

SYNOPSIS: Originally in booklet form, information presented here is with the intention of providing clear information about a teacher of teachers. All time references are as originally published, circa 1988. The Great Stupa of Dharmakaya Which Liberates Upon Seeing and information regarding the work and life of Vidyadhara the Venerable Trungpa, Rinpoche is included here. For more information, write or call: Rocky Mountain Shambhala Center, 4921 County Rd 68C, Red Feather Lakes, CO 80545
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VIDYADHARA THE VENERABLE CH"GYAM TRUNGPA, RINPOCHE

(photo caption: The Vidyadhara taught in America for seventeen years. He brought to us the precious living heritage of the tradition of Buddhