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The year 2009 has certainly been an eventful year for all of us. The economic and financial crises as well as various natural disasters all around the world, served as a reminder to all of us on impermanence, the truth of suffering and the relevance of Buddha’s teachings up till today.

Despite the economic and financial crises, our existing projects have been maintained and we have even started the construction of the Glorious Copper Coloured Mountain (Zangdok Palri) in Nepal. You will be able to find more details on all our projects in the following pages.

All this has been made possible due to the immense kindness, compassion and generosity of all our sponsors, volunteers and helpers. To all of you who have contributed directly and indirectly to our efforts to benefit countless sentient beings, we thank you from the very depth of our hearts.

We will always keep all of you in our prayers and aspirations.

His Eminence Tsikey Chokling Rinpoche  Kyabgön Phakchok Rinpoche
HIGHLIGHTS OF HIS EMINENCE TSIKEY CHOKLING RINPOCHE’S ACTIVITIES IN 2009

February 2009 : Stupa consecration for Zangdok Palri

Amidst wondrous signs on the auspicious day of 13 February, H.E. Chokling Rinpoche consecrated the construction of a special stupa called Sidok Raksha Totreng Dudul Chorten at the southwestern edge of the land on which Zangdok Palri is being built. (See Page 8 for more details).

March 2009 : Mendrub Drubchen in Pewa Ewam Chogar Gyurme Ling Monastery, Bir, India

In March 2009, H.E. Chokling Rinpoche was invited to preside over the Mendrub Drubchen as Vajra Master in H.E. Neten Chokling Rinpoche’s monastery in India, Pewa Ewam Chogar Gyurme Ling Monastery. This is the first time that Chokling Rinpoche had presided over such a Drubchen in this monastery.

In the teachings of the Buddha, the gathering of realized practitioners who join together in one place to practice together has great blessings, both for improvement of their own realization as well as benefitting all sentient beings. In the Vajrayana tradition in particular, this supreme gathering of practitioners in one place over a period of days is called “Drubchen”. “Drub” in this case means meditation and “chen” means supreme or great. Such a gathering of supreme meditation is very powerful. In the case of a “Mendrub Drubchen”, it has even more benefits as during this Drubchen, over 300 sacred relics, herbs and medicines are gathered and received additional blessings from the great realized practitioners who are present in the Drubchen. These blessed relics, herbs and medicines are then made into sacred pills, hence the name “Men” which means medicine and “drub” which means blessed. As it is difficult to gather such relics and to arrange for great realized practitioners to come together, Mendrub Drubchen occurs rarely.

To add to the significance of this special Drubchen presided by Chokling Rinpoche, both Dzigar Kongtrul Rinpoche and Jigme Khyentse Rinpoche also participated in the Drubchen. This brought together the reincarnations of the three great tertons of the 19th century, venerably known as the “Three Manjushri” – Chokgyur Dechen Lingpa, Jamgon Kongtrul Lodro Thaye and Jamyang Khyentse Wangpo. This particular Drubchen was blessed with auspicious signs, with participants expressing their awe at the atmosphere of majesty and power that they felt during the Drubchen.
April 2009 : Groundbreaking for Zangdok Palri

On 5 April, the auspicious Guru Rinpoche Day, the groundbreaking ceremony for Zangdok Palri was performed. Joining H.E. Chokling Rinpoche for this occasion was H.H. Phakchok Rinpoche, Chokyi Nyima Rinpoche and Tulku Rigdzin Pema. The site was wondrously decorated with traditional naga drawings, intricate thangkas, and bedecked with flowers of all hues. Under beautifully clear blue skies, H.E. Chokling Rinpoche performed the “Sadag Thoche Bhumi Puja” and groundbreaking at the site (See page 9 for more details).

April 2009 : Opening of Rangjung Yeshe Oddiyana, Singapore

On 25 April, the auspicious Buddha Shakyamuni Day, His Eminence Chokling Rinpoche presided over the opening of the new Ranjung Yeshe Oddiyana Centre in Singapore. This blessed occasion was celebrated by guests from all the four great Vajrayana schools, thus continuing the great Ri-me (Non-sectarian) tradition expounded by the unsurpassable Dza Patrul Rinpoche, Jamyang Khyentse Wangpo and Jamgon Kongtrul Lodro Thaye.

At around 10 am, Cholking Rinpoche officially opened the Centre in a ribbon-cutting ceremony. Chokling Rinpoche then offered an auspicious yellow kata at the altar before blessing the new Centre. All the gathered sangha proceeded to offer katas at the altar as well as to Chokling Rinpoche. Despite the rather crowded conditions within the main hall, all the participants were in a joyous mood. With the opening of this new Centre, we hope that this will contribute to the flourishing of Rinpoche’s activities in Singapore.

April-June 2009 : Teaching tour in Malaysia, Singapore and Hong Kong

From April to June 2009, Chokling Rinpoche embarked on his annual teaching tour in Asia. In Singapore, Rinpoche gave the empowerments for Guru Mawey Senge and Medicine Buddha.

In Malaysia, Rinpoche visited Kuala Lumpur, Genting Highlands, Cameron Highlands, Ipoh and Penang. In Kuala Lumpur, Chokling Rinpoche, Chokyi Nyima Rinpoche and Phakchok Rinpoche celebrated Wesak Day and graced the 20th anniversary celebration of Ka-Nying Ling Dharma Society at the Chinese Assembly Hall. In addition, Chokling Rinpoche gave the White Umbrella and Yamaraja Empowerments, and performed the 400 Offerings, Naga Puja, and Kurukulle Fire Puja in Kuala Lumpur.

In Genting Highlands, Rinpoche held a Dzogchen Retreat based on Garab Dorje’s Three Lines Striking the Vital Point. In Ipoh, Rinpoche gave a public talk, as well as the 3 Roots Empowerment, and performed the Meywa Tsekpa Fire Puja and Sang Puja. Rinpoche performed the Vajrakilaya and
Jambhala puja in Cameron Highlands and Penang. In addition, Rinpoche also gave a public talk and the Hayagriva, Garuda and Vajrapani empowerments in Penang.

After a hiatus of more than a decade, Chokling Rinpoche visited Hong Kong. During his week-long stay, he performed the Vajrakilaya and Jambhala puja and empowerments as well as the Sang Smoke puja.

December 2009 : Phowa Retreat, Malaysia

From 2 to 6 December 2009, for the first time ever in a large gathering, Chokling Rinpoche transmitted a special practice renowned in Tibetan as Phowa at the Copthorne Hotel in Penang, Malaysia. This profound skillful mean enables practitioners to directly transfer their own consciousness at the point of death to Amitabha Buddha’s Sukhavati, the Western Pure Land of Great Bliss. This particular Phowa practice was extracted from the Chokling Zabter, a collection of terma teachings revealed by Chokgyur Dechen Lingpa, whose lineage remains truly pure, short, profound, and untainted by broken commitments and degenerations. This Phowa practice is especially meaningful because it was originally bestowed by Guru Rinpoche for the sake of practitioners of this degenerate age who have no time to practice the profound sacred dharma.

148 participants from 7 countries – Malaysia, Singapore, Thailand, China (including Hong Kong SAR), Canada, Australia and Czech Republic joined this retreat. To add to the propitious coincidence of the occasion, we also had monks and nuns from all three Buddhism schools (Theravada, Mahayana and Vajrayana) participating in the retreat. Translation into English was provided by Kyabgon Phakchok Rinpoche while Jeannie Chang and Joel Ho provided the Mandarin and Thai translations respectively. After receiving the initial transmission and teaching from Chokling Rinpoche, retreatants were separated into three groups and practiced continuously under the guidance of Chokling Rinpoche, Phakchok Rinpoche and selected accomplished practitioners.

Due to the power of blessings from Guru Rinpoche and the lineage masters, all the participants successfully manifested the signs of accomplishment of the Phowa practice by the afternoon of the fourth day, amidst tears of joy. On the evening of 5 December 2010, to cement the auspiciousness of this occasion, a dana offering ceremony to the Theravada, Mahayana and Vajrayana sangha.
BACKGROUND

Zangdok Palri, the Glorious Copper-Coloured Mountain, is the pure land of Guru Rinpoche (also known as Guru Padmasambhava), a place of wisdom, power and blessings, visible in this life only to those of high realisation.

Many years before, Chokling Rinpoche had a dream prophesying that if he could build an outer representation of the Glorious Copper-Coloured Mountain, it would be of great benefit for the peace and happiness of the world in general, and in particular for the long lives and activities of all the great Tibetan Buddhist masters, the flourishing of the precious teachings of the Buddha, the happiness and well-being of all the sentient beings. In addition, Chokling Rinpoche’s revered root guru, the previous incarnation of the Vajraholder and Lord of Refuge, His Holiness Kyabje Dilgo Khyentse Rinpoche, also advised him that it would be very good if he can build a representation of the Glorious Copper-Coloured Mountain in the future. Fortunately for us, that time has now arrived.

Chokgyur Dechen Lingpa¹, the great incarnated treasure revealer, himself travelled in visions to the Glorious Copper-Coloured Mountain three times. According to the tradition of Chokgyur Lingpa, the Glorious Copper-Coloured Mountain is a palace, based on an eight-sided jewel and a thousand-petaled lotus, has four gates, four arches and eight pillars. In the four directions are walls made of precious substances – crystal in the east, lapis lazuli in the south, ruby in the west and sapphire in the north. It has three levels. The Dharmakaya (top) level is Buddha Amitayus, who is surrounded by an assembly of long-life deities. The Sambhogakaya (middle) level is four-armed Avalokiteshvara, the great compassionate tamer of wandering beings, who is surrounded by an assembly of the deities who stir samsara from its depths. The Nirmanakaya (bottom) level is the Lotus-Born One, Guru Rinpoche, who is surrounded by the twelve manifestations of Guru Rinpoche.

Building a representation of Glorious Copper-Coloured Mountain creates enormous merit and has countless benefits. In the “Life-story of Guru Rinpoche”, Guru Rinpoche himself predicted that during this age of the five degenerations, there will be imbalance in the elements (wind, water, fire, earth and space). Because of this, there will be hunger because crops cannot ripen on time, there will be floods, droughts and various types of diseases and epidemics which will create pain and suffering for the people of this age. Guru Rinpoche recommended the construction of the Glorious Copper-Coloured Mountain as one of the most profound ways to help counteract these terrible calamities. As a focal point of Guru Rinpoche’s realisation and power, it will not only help spread

¹ Chokling Rinpoche is the 4th incarnation of Chokgyur Dechen Lingpa.
peace, harmony, joy and happiness through the world, but also reduce disease, famine, epidemics, earthquakes, fires, floods and wars. Such a construction is tremendously meritorious, as it creates perfect virtue and has vast benefits.

