gongma Trichen Rinpoche, His Holiness the 42nd Sakya Trizin and Khöndung Gyana Vajra Sakya Rinpoche.

These ceremonies consisted of three days of recitation of the Parnashavari mantra and five days of the Parnashavari Vase ritual. This culminated on the last day with the performance of the Parnashavari water blessing. The latter was traditionally celebrated at the Sakya Monastery in Tibet as a form of olden-day vaccination whenever there was the threat of an epidemic.

Statues were washed with



water blessed by the deity, and attendees were sprinkled with the water that washed off the statues. Those who were present developed light symptoms and quickly found their way back to health. Thus the epidemic was averted.

The ritual was again performed on the 8th of April by Their Holinesses Gongma Trichen Rinpoche and the 42nd Sakya Trizin on the roof of the Sakya Dolma Phodrang in Rajpur.



*of which thousands upon thousands of followers were able to partake thanks to the global reach of social media.*



*In addition, on 17th April, His Holiness Gongma Trichen Rinpoche bestowed a Parnashavari empowerment online. A unique and sacred experience,*

This powerful initiation belongs to the Collection of Sadhanas, which was compiled in the 11th century by Rinchen Drakpa, better known as Bari Lotsawa, the second Sakya Throne Holder.

Bari Lotsawa was an accomplished tantric master and translator, having spent many years studying in India and receiving a huge number of teachings from great masters.

The Parnashavari Initiation is famous for averting pandemics. In olden times, it was conferred for this purpose in Tibet, alongside the Parhashavari rituals described above.

Below is the sadhana pertaining to this initiation. There are no commitments attached to it.

For those who would like to be guided in reciting the Parnashavari mantra, Khöndung Gyana Vajra Rinpoche's chanting of it is highly inspiring (<https://youtu.be/8MKRBV4jEfY>).

## Sadhana of Arya Parnashavari Ritrodma Parnashavari

To the excellent Buddha, Dharma, and Sangha  
I go for refuge until enlightenment is won.  
By the merit of giving and the other perfections  
May I attain Buddhahood for the sake of all beings.

*Recite three times.*

May all beings be happy and have the cause of happiness.  
May they be free from suffering and the cause of suffering.  
May they never be parted from sorrowless bliss.  
May they dwell in equanimity without attachment and hatred to those near and far.

OM SVABAVA SHUDDHA SARVADHARMA SVABAVA SHUDDOH HANG

*Thus recite the mantra.*

One's aggregates, elements, sense organs and their objects become invisible and empty.

Out of emptiness appear a white lotus and moon disk upon which from PAM appears yellow Goddess Parnashavari with three faces and six arms, the main face yellow, right white, left red, with three eyes on each face, smiling, in a slightly dancing pose. The three right hands hold a vajra, battleax, and arrow. The three left hands hold a lasso with threatening gesture, whisk of fresh leaves, and bow. The hair is tied up with flowers like a crown. Parnashavari is adorned with precious jewels and wears a lower garment of fresh leaves. The right heel stops the lower passage, the sole of the left foot treads upon an obstructor, and from the body issue rays of light like the sun.

At the forehead is OM, throat AH, heart HUNG.

From the HUNG at the heart, rays of light issue out and invoke all the Tathagatas of the ten directions in the form of Parnashavari.

OM VAJRA SAMAJAH

*Thus invoke.*

JAH HUNG BAM HOH

*Thus non-dually absorb.*

Again, rays of light issue from the heart, and invoke the five consecration deities with their retinues.

OM VAJRA SAMAJAH

*Thus invoke.*



May all the Tathagatas bestow the initiation upon me.  
*Thus supplicate.*

OM VAJRI BHAVA ABHISHINCA HUM

Saying thus, water from the vase bestows initiation on one's crown. The body is filled, stains purified, water overflows, and the crown is adorned by Akshobya.  
*Thus imagine.*

Surrounding the seed syllable at the heart is the mantra. Rays of light issue from it, make offerings to the Noble Ones and perform the benefit of beings. All the compassion, blessings, and spiritual power of the Buddhas and Bodhisattvas are invoked in the form of rays of light and non-dually absorbed into oneself.  
*Thus imagine and recite the following mantra as many times as possible:*

OM PISHATSI PARNA SHAVARI SARVA ZVARA PRASHA MANI SVAHA

Lord, please bestow the good fortune of attainment upon me and all sentient beings.  
*Thus supplicate.*

Rays of light shine from one's heart and dissolve all animate and inanimate things into light which are absorbed into oneself.  
Again one appears as the goddess.

At the forehead is a white OM, the throat a red AH, at the heart a blue HUNG.  
*Thus protect the three places.*

By this merit, may I swiftly  
Accomplish the tutelary deity  
And place upon that stage  
All beings without exception.

*Recite this and other dedications and aspirations. Also recite verses of benediction such as "The excellent Buddha..."*

\*\*\*

*The holy name mantra for this deity is ARYA PARNASHAVARI*

*The homage is:*  
Arising from an emanation of the miraculous illusion  
Of all the Buddhas' primordial wisdom.  
Who pacifies all illnesses, demons, and obstructors of practitioners.  
Prostrations to the goddess.

*From the Drupthap Kundu. Translated by Venerable Lama Kalsang Gyaltsen and Ani Kunga Chodron at Tsechen Kunchab Ling, Seat of His Holiness the Sakya Trizin in the United States, on the auspicious occasion of the first bestowing of the Drupthap Kundu in the United States, 2006.*



# The Practice of Giving



The practice of giving is universally recognised as one of the most basic human virtues, a quality that testifies to the depth of one's humanity and one's capacity for self-transcendence. In the teaching of the Buddha, too, the practice of giving claims a place of special eminence, one that singles it out as being in a sense the foundation and seed of spiritual development.

In the advice that our teachers have been offering during these challenging times, they have been quick to stress that, parallel to spiritual practice, we also need to engage in acts of generosity. This can take the form of exercising more patience with the persons with whom we share our period of isolation, observing the guidelines

set out by the authorities, supporting the health workers in their courageous efforts to save lives and, importantly, giving material and financial support to those who are finding themselves in dire financial straits.

Our masters have been putting these teachings into practice.

On the 8th of April, His Holiness Sakya Trizin Ratna Vajra Rinpoche and Khöndung Gyana Vajra Rinpoche paid their respects to the Chief Minister of Uttarakhand, the Honourable Trivendra Singh Rawat. During their meeting, Their Holinesses expressed their deep appreciation to the Chief Minister for his continued efforts to control the spread of the dreaded

Corona Virus.

On behalf of the Sakya institutions in Uttarakhand, Their Holinesses presented the Chief Minister with a substantial contribution to the relief of the plight of the people of Uttarakhand in these harrowing times.

On the 10th of April, Khöndung Gyana Vajra Rinpoche and Dagmo Sonam Palkyi distributed relief aid of rice, dahl, flour and cooking oil to over 200 families of daily wage labourers around the Dehradun area, contributing to the lives of those who are affected most from this crisis.





Rinpoche and Dagmo Kushok were assisted by Sakya Academy staff and children in the preparation of the rations.

On the 9th and the 20th of April, rations were distributed near Rajpur by representatives of the Dolma Phodrang and the Sakya Centre societies.

On 15th April, members of Dolma Phodrang Society and Sakya Nunnery, led by Dagmo Kalden Sakya, distributed care packages of juice, fruit, biscuits and snacks to police officers in appreciation for their dedication and hard work throughout the crisis.



# DHARMA ACTIVITIES



Most of us have been in lockdown for several weeks now, and memories of our lives before they were toppled over by the Corona Virus, are becoming vaguer and vaguer.

There is much to celebrate, however, in the events that took place over the preceding months, and these can serve us as a reminder that better times await us once this battle has been won.



## Ceremonies at the new Bodh Gaya Sakya Monastery

On the 19th of November, on the auspicious occasion of Lhabab Duchen and of His Holiness the 42nd Sakya Trizin's western birthday, His Holiness Gongma Trichen Rinpoche conducted the Sixteen-Arhat puja and the soft opening of the Sakya monastery in Bodh Gaya.



On the 21st of November, His Holiness Gongma Trichen Rinpoche and His Holiness the 42nd Sakya Trizin conducted the Grand Hevajra Consecration Ritual at the new temple.







On 22nd and 23rd November, His Holiness Gongma Trichen Rinpoche bestowed the Trikulanatha empowerment in the new temple.





The 25th of November marked the first day of the 28th Great Sakya Monlam.





## A new Khön Dungsey is born

On the 25th of November, in the early hours of the auspicious Mahakala day, a new member of the Khön family was born in Wil, Switzerland. Dungsey Siddhant Vajra Sakya Rinpoche was born to Khöndung Gyana Vajra Sakya Rinpoche and his wife Her Eminence Dagmo Sonam Palkyi Sakya.

