

We established the Vajrayana Foundation and Pema Osel Ling in America to preserve the Dudjom Tersar lineage, which embodies the essence of all Buddha's teachings. His Holiness Dudjom Rinpoche synthesized the Buddhist teachings and compiled the Dudjom Tersar twenty five volume collection. In these volumes, all of Buddha's 84,000 teachings are categorized into the creation stage and the completion stage. It is through these practices that Buddha's teachings can truly register in your heart. That is the main point. That is what His Holiness Dudjom Rinpoche instructed.

His Holiness Dudjom Rinpoche passed away in 1987 but his son, our Lord Protector, Kyabje Dungse Thinley Norbu Rinpoche, accepted our center, Pema Osel Ling, as his own. It was 100% in his protective care for many years. Pema Osel Ling is truly one place in America where Buddha dharma is deeply planted through a strong and profound connection to the Dudjom father and son.

Kyabje Dungse Thinley Norbu Rinpoche gave the teachings for the complete Vajrayana Buddhist path from the Dudjom Tersar Ngondro to the Dzogchen teachings of Trekchod and Togal, the whole wisdom fire complete. Rinpoche truly cared and poured his wisdom nectar out to the Pema Osel Ling sangha. Therefore, we have to continuously remember Kyabje Dungse Rinpoche and His Holiness Dudjom Rinpoche, who each brought a gift of wisdom from the Dharmakaya right into our hands.

We don't recognize or pay enough attention to this incredible fact. Therefore, Lama Sonam Rinpoche and I want to make sure that the blaze of wisdom started at Pema Osel Ling by His Holiness Dudjom Rinpoche and Kyabje Dungse Rinpoche continues by adding our little pieces of wood. This wisdom fire contains the essence of all Buddhas - it is not partial. Not even a hair-size of Buddha's teachings is left outside the Dudjom lineage. This is the responsibility of the whole sangha, everybody putting energy together; this is our job, our focus.

People might think that since they never met His Holiness Dudjom Rinpoche or Dungse Thinley Norbu Rinpoche when they were alive, they do not have a connection. Do not have that concept. Don't materialize, thinking that you never physically saw the lama. The lama's blessings are always connected with your pure motivation, true essence and devotion. Although the physical presence of His Holiness Dudjom Rinpoche and Kyabje Thinley Norbu Rinpoche are no longer with us their wisdom mind is always present.

We want to use all outer, inner, and secret level techniques possible to help everyone connect to this wisdom mind. We are so fortunate to have instructions on how to do this by magnetizing and merging with our sublime teachers' Dharmakaya wisdom energy through faith and devotion. Then, the Vajrayana Foundation sangha and everyone can absorb their blessings through the Dudjom tradition like a cotton ball soaking up water.

Stupas, which are a symbolic representation and support of the mind aspect of enlightened body, speech and mind, are one of the most incredibly profound techniques that can help us make this profound connection. Stupas can connect us to all their sublime qualities and activities, their essential essence. Because of this great benefit, Lama Sonam Rinpoche and I wish to build two ku-dung (holy body) stupas at Pema Osel Ling. These stupas, which will hold precious relics of our sublime teacher's Nirmanakaya physical forms, will be an external way of keeping the Dudjom father and son wisdom energy at Pema Osel Ling.

The stupas will be inside our shrine room, with our precious Guru Rinpoche statue that was designed by Dungse Thinley Norbu Rinpoche. Each stupa, six feet tall and three feet wide at the base atop a five foot snow lion throne, will be designed according to sacred proportions and made from white sandalwood harvested on the Big Island of Hawaii during special pujas.

We are very fortunate to have Tulku Jamyang Rinpoche at Pema Osel Ling to do the design and drawings based on Lama Sherab Rinpoche's (my uncle and heart teacher) measurements for these ku-dung stupas. Tulku Jamyang Rinpoche's artwork is very beautiful and sublime lamas have chosen him for their special projects. Chatral Rinpoche chose him to design H.H. Dudjom Rinpoche's ku-dung stupa in Boudhanath and when Dungse Thinley Norbu Rinpoche needed an important thangka painted, he chose Tulku Jamyang Rinpoche as the artist.

The stupas will then be hand-carved by master woodcarvers, whom we are bringing over from Bhutan, gilded with gold leaf and ornamented with precious jewels. They will be surrounded on three sides by five-tiered offering steps and each stupa will be enclosed in glass, illuminated by accent lighting, with a traditional brocade canopy.

Inside the stupas will be sacred remains and relics from H.H. Dudjom Rinpoche and Dungse Thinley Norbu Rinpoche, who are Samatabhadra, Kuntuzangpo (the original Buddhas) in human form. We have hair, salt and fabric that wrapped their bodies and other relics. From Dungse Rinpoche we also have nectar that came from his ku-dung before it was cremated. These *dung* relics are the essential essence of the body's ordinary five elements which are ripened into the five wisdoms. They are a gift from our most kind lamas to benefit sentient beings, a main support for our connection to their Dharmakaya wisdom energy.

There will be many other sacred objects inside the stupas, including treasure vases, precious jewels, healing herbs, scented cedar, yantras and mantras. Yantras are circular drawings with sacred words that are consecrated with special substances. Mantras are written sacred syllables. Each yantra and mantra is connected to a different deity and manifest different qualities and results. Some heal sickness, quell fears, or remove external obstacles such as earthquakes, fire, floods, hurricanes, etc. They can help remove the world's main obstacles of war, disease and poverty. They embody the five enlightened activities of magnetizing, wrathful, peaceful, enriching and expanding. They also correspond with the different chakras in the body. They

can affect practitioners particularly. One will increase the sangha gathering together, one will help the sangha to become more harmonious and keep pure samaya, etc. The power of yantras and mantras is so profound and vast.

Vajrayana has immeasurable magical display, including wisdom deities, yantras, mantras, and samadhi substances, such as precious relics. When you put these sacred materials together in a stupa the magic truly exists! When the stupas are consecrated, they will no longer be ordinary material objects. Through faith and devotion they will be equal to having Dudjom father and son physically with us. With faith, devotion and accumulated merit, our mind becomes like the surface of a stainless mirror reflecting Dudjom body, speech and mind qualities and activities. There is no doubt about this - everyone can feel it. You can directly receive blessings. This wakes you up! Your mind becomes inseparable with the lamas' wisdom.

There are five liberations in Vajrayana Buddhism: seeing holy objects such as stupas, listening to teachings and hearing mantras, touching holy objects or using your body such as during prostrations or circumambulation, tasting blessing substances, and your mind's faith and devotion which will connect you to meditation and the lama's mind which is all Buddha's wisdom.

Stupas bring liberation with any kind of connection and particularly upon seeing. Even seeing a picture of a stupa will bring liberation. These stupas in particular will always support liberation through a connection with His Holiness Dudjom Rinpoche and Kyabje Dungse Thinley Norbu Rinpoche.

Ordinary sentient beings have no opportunity to connect with Dharmakaya or Samboghakaya Buddha because they have water bubble eyes and a karmic body. Their deluded minds do not have that capacity. However, through practice, water bubble eyes will change to lotus eyes, and then you can see Samboghakaya Buddha. With increasing meditation and practice, lotus eyes will turn to wisdom eyes, and then you can see Dharmakaya Buddha. Right now, we are just at the level of having a karmic body and water bubble eyes and are unable to connect with Samboghakaya Buddha and Dharmakaya Buddha. But we can connect with Nirmanakaya Buddha, which we have in the form of our lama.

The lama is truly the most holy object. Nothing is higher. Why is the lama so important? It is because we have an opportunity to actually see their Nirmanakaya activity, and to directly receive pointing out instructions.

Dungse Thinley Norbu Rinpoche showed us our own Buddha Samantabhadra (original Buddha nature), which has for countless lifetimes been sleeping in our hearts. He directly pointed this out, and gave us a present from the Dharmakaya ever-excellent wisdom heart. His qualities are equal to all the Buddhas. His kindness was greater than that of all the Buddhas, because he brought ever-excellent Buddha's blessings from the Dharmakaya and delivered them to our hands. Don't

think he is ever gone. Our lord protector Kyabje Dungsé Rinpoche is inseparable from the three kayas.