Being Guru Rinpoche’s own pure land, it can liberate through seeing, meaning that merely by seeing it you will be liberated from the three lower realms and be established on the path to liberation. It will be a perfect place for the accumulation of merit through paying homage and giving offerings, and for the practice of the sublime dharma. The worldly and spiritual benefits of this Zangdok Palri are immeasurable and inexpressible.

CREATING ZANGDOK PALRI

We are building this representation of the Glorious Copper-Coloured Mountain (Zangdok Palri) next to our branch monastery, officially known as Pal Do-Ngak Nyida Zungdrel Mindrol Norbuli ng Monastery (See page 16 for a report on the monks of this monastery), which is located at Chapagaon, (known in Nepali as Bajrabarahi), a blessed place at Lalitpur in the south of the Kathmandu Valley. This is a special site in Tibetan Buddhism, as each of the five main tantric consorts of Guru Rinpoche is considered an emanation of Vajravarahi.

For the design, Kyabje Trulshik Rinpoche and Kyabje Chatral Rinpoche advised Chokling Rinpoche to build the exterior like His Holiness Dudjom Rinpoche’s Glorious Copper-Coloured Mountain in Kalimpong, which His Holiness had built according to a vision he had. For the interior though, Kyabje Trulshik Rinpoche told Chokling Rinpoche to follow the traditional texts closely.

Thus far, with the contributions from the sangha, we have firstly built a stupa on the southwestern edge of the land on which Zangdok Palri is being built, performed the ground-breaking as well as begun the construction of Zangdok Palri.

Stupa consecration and construction

According to Buddha’s teachings, there are three levels of offering objects – that of the body, represented by statues, that of speech as represented by sutras or texts and that of the heart-mind which is usually represented by a stupa. There are many types of stupas and each has its particular purpose. The stupa which is built in Zangdok Palri is named “Sidok Raksha Totreng Dudul Chorten”. It is meant to remove the occurrence of uncertain deaths for all sentient beings, especially for anyone who is connected to the stupa. In addition, this stupa is meant to pacify obstacles for the construction of Zangdok Palri and bless the monastery.

In the middle of the stupa is a representation of a wrathful form of Guru Rinpoche, surrounded by different buddhas, texts, wish-fulfilling vase – all these represent activities of all the Buddhas.

Amidst wondrous signs on 13 February 2009, H.E. Chokling Rinpoche consecrated the construction of this stupa at the southwestern edge of the land on which Zangdok Palri is being built. Joining us for that remarkable occasion were Phakchok Rinpoche, Tsangsar Gyurme Dorje Rinpoche, Drubilha Samten Gonpo and three other monks from Tibet, Lama Jamyang (who has completed more than 20 years of Vajrakilaya retreat), Tulku Pasang Tsering and 53 of our monks. Together over several days, the assembly joyfully completed 100,000 recitations of the appropriate mantras and dharanis to consecrate the stupa.
**Groundbreaking**

On the auspicious Guru Rinpoche Day of 5 April 2009, the groundbreaking ceremony for Zangdok Palri was performed. Joining H.E. Chokling Rinpoche for this occasion were Phakchok Rinpoche, Chokyi Nyima Rinpoche and Tulku Rigdzin Pema. The site was wondrously decorated with traditional naga drawings, intricate thangkas, and bedecked with flowers of all hues. Under beautifully clear blue skies, H.E. Chokling Rinpoche performed the “Sadag Thoche Bhumi Puja” and groundbreaking at the site.

The Lord of Refuge, Kyabje Chatral Rinpoche, the oldest living Nyingma lineage holder, also personally graced the ceremony to make profound aspiration prayers and bury the earth vase to bless the entire Zangdok Palri project. This day was indeed one full of amazing blessings.

**Construction Update**

Currently, the planned timeline for the various stages of the project is as follows:

- **Stage 1 (by 2011)**: Construction of the building structure
- **Stage 2 (by 2012)**: Plastering, flooring, electricity and sanitary installation
- **Stage 3 (by 2013)**: Formwork carvings, painting, fitting of statues and landscaping
Construction of this Zangdok Palri in Chapagaon, Lalitpur, Nepal was officially mobilized at the beginning of September when the site was surveyed, measured, and gridlines laid out for the footers. As of 31 March 2010, the following work for Stage 1 has been done:

- Excavation for the 36 individual footers (which make up the foundation), followed by laying of flat brick soling and pouring a plain cement concrete base for the footers, fabricating and placing of reinforcement bars for the footers and columns. The reinforced cement concrete work on the 36 footers was completed on October 16, 2009
- Excavation for the tie-beam trenches connecting all 36 footers, followed by the reinforced cement concrete work
- Slab concreting for the basement floor and the basement walls together with the laying of pipes to cater for electricity and plumbing works in the future
- Slab concreting for the ceiling of the basement (i.e. the base of the ground floor)
- Retaining wall is almost completed

The following ancillary tasks were also completed for the benefit of the project:

- Commissioning of a new 150 meter (almost 500 feet) deep boring well
- Connection and activation of the three phase 220V electricity utility line to our monastery
- Construction of two brick sheds where one was a combination storage and living quarters and the other solely as living quarters
- Building of a safety barricade as a temporary boundary wall on the south side of our property line
- Cleaning out of the main septic tank
- Official deeding of the final land title deed for the last plot of land in the southern edge of our site to our monastery
- Building of a carpentry shed
- Re-building and relocating the classroom and kitchen for the monastery to a new site just next to the main gate in order to make way for the construction of Zangdok Palri

**The Construction in Visuals**

The preparatory work done - building the stupa and digging the new deep boring well
The construction proper

*Stockpiles of iron rods to be used for the foundation footers, pillars and beams*

*Foundation pits as at 7 Oct 09, with the temporary workers’ quarters in bottom left-hand corner*

*Birds’ eye view of the site on 14 October 09 showing the foundation pits with the steel rebar columns*

*Stockpiles of bricks*

*Birds’ eye view of the site on 14 October 09 showing the foundation pits with the steel rebar columns*

*Overview of the basement floor*

*Birds’ eye overview on 23 Nov 09 - stockpile of sand and aggregates on the top right hand corner*

*Birds’ eye overview on 12 Jan 2010 with the basement wall partially built*

*Birds’ eye overview on 10 Feb 2010 with the basement wall completed and the ceiling beams being built*
Other ancillary works – the retaining wall and temporary kitchen/classroom

Workers digging the foundation of the retaining wall on the east side of Zangdok Palri

A view of the retaining wall

Workers putting up the wall and door frame to the temporary classroom and kitchen for the young monks of Chapagaon
**FINANCIALS**

*Note: USD 1 = NRs 70*

In the year 2009, NRs 13.91 million (USD 199k) has been spent on this project. Two-thirds of the expenses were spent on the construction of the actual structure. A further 13% was spent on water supply works, in particular the new deep boring well, to ensure adequate water supply for the construction of Zangdok Palri.

For the construction cost of NRs 9.46 million (USD 135k), approximately 71% was spent on the construction materials (sand, aggregates, bricks, cement, iron rods) while a further 16% was spent on the construction labour.

For the first 3 months of 2010, we have spent an additional NRs 6.3 million (USD 90k) for this project.

**WHAT THE FUTURE HOLDS**

We are pushing ahead with the construction works for Zangdok Palri, and also starting work on the design of the windows, doors, the statues as well as ritual objects.

Our aim is that Zangdok Palri should be focused on the propagation of the Mantrayana practices. In addition, meditation huts will be built in the environs of Zangdok Palri for the benefit of practitioners in the future.
PRESERVING THE DHARMA : RITUAL ITEMS

More than two millennia ago, Buddha Sakyamuni appeared in this world and expounded his realisation in order to help all sentient beings achieve ultimate bliss and happiness. Buddha’s teachings were as relevant to all sentient beings then as it is now. As Buddha is now no longer here with us, it is important for us to preserve and propagate the teachings. There are two methods of preservation – one through study, contemplation, meditation and practice and the other through the preservation of the sacred words, objects and pictures.

Regarding the second method of preservation, we have now embarked on a project to have paintings of all the sacred forms (deities and holy objects) in the entire Chokling Tersar. These sacred forms have never been painted completely. These paintings, known as “tsakli” in Tibetan, is particularly important for receiving empowerments as well as for visualisation during actual practice, and as such vital for Chokling Tersar practitioners and in turn all sentient beings. In total, over two thousand paintings will be made. Out of this, the drawings for six hundred are ready and out of this six hundred, about one hundred (some of which are displayed below) are painted.
Secondly, during large pujas in the monastery, a picture of the whole mandala that is related to that particular puja is crucial for proper visualisation. In 2008, we completed a large White Amitayus thangka which is now being used in Ka-Nying Shedrub Ling Monastery’s annual Tsekar Drubchen. Last year, we completed a second large thangka, this time of Vajrakilaya, which was used in the monastery’s 2010 annual Gutor puja, meant for the removal of obstacles. This thangka not only benefits the participants of the puja but also all Vajrakilaya practitioners who can take pictures of this thangka for their own practice.
The little monks project started six years ago when we took in our first batch of five monks at our monastery (Pal Do-Ngak Nyida Zungdrel Mindrol Norbu Ling Monastery) in Chapagaon, Lalitpur. From this humble beginning, the numbers increased to 68 in 2009 and now in 2010 we have about 80 little monks. They are now housed in two monasteries – the one at Chapagaon and one in Tinchuli (Pal Kadgyu Shedrup Tashi Dhargay Phuntsok Ling Monastery), near Boudhanath.

THE YEAR AS IT HAPPENED

The year began for the young monks of Tinchuli with their monastery in the throes of building work (See page 19 for a full report). By March 2009, the building works for the monks’ quarters was finished and the rooms furnished. Fourteen young monks moved into their new bedrooms to great delight, enjoying refurbished bathrooms as well.

At Chapagaon, things were a little less eventful. February saw the installation of a rainwater harvesting system that collects water from the monastery and the clinic next door and returns it to the well that supplies the monastery. The young monks helped with cleaning out the collection tanks, and soon learnt to take care of the system that provides potable water to their holding tank. One of the older boys is in charge and with two helpers oversees the regular cleaning and maintenance of the system.

By the end of summer a new deep boring well to ensure sufficient water supply for the construction of Zangdok Palri was sunk. It was fascinating to watch – a welcome diversion seeing as the football pitch was full of well digging equipment. There was still space to play however – badminton being the favourite last year! As usual after exams and before the new study year, the young monks went on an outing – to the zoo at Jawakhel and the local swimming pool, highlights of the year.
This was the first year the monks of Chapagaon had their own clinic on site to provide healthcare for them as well as patients from the surrounding area (See page 23 for a full report on the clinic). This year the treatment ranged from the usual burns, bumps and bruises, stomach upsets, coughs and colds to a broken arm, ringworm and a cockroach in an ear. An outbreak of ‘flu kept clinic staff busy with feverish boys for three weeks but all emerged fitter and stronger in the end! We also tried different treatments for ringworm on their scalps and were able to concluded that the most effective (and cost effective) is neem oil. One of the elder monks trained with the clinic interpreters to be able to interpret for monks in the evenings. He was joined in the autumn by three young monks from Riwoche who undertook training to enable them to help medical staff back at their monastery.

Continuing the medical theme, two monks from each monastery went to Lumbhini to take part in the annual dental / medical camp (See page 26 for a full report on the camp). They spent 3 days enabling volunteer practitioners from Singapore and Malaysia attend to over 3000 patients. Their work was a vital part of the camp – we hope they will join in again this year.

As usual the young monks attended the White Amitayus and Ngak-so drubchens at Ka-Nying Shedrub Ling Monastery in Boudhanath after Losar. Riwoche monks received teachings from Kyabgön Phakchok Rinpoche at Ka-Nying Monastery. At Chapagaon, Rinpoche set the older monks on their path of meditation, now part of their daily practice. Chapagaon also welcomed a senior monk, a Lopon from Ka-Nying Shedrub Ling Monastery, to teach philosophy and other related topics while at Riwoche, monks received teachings from lay teachers and training in rituals as well as senior Lamas. Both groups continue to study Nepali, English, Maths and Tibetan, with some monks trying Chinese and French as well.

Monks were delighted to accept donations of beautiful red hats, socks, T shirts, jackets and vitamins from our supporters as well as new whiteboards for the classrooms. The old ones were very thankfully ‘retired’!

FINANCIALS
Note : USD 1 = NRs 70

A total of NRs 2.41 million (USD 34k) was spent in 2009 for the young monks of both monasteries. As would be expected, a major part of the expenses (approximately two-thirds) is on food, with 12% being spent on utilities. The teachers’ salaries as well as text books and other education materials for the young monks make up another 10% of the expenses.
The cost of food, education, healthcare and clothing has risen considerably in Nepal over the last year. In the 4th quarter of 2009, the average cost per head per day had increased by 6% over the average for the 1st 9 months of 2009. This is mainly due to the rising cost of food in Nepal – for example, the cost of potatoes has doubled and the government has allowed an 11% increase in cooking gas prices starting 2010. Still we have managed to keep both monasteries going for the equivalent of ‘a dollar a day’ for each monk. This cannot remain unchanged for long, and we expect our costs to reflect local inflation in 2010.

CONCLUSION

We would like to thank all of you for your extremely kind donations that support our young monks, whom Rinpoche describes as “the Future Rising Suns of the Dharma”; may their light continue to shine.
ONGOING CONSTRUCTION WORK AT PAL KADGYU SHERDUP TASHI DHARGAY PHUNTSOK LING MONASTERY (TINCHULI)

This is a report of the activities and expenditure for the ongoing construction works at Pal Kadgyu Shedrup Tashi Dhargay Phuntsok Ling Monastery, located in Tinchuli, near Boudhanath in Nepal.

SUMMARY

The construction of the monastery in Tinchuli was begun to spark the renewal and revival of the precious Taklung Kagyu lineage in Nepal. When Kyabgön Phakchok Rinpoche took over the monastery in 2003, the building was substantially incomplete and the monks’ living conditions were poor.

Since 2005, with the kind support of several of Rinpoche’s Malaysian students, we have been slowly completing the remaining constructions works. In February this year, some students again made some very generous donations. With these donations, we hope to finish almost all of the remaining works.

CONSTRUCTION PROGRESS

The construction works have been divided into four phases detailed below. Up to March 2010, we have finished the following works:

Phase 1

1) Building the boundary wall and main gate;
2) Completing the front porch of the monastery together with traditional dharma mural paintings;
3) Providing proper beds for the young monks;
4) Improving the existing monks’ quarters by installing a drainage system, completing the monks’ bathrooms, installing basic electrical wiring and fixtures, and making basic repairs to the roof and staircase;
5) Fitting glass frames in the main shrine hall to protect the statues; and
6) Restoring the window frames on the main monastery building.

Phase 2

7) Waterproofing the lower ground floor in the existing monks’ quarters.
Phase 3a

8) Building an additional storey above the existing monks’ quarters in order to provide 8 more bedrooms, 1 more toilet, and 2 young monks’ dormitories;
9) Furnishing the Rinpoche’s rooms and making thrones and tables for the main shrine hall;
10) Installing a water tank for water storage;
11) Boring for a new water supply;
12) Fitting a new door on the main shrine hall;
13) Painting the main monastery building; and
14) Installing a rainwater harvesting system.