The new Dungsey had a swift and peaceful birth, and from the moment that he saw the light, with eyes wide open and a radiant smile, His

Eminence already manifested the bearing of a great being. There is no doubt that he will take his place among the great Bodhisattvas of the Khön lineage.

Khöndung Siddhant Vajra Rinpoche's arrival has brought immense happiness to the Dolma Palace. For all Sakyapas, a new Khön Dungsey embodies the promise of the continuity of this illustrious lineage and a blessing to the world.

Dungsey is now all of 5 months old, and the same smile that graced his birth is still very much part of his countenance. He is a gentle, kind and joyful soul, and a great source of happiness to all, especially to his elder siblings, Dungsey Siddharth Vajra Rinpoche and Her Eminence Jetsunma Tsejin Lhamo Sakya.

We wish the new Dungsey a long life filled with noble activities.



H.E. Dungsey Siddhant Rinpoche moments after his birth



Nestled in his fathers arms, Dungsey performs his first mudra! Vajra and bell folded hand gesture.



# Tibetan Birthday of His Holiness the 42nd Sakya Trizin



On the 1st of December, the Tibetan birthday of His Holiness the 42nd Sakya Trizin was celebrated at the new temple in Bodh Gaya. It was all the more auspicious that so many devotees were gathered in Bodh Gaya to partake of this auspicious occasion.





# Teachings and initiations at the new Bodh Gaya temple



Immediately following the Monlam, teachings and initiations were conferred at the temple by His Holiness Gongma Trichen Rinpoche, His Holiness the 42nd Sakya Trizin and His Eminence Luding Khen Rinpoche.



On the 27th of December, His Holiness Gongma Trichen Rinpoche had the opportunity to spend some time with His Holiness the Dalai Lama in Bodh Gaya.



On the 28th of December, the Sakya congregation bade farewell to His Holiness Gongma Trichen Rinpoche as he left the Bodh Gaya Sakya Monastery to return to his residence in Rajpur.



# Dungsey Siddhant arrives at the Sakya Dolma Phodrang

On the 1st of February, Dungsey Siddhant Rinpoche arrived with his family at Dehradun Airport. He was greeted by his paternal grandmother, Her Eminence Gyalum Chenmo.



On 2nd February, Dungsey Siddhant Vajra Rinpoche arrived at the Sakya Dolma Phodrang with his parents Khöndung Gyana Vajra Sakya and H.E. Dagmo Sonam Sakya, his siblings, and his maternal grandparents. He was greeted by His Holiness Gongma Trichen Rinpoche, H.E. Thartse Khen Rinpoche, the new Dungsey's cousins, H.E. Gyalum Chenmo and H.E. Dagmo Kalden. All the monks and nuns from the local Sakya monasteries came to pay their respects to the young Dungsey, who remained serene and tranquil throughout, for the first time sitting on his throne.









And on the 3rd of February, Dungsey Siddhant was given a warm homecoming by the staff and student monks of Sakya Academy, with a lively performance of the welcome Tashi Shopa dance by the senior students and an offering of the mandala by the school Principal, Mrs. Tsering Choedon.







## Losar in Puruwala

On 19th February, His Holiness Gongma Trichen Rinpoche arrived at the Dolma Phodrang in Puruwala, along with His Holiness the 42nd Sakya Trizin, Her Eminence Jetsun Kushok Rinpoche and Her Eminence Yum Kushok. His Holiness and his family would be spending Losar there.





# Tenshug Ceremony for His Holiness Gongma Trichen Rinpoche

On the 28th of February, a Tenshug ceremony was offered at the Sakya Centre to His Holiness Gongma Trichen Rinpoche on behalf of all Sakya monks and ex-monks.



# In Memoriam



## Ven. Choe Phuntsok (1924 – 2019)

On the evening of 13th June 2019, Ven. Choe Phuntsok, affectionately known to all as ‘Trunyi la’, peacefully passed away at Sakya Centre, Dehradun at the respectable age of 96. He remained in tukdam for three days.

Trunyi la was the oldest fully-ordained monk in the entire Sakya Order and was an incomparable source of inspiration for his unswerving dedication to his vows and to Dharma practice. Moreover, he was peerless in his mastery over the writing of the Tibetan language, which earned him the position of Personal Secretary to His Holiness Gongma Trichen Rinpoche, a position which he held for a period of 30 years, accompanying His Holiness on several of his international tours.

His expertise was such that H.E. Chogye Trichen Rinpoche also made use of Trunyi la’s extraordinary skills, having him redact particularly important letters for him, one of which so impressed him that Rinpoche playfully referred to it as ‘The Lion’s Roar’.

Trunyi la was born in U-Tsang in 1923 and became a monk when he joined the Sakya Sangden monastery not far from his village. During his time there, he completed a 3-year retreat, read the complete Kangyur and served as deputy abbot. He became a fully-ordained monk at the age of 20, and in his mid-twenties was appointed Official Secretary to the entire Sakya Order in Tibet, even earning the praise of the Chinese authorities for the acumen with



which he acquitted himself of his duties.

He nevertheless spent one year in a Chinese prison, where his jailors were eager to make use of his writing skills. He was eventually released and allowed to return to his village, from where he surreptitiously visited his monastery at night, helping in whatever way he could and hiding precious artefacts from inevitable confiscation. He was responsible for bringing to India the Sakya Pandita relics that were in the Sangden monastery Maitreya statue. The relics now lie in the Sakya Centre main Buddha statue.

In 1964, he escaped Tibet and went to Dharamsala, where he remained for some time until His Holiness requested him to come and work as his Private Secretary. It is said that he wrote three impeccably calligraphed versions of every letter – one for its recipient, one for His Holiness to keep, and one for his own records. During his tenure, he also managed to read the entire Kangyur twice.

Since his retirement some 30 years ago, he had dedicated himself entirely to spiritual practice, although His Holiness would still come to him whenever there was particularly important correspondence that needed an expert hand.

His passing was swift and peaceful, a mere few hours after his breathing had become irregular. His last moments were blessed by His Holiness' voice through a phone that was put next to his ear. His Holiness was in the U.S.A. at the time, from where he performed the phowa on Trunyi la's behalf.

Once his tukdam was over, his remains were taken to a local burial site, where they were cremated as a Vajrayogini and a Mahavairocana fire pujas were performed by Sakya Centre lamas.

# Year of the Iron Mouse Calendar of Events

## Annual Grand Pujas at the Sakya Centre, Dehradun

Every year the Sakya Centre in Rajpur, Dehradun, holds various grand pujas:

<b>1. Annual Grand Vajrayogini Puja</b> 8 <sup>th</sup> of the 1 <sup>st</sup> lunar month for 3 days	<b>7. Dhamtsig Kangso</b> 25 <sup>th</sup> of the 10 <sup>th</sup> lunar month for 8 days
<b>2. Annual Grand Vajra Nairatmya Puja</b> 8 <sup>th</sup> of the 2 <sup>nd</sup> lunar month for 7 days	<b>8. Annual Grand Cakrasamvara Puja</b> 9 <sup>th</sup> of the 11 <sup>th</sup> lunar month for 7 days
<b>3. Annual Grand Mahavairocana Puja</b> 11 <sup>th</sup> of the 4 <sup>th</sup> lunar month for 5 days	<b>9. Dochen Puja</b> 23 <sup>rd</sup> of the 11 <sup>th</sup> lunar month for 7 days
<b>4. Wrathful Guru Rinpoche Puja</b> 10 <sup>th</sup> of the 5 <sup>th</sup> lunar month for 1 day	<b>10. Gu-Tor</b> 23 <sup>rd</sup> of the 12 <sup>th</sup> lunar month for 7 days
<b>5. Annual Grand Vajrakilaya Puja</b> 11 <sup>th</sup> of the 7 <sup>th</sup> lunar month for 11 days	<b>11. Mahakala Day</b> Each 26 <sup>th</sup> of every lunar month for 5 days
<b>6. Annual Grand Hevajra Puja</b> 8 <sup>th</sup> of the 9 <sup>th</sup> lunar month for 8 days	

## Auspicious Dates

### Six Auspicious Days

The 8<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> (full moon day), 23<sup>rd</sup>, 29<sup>th</sup> & the 30<sup>th</sup> (new moon day) of every month.

### Losar – (Feb 24, 2020)

Losar is the Tibetan New Year. It starts on the first day of the first lunar month. It is said that, during this month, the effects of positive and negative actions are magnified 100,000 times, and that therefore the benefits of practice are hugely enhanced.

## The Four Great Festivals (düchen)

These days commemorate great deeds performed by the Buddha. On these days, the effects of positive or negative actions are magnified 10 million times.

### 1. Chotrul Düchen: 1-15 (Feb 24-Mar 9)

Shakyamuni Buddha displayed a different miracle each day for 15 days in order to increase the faith and devotion of disciples. The 15<sup>th</sup> of the 1<sup>st</sup> month is called "Day of Miracles".

### 2. Saga Dawa Düchen: 4-15 (June 5)

The day Shakyamuni Buddha entered His mother's womb, attained Enlightenment and passed into Parinirvana.

### 3. Chökhör Düchen: 6-4 (Jul 24)

This celebrates the Buddha's first Turning of the Wheel of Dharma. It was only seven weeks after His Enlightenment that, exhorted by Indra and Brahma, He consented to teach the Four Noble Truths in Sarnath.

### 4. Lha Bab Düchen: 9-22 (Nov 7)

The day Shakyamuni Buddha descended from Tushita heaven and taught for three months in the Heaven of Thirty Three, where His mother had been reborn. This was in order to benefit the gods in the desire realm and to repay His mother's kindness by liberating her from Samsara.

✿ NB: Lamp offerings in the monastery or food offerings to the monks are welcome during all important pujas and ceremonies. If you wish to make any offerings, please contact the Sakya Centre in Rajpur Dehradun directly (contact details on the last page)

AUSPICIOUS BIRTHDAYS	TIBETAN (M/D)	WESTERN
Jetsunma Kunga Trinley Palter Sakya	11-14	Jan 2
Jetsunma Kunga Chimey Wangmo Sakya	12-13	Jan 24
Khöndung Siddharth Vajra Rinpoche	1-18	Mar 19
Khöndung Akasha Vajra Rinpoche	2-12	Mar 27
Jetsunma Ngawang Tsejin Lhamo Sakya	1-29	Apr 2
Khöndung Gyana Vajra Rinpoche	5-10	Jul 5
His Holiness the Dalai Lama	5-5	Jul 6
The 41st His Holiness the Sakya Trizin	8-1	Sept 7
H.E. Luding Khenchen Rinpoche	9-14	Oct 25
H.E. Jetsun Kushok Chimey Luding	9-22	Nov 14
The 42nd H.H. Sakya Trizin Ratna Vajra Rinpoche	10-5	Nov 19
Khöndung Siddhant Vajra Rinpoche	9-29	Nov 25

## Holy Days

TIBETAN	HOLY DAYS
1-3	Parinirvana Day of Dagshul Thinley Rinchen (Grand-father of H.H. the 41 <sup>st</sup> Sakya Trizin)
1-21	Parinirvana Day of Kunkhyen Gorampa Sonam Senge & Jamyang Khyentse Wangpo
2-8	Parinirvana Day of Yabje Kunga Rinchen (Father of H.H. the 41 <sup>st</sup> Sakya Trizin)
2-12	Parinirvana Day of Jetsun Drakpa Gyaltsen & Khangsar Shabrunge Ngawang Lodro Tenzin Nyingpo
2-23	Parinirvana Day of Khenchen Dorje Chang Jampa Jampal Sangpo
2-26	Parinirvana Day of Khuwo Rinpoche Kunga Gyaltsen
2-30	Parinirvana Day of Jamgon Loter Wangpo
3-15	Parinirvana Day of Phende Khenchen Ngawang Khedup Gyatso
3-18	Parinirvana Day of Dezhung Tulku Kunga Tenpei Nyima
3-22	Parinirvana Day of His Holiness Jigdal Dagchen rinpoche
3-25	Parinirvana Day of Gongkhar Dorje Denpa Dzongpa Kunga Namgyal
3-29	Parinirvana Day of Gaton Ngawang Lekpa, Luding Khenchen Jamyang TUEpten Lundok Gyaltsen
4-12	Parinirvana Day of Khenchen Dhampa Dorje Chang Ngawang Lodoe Shenpen Nyingpo
4-23	Anniversary of Mahasiddha Virupa's attainment of the First Bhumi

TIBETAN	HOLY DAYS
4-25	Parinirvana Day of Ngorchen Dorje Chang Kunga Sangpo
5-2	Parinirvana Day of Sachen Kunga Lodro
5-6	Parinirvana Day of Khyentse Dorje Chang Jamyang Chokyi Lodro
6-20	Parinirvana Day of Ngawang TUEtop Wangchuk
6-29	Parinirvana Day of Dorje Chang Ngawang Lodro Rinchen
7-14	Parinirvana Day of Ngakchang Kunga Rinchen
7-15	Parinirvana Day of Tsarchen Losal Gyatso
7-19	Parinirvana Day of Ngakchang Kunga Tashi
9-14	Parinirvana Day of Bari Lotsawa, Khön Konchok Gyalpo & Sachen Kunga Nyingpo
9-21	Parinirvana Day of Ngorchen Konchok Lhundrup
10-8	Parinirvana Day of Munchen Konchok Gyaltsen Sempa Chenpo
11-10	Parinirvana Day of Jamgon Ameshab
11-11	Parinirvana Day of Lopon Sonam Tsemo
11-14	Parinirvana Day of Sakya Pandita Kunga Gyaltsen Pal Sangpo
11-22	Parinirvana Day of Drogon Chogyal Phagpa & Dezhung Anjam Rinpoche
11-23	Parinirvana Day of Khenchen Appey Rinpoche
12-4	Parinirvana Day of Chogye Trichen Dorje Chang Ngawang Khyenrab Lekshey Gyaltso



# Melody of Dharma

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# Sachen Foundation

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Guided by the belief that every human life is precious with unlimited potential, Sachen Foundation works to support the collective aspirations of our spiritual teachers and generous donors, to help transform lives and communities through Dharma education and publication.

因為堅信每一個人的生命都是寶貴的、具有無限的潛力，薩千基金會致力於支持我們的精神教師們的宏願以及眾多慷慨捐助者的願望，通過佛法教育和出版的事業來改善大眾生活及社會環境。



## What We Do 我們的事業

Sachen Foundation is a grant giving public foundation supporting Dharma education and publication prioritized by His Holiness the 42nd Sakya Trizin. At this initial stage, funds will be granted to:

薩千基金會當前的目標是在第四十二任薩迦法王優先考慮的領域給予資金幫助。目前，基金會在初始階段將給予幫助於以下方面：



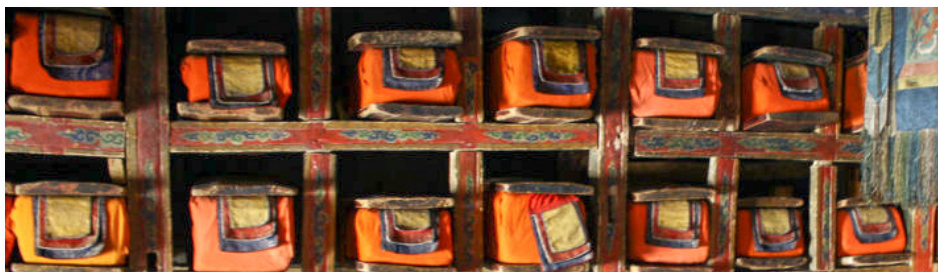
Buddhist monastic education of monks and nuns, especially in the Sakya tradition

支持僧眾學習、修持、及修法



Buddhist education of children and lay practitioners through the development of curriculum and educational materials

支持開發、設計、出版供在家成年人及兒童佛學課程及書籍



Preservation of Buddhist teachings, and the Sakya tradition in particular, through archiving, publishing, and translating teachings and practice texts

保存教法：收集，保存，翻譯和出版可能失傳的罕見法本，並在不同類型的媒體中保存偉大的當代大師的教導

## The Sachen Fund

Sachen Foundation's primary fundraising goal at this initial stage is to grow the principal "Sachen Fund" to one million US dollars by December 31, 2019. All donations made by December 31, 2019 will be accumulated into the Sachen Fund.

Your donations will be matched dollar for dollar by a charitable fund up to one million dollars, potentially doubling the Sachen Fund to two million US dollars. No amount is too small, and every donation counts.

Income generated from the Sachen Fund's principal amount will ensure that we can continue awarding annual grants, supporting the vision of the Sachen Foundation.

## 薩千永續基金

薩千基金會目前初期的籌款目標是在2019年12月31日之前將「薩千永續基金」籌到一百萬美元。您捐款的每一分錢都將由一個慈善基金與之匹配，直至一百萬美金。如此，若您每月捐款10美金，慈善基金將匹配捐款10美金，您每月的捐款即為20美金。以此，不論您捐款多少，都相當於增加了一倍。捐款不分數額大小，每一筆捐款都很重要。

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His Holiness the 41st Sakya Gongma Trichen Rinpoche said, "Drops of water can accumulate into an ocean."

「猶如滴水入大海，大海未乾彼不盡；  
如是迴向善菩提，未獲佛果彼不盡。」

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\$10 monthly donation = \$240 total for one year  
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\$100 monthly donation = \$2,400 total for one year

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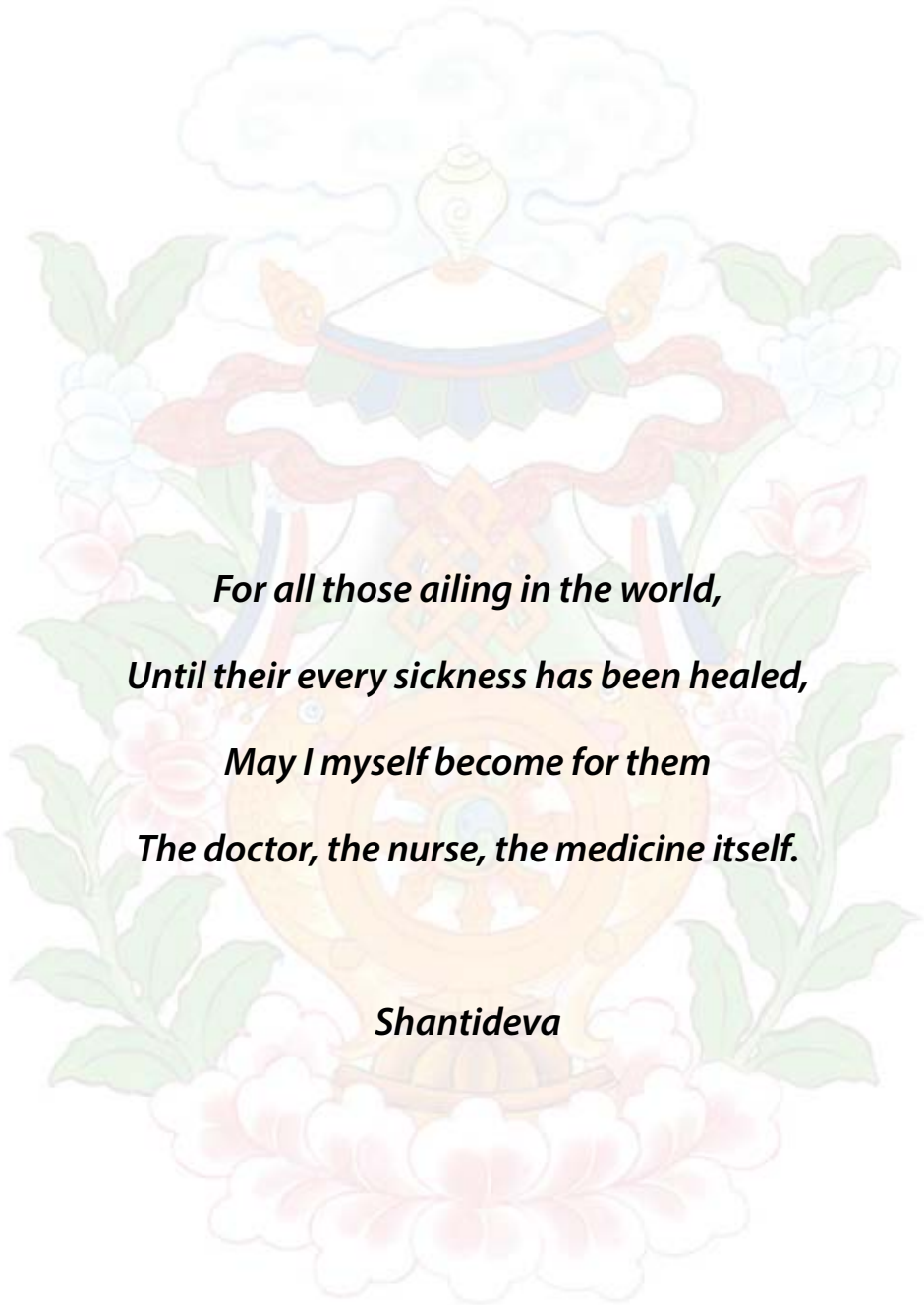


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***For all those ailing in the world,  
Until their every sickness has been healed,  
May I myself become for them  
The doctor, the nurse, the medicine itself.***

***Shantideva***



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