There are teachings that describe how best to serve and please the lama. The teachings say the best way is through our practice; the second best is physically serving, and the third is by making material offering. However, many people don't realize that these three are always connected and cannot be separated.

When we make material offerings with true focus and pure intention - that is practice! When we serve our lama physically, with true focus and pure intention - that is practice! When we meditate, with true focus and pure intention - that is practice! One is not better than the other. Each one has a different capacity; don't make them three separate things. We have to do all of them. Material offering is based on faith and devotion; physical offering is based on faith and devotion; and practice is also based on faith and devotion. These are not three different ways. Don't have a partial view.

Among compounded offerings, the most beneficial is pleasing the lama. From the tantric point of view, making an offering of one drop of sesame oil for a single pore of the lama's, is better than making offerings to all the Buddhas of the three times and ten directions. When the lama is alive, you can offer whatever pleases the lama. If the lama is passed from this physical world you can build a ku-dung stupa with the lama's relics. This ku-dung stupa will be equal to the lama when alive, the connection never changes and the blessings that can be received making offerings are the same. With great respectful mind, you can make mandala offerings and with imagination, whatever material offerings you make can fill the entire universe.

Your pure offerings can perfect the six different techniques of receiving blessings by recognizing the sublime qualities of the lama. These techniques are to make offerings while remembering the lama's form, qualities, life story, activities, blessings and supreme kindness.

Of all the virtuous actions that accumulate merit, the highest, most supreme one is to be connected with building a ku-dung stupa, because this activity has six different powers and qualities. First, it is the single antidote for any kind of defilements or negative accumulation. Second, it will exhaust all broken or decreased samaya. Third, the accumulation of merit and wisdom is vast and quick. Fourth, in the future, for every single lifetime you will continue to be the lama's student. Fifth, right after this lifetime, you will actually meet your lama. Sixth, liberation from samsara is immediate-quick- right away!

Since I am in Santa Cruz, California I will "share feelings" and tell you that these stupas will be amazing, not only for followers of the Dudjom tradition, but for the world! Relics are Dharmakaya wisdom brought to the earth and we need to help that wisdom energy penetrate to the whole world and to America in particular. It is not only for people: any beings, including insects and animals, who can see or be

near this holy object will automatically be connecting to liberation. This is also true for anyone connected in any way, whether physically or through dedication of a material offering.

Although these stupas will be located in a particular place their blessings will be wherever the blue sky pervades. It doesn't matter whether you are far away or close. There is no such thing as distance. What matters is your connection and motivation. Anyone supporting the stupas with pure motivation will accumulate the merit and blessings like a drop of water in the ocean – it will never be exhausted.

Mainly what I am asking for is for all of you to help us build these stupas in the material world with a donation of any kind. The best offering is actually your pure motivation, giving with a pure heart, but of course money support is necessary. We have to pay for everything - nothing in the material world is free. But this is truly an incredible chance to accumulate wisdom merit through material offerings.

Anything material is impermanent and therefore has no true, lasting essence. However, if you have the skillful means of pure motivation, you can learn how to use material to connect you with non - material, inexhaustible essence. A dollar is exhaustible, but if you offer it purely and skillfully, it will connect you to inexhaustible pure essence. It is good wisdom “business” to take exhaustible, illusory, essence-less material and create merit that connects you to inexhaustible, non -illusory essence.

My father said, “If you want wealth in this life, enjoy it and use it to make more wealth. If you want wealth in the next life, use your wealth generously.” This way, you put a check in the bardo account!

You can dedicate your offering to anything that you wish, for loved ones, pets, living or dead. The merit is not just for this life. You can dedicate it for future lives and it will continue to increase until we reach enlightenment all together in this sublime mandala!

With great love from the bottom of my heart,
Lama Tharchin Rinpoche