Phase 3b (Completed)

15) Installing electrical fixtures in the new monks’ quarters and classrooms;
16) Fitting windows and doors in the new monks’ quarters and classrooms;
17) Fitting the new toilet in the new monks’ quarters;
18) Completing the drainage system;
19) Installing wooden floors in four of the new monks’ bedrooms;
20) Painting the interior of the new monks’ quarters and classrooms; and
21) Buying new bunk beds, mattresses, curtains, and carpets for the new monks’ quarters and classrooms.

UPCOMING WORKS

Phase 3b and 4 involve the following works:

Phase 3b (upcoming for 2010)

1) Repairing and raising the boundary wall;
2) Finishing furnishing the new monks’ quarters and classrooms;
3) Painting the exterior of the new monks’ quarters and classrooms;
4) Painting the furniture for the Rinpoche’s rooms and finish furnishing the rooms;
5) Completing the roof above the staircase in the new monks’ quarters;
6) Completing the kitchen, dining room, and store room in the new monks’ quarters;
7) Paving the patio outside the new monks’ quarters;
8) Furnishing the dining room;
9) Completing the sanitation and sewage works for the main monastery building; and
10) Various renovations in the main shrine hall.

Phase 4

11) Landscaping;
12) Installing solar hot water; and
13) Installing a solar back-up electrical supply.
We hope to be able to finish these works by the end of 2010.

**FINANCIALS**

*Note: USD 1 = NRs 70*

Out of the total project cost of **NRs 9.15 million** (USD 131k), works completed up to Dec 2009 have come up to **NRs 6.0 million** (USD 86k).

<table>
<thead>
<tr>
<th>Expenses Breakdown (In NRs'000)</th>
<th>Amount in NRs '000</th>
</tr>
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<tbody>
<tr>
<td><strong>Year 2005 to Dec 2009</strong></td>
<td></td>
</tr>
<tr>
<td>Works from 2005-beg. of 2007</td>
<td></td>
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<tr>
<td>Phase 1</td>
<td></td>
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<tr>
<td>Phase 2</td>
<td></td>
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<tr>
<td>Phase 3a &amp; completed 3b works</td>
<td></td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>1,390</strong></td>
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</tbody>
</table>

From January to March 2010, a further NRs 86k (USD 12k) was spent. For the remaining **Phase 3b and 4 works**, the estimated cost breakdown is as follows:

<table>
<thead>
<tr>
<th>A</th>
<th>Phase 3b</th>
<th>Amount in NRs '000</th>
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<tbody>
<tr>
<td>1</td>
<td>Repairing and raising the boundary wall</td>
<td>200</td>
</tr>
<tr>
<td>2</td>
<td>Finishing furnishing the new monks' quarters and classrooms</td>
<td>220</td>
</tr>
<tr>
<td>3</td>
<td>Painting the exterior of the new monks' quarters and classrooms, and the interior of the new kitchen and dining hall</td>
<td>200</td>
</tr>
<tr>
<td>4</td>
<td>Painting the furniture for the Rinpoches’ rooms and other finish furnishing the rooms</td>
<td>80</td>
</tr>
<tr>
<td>5</td>
<td>Completing roof above the staircase in the new monks' quarters</td>
<td>100</td>
</tr>
<tr>
<td>6</td>
<td>Completing the kitchen, dining room, and store room for the new monks' quarters</td>
<td>250</td>
</tr>
<tr>
<td>7</td>
<td>Paving the patio outside the new monks' quarters</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>Furnishing the dining room</td>
<td>100</td>
</tr>
<tr>
<td>9</td>
<td>Completing the sanitation and sewage works</td>
<td>200</td>
</tr>
<tr>
<td>10</td>
<td>Various renovations in the main shrine hall</td>
<td>30</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>1,390</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th>Phase 4</th>
<th>Amount in NRs '000</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Landscaping</td>
<td>250</td>
</tr>
<tr>
<td>12</td>
<td>Installing solar hot water</td>
<td>150</td>
</tr>
<tr>
<td>13</td>
<td>Installing a solar backup electrical supply</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td>Labour charges for above works</td>
<td>150</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>900</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Grand Total** | **2,290**

*Equivalent in US Dollars (rounded up)* | **33,000**
CONCLUSION

With the help of the kind donations we have received so far, we have already been able to complete a large part of the construction works at the monastery. With the recent donations given, we hope to be able to finish almost all of the remaining works quickly and properly so that the monastery can continue to flourish and grow. The monastery will be a truly wonderful environment where the monks can really study and practice, and begin to uphold and revive the precious Taklung Kagyu teachings.

It is only because of the kind generosity of all of the sponsors that we have been able to make so much progress and will be able to finally complete the project so soon. Your generosity has allowed us all to help fulfil Kyabgon Phakchok Rinpoche’s wish, and benefit the dharma and many beings. We thank all sponsors from the depths of our hearts for their generosity and support.
The first year (13 months) of operation of Rangjung Yeshe Shenpen Vajravarahi Healthcare Clinic can be considered a great success. In November 2008, we completed the building work on the clinic, which is located in Chapagaon, south of the Kathmandu Valley, next to the Pal Do-ngak Nyida Zungdrel Mindrol Norbu Ling Monastery, where some of our young monks are housed. We opened our doors to the public, six days a week, initially providing Acupuncture and Traditional Chinese Medicine as the backbone of our service. Homoeopathy and Tibetan medicine were added in July 2009, and the year ended with a pilot service optometry service dispensing donated spectacles.

All available appointments for practitioners have been filled since the day we opened. Most patients receive approximately 6 treatments for conditions ranging from joint and body pain, skin disorders, headaches, gastric disturbances, stroke paralysis, prostate or menstrual problems to mental health, tiger, eagle and demon bites! As all our publicity has been through word of mouth the word must be pretty good!

**STAFF**

Our Chinese medicine and acupuncture is delivered by overseas volunteer practitioners as well as the optometry services. Tibetan medicine and homoeopathic practitioners are locally based paid doctors. They join the four Nepali/English interpreters who support the English speaking practitioners. These interpreters are learning acupuncture while they work. This is a vital part of our vision to make sure Vajra Varahi healthcare has a long-term sustainable future. We also have staff on the desk dealing with finances and appointments, a cook and a cleaner. The staff and the running of the clinic with its policies and procedures, are overseen by the Director.

**NUMBER GAMES**

| 8500 | Appointments filled in our first year |
| 2200 | Patients registered and treated       |
| 720  | Maximum treatments we deliver in a week |
| 56   | Monks at Vajravarahi Monastery for whom we provide daily healthcare |
| 48   | Patients receiving eye checks and spectacles |
| 14   | International volunteer practitioners |
| 8    | Interpreters trained to international standards |
| 4    | Interpreters training as acupuncturists |
| 1.50 (USD) | The cost of a single treatment at the clinic |

**PARTNERS AND OUTREACH WORK**

Alongside seeing patients at the clinic in Chapagaon, our practitioners have gone out and provided services through community partnerships. We have a regular weekly outreach clinic at a Dalit village...
in Godawari, with Saathi Samuha in Kathmandu (a project for people living with AIDS/HIV) and for the nuns at Nagi Gompa.

In September 2009, staff from the clinic and friends joined the overseas volunteer team in their fourth medical / dental camp at Lumbhini. Volunteer dentists and doctors from Singapore and Malaysia saw more than 3000 patients to deliver check-ups, medicines, fillings, extractions, and good advice along with toothbrushes and balloons. (Please see page 26 for the full report on this camp)

Most of our acupuncture volunteers have been co-ordinated by another partner, the international charitable foundation Acupuncture Relief Project (ARP). The ARP joined us the day we opened and have sent three teams and provided 8 months of treatments in our first year. Their work, and donations of acupuncture needles and Chinese herbs, have been invaluable.

OTHER ACTIVITIES

As well as clinical services we have installed solar powered hot water and a rainwater harvesting and recycling system. The latter was grant aided by Tashi Delek and was a joint project with Pal Do-Ngak Nyida Zungdrel Mindrol Norbu Ling Monastery.

We have trained eight interpreters to international standards to enable practitioners to work with patients. With the help of donors sending us whiteboards, stationery, utensils and a rice cooker we have been able to set up and furnish the training room and kitchen.

We extend our deepest gratitude to our small and dedicated staff, the overseas volunteers who have sacrificed their own time, effort and money to help our patients and especially to all the donors who have kept the clinic afloat during our first year.

THE COMING YEAR

We face our second year with a host of opportunities. We have identified a long-term funding opportunity, providing supervised clinic hours for student practitioners. We are extending our links with Ayurvedic practitioners, osteopaths, massage therapists, herbalists and chiropractors to increase the range of services we provide.

We have offers from allopathic volunteers to skill-share with alternative practitioners and most importantly, to enable the first of our research projects to get underway. We have a visit scheduled from an overseas school to share skills and experiences and to help raise funds. We also want to consider how to recruit and train local facilitators for womens’ support groups to address issues that patients have identified such as domestic violence. With a year’s track record we stand a better chance in seeking grant aid for our research proposals.
As might be expected for a first year (November 2008 - Dec 2009) our major expenditure was on capital items – from shelving to a computer and our portion of the rainwater harvesting system. Medicine are dispensed free of charge to patients. Our staff are the backbone of the service; daily lunch is part of their remuneration. Volunteers pay for their other meals, their interpreter and medicines.

Our income for the year came mainly in donations following initial loans that saw us through two periods where we faced cash flow shortages. We are happy to report that with the kind donations from our supporters, we have been able to repay these loans in full. Excluding these short term loans, donations made up approximately two-thirds of our funds. The remaining one-third came from sales of the very successful calendar featuring the Rinpoches and monks of Ka-Nying Shedrub Ling Monastery, Pal Do-Ngak Nyida Zungdrel Mindrol Norbuling Monastery and Pal Kadgyu Shedrup Tashi Dhargay Phuntsok Ling Monastery, rent paid by those staying at the clinic (volunteers and visitors) and fees from patients wanting to be seen by clinic volunteers in Kathmandu rather than at Chapagaon. For this privilege they pay 500 rather than 5 rupees per consultation, with all fees going to support less well-off patients in Chapagaon and Godawari.

It costs US $1000 / month to keep the clinic open at its current level. To meet the rest of our goals, such as the research, we will need more. Your help is very gratefully received, whether it is in cash or in kind; by publicising our work, joining us as a volunteer or by sending us items the clinic and its kitchen needs.
BACKGROUND

This annual dental and medical camp started in 2006 as part of Kyabgön Phakchok Rinpoche’s vision to make accessible and affordable healthcare available for everyone, regardless of caste or religion. In the first year, a team of 7 overseas volunteer dentists from Singapore arrived in Kathmandu, providing their services in three villages around Kathmandu – Shivapuri, Pharping and Vajravarahi. Most people here in Nepal had never been to a dentist in their whole life, as oral healthcare is not commonly available out of the city and is a luxury few could afford. Building on the success of the first camp, we have now included general medical care as well and our overseas volunteer practitioners have increased to sixteen in 2009.

THE CAMP IN 2009

For two weeks four blue banners hung at the crossroads in the centre of Lumbhini, birthplace of the Buddha, in Southern Nepal close to the Indian border. Their hand-painted lettering read;

' Rangjung Yeshe Shenpen, Free Dental and Medical Camp, 21st - 24th September, at the Korean Temple, Lumbhini '.

Like all hosts we wondered at first if anyone would come to the event we had spent weeks planning and days setting up. We needn't have worried! As the gates opened on 21st September it became clear that the dental and medical services being offered were meeting a real need for people from villages all over the district.

Twelve dentists from Singapore and Malaysia and two from Nepal got down to business at 7.30 am on one side of the huge verandah, in front of rooms holding suitcases of supplies and trailing wires to their drills. The three medical doctors and one nurse on the team from Singapore and Malaysia set up consulting tables and a pharmacy under the eaves on the verandah opposite. Thirty five volunteers from Kathmandu and Lumbhini held heads, hands and instruments, sterilised equipment, ferried patients back and forth, registered details, calmed nerves, and held back the crowds.

Interpreters relayed information from local dialects into Nepali then into English and back, over and over again. That first day 250 people arrived on foot for dental treatment and 350 to see the doctors.

Day two began with arrivals at six am. Men, women and children waited in the hot humid compound among the puddles from the downpour of the day before. Slowly the orderly lines were swelled with new arrivals hoping for a place in the shade of the registration hut or a seat on a bench on the wide verandahs, ever closer to the treatment areas. As more and more people arrived so did the local police to help with the good natured but firm crowd control. Monks dispensed water and biscuits tirelessly through
out the day. We finished before sunset with everyone who had queued being seen in the end and all those who had been helping exhausted but exhilarated.

By lunchtime on day four the dentists had seen nine hundred people for fillings and extractions and handed out hundreds of toothbrushes with advice on their use – and balloons! Many of our patients had not seen a dentist before - which may have accounted for the need to constantly move on bystanders from the entertainment of watching an extraction.

The medical doctors saw an amazing 2,465 people from babies of a month old to nonagenarians. There was a great deal of joint and back pain, digestive problems, skin complaints and infections. Four serious complaints were referred to the hospital in Bhaihawara. Although the heat was intense, good humour remained intact – the result we suspect of the excellent food prepared three times a day by our monk-cooks and supplemented with ample and wonderful milk tea and biscuits!

Our very grateful thanks go all those people who made the camp happen, everyone a vital part of the team. All our medicines were donated by the Nepali Overseas Organisation of Singapore. The Lumbhini Development Trust and the local Lumbhini District police found us places to live and work. The Korean Temple hosted us with patience, allowing us to colonise vast areas for the event. Doctors, dentists and nurses took a week from their practices or gave up precious annual leave to join the camp. They also paid for their airfares and accommodation, as well as raising contributions from generous donors in Singapore and Malaysia to support their work here. Monks, nuns and lay volunteers gave their time and effort with generosity. Everyone worked harmoniously together to make a reality of our motto 'compassion in action'.

THE FUTURE

In the future, we hope to have a surgical camp in Nepal as well to provide sponsored surgeries for the poor and destitute, who can ill afford even simple, but life-saving surgical procedures. We also plan to implement a long-term plan to help raise the standard of healthcare by working with local healthcare practitioners on technical and procedural improvements and health awareness through public education.
CONTACT US

Please do visit our website at www.cglf.org for more information and regular updates.

For specific information about our various projects and how to contribute, please use the following contacts:

1. **Zangdok Palri**
   Contact person: Sangyumla Dechen Paldrön
   Email: zangdokpalriproject@gmail.com

2. **Preserving the Dharma: Ritual Items**
   Contact person: Gem Gan
   Email: gemgan@gmail.com

3. **Monks’ Welfare Fund**
   Contact person: Nicky Glegg
   Email: monkswelfare@phakchokrinpoche.org

   Specially for our Malaysian sangha, you can also visit www.monkswelfarefund.org and email our Malaysian representatives at pemakara@gmail.com.

4. **Construction work at Pal Kadgyu Sherdrub Tashi Dhargay Phuntsok Ling Monastery**
   Contact person: Laura Dainty
   Email: taklungkagyuriwochenepal@phakchokrinpoche.org

5. **Rangjung Yeshe Shenpen Vajravarahi Healthcare Clinic**
   Contact person: Nicky Glegg
   Email: vajravarahealthcare@gmail.com

6. **5th Annual Dental/Medical Camp 2010**
   Contact person: Raphael O’Sullivan
   Email: Raphael.osullivan@gmail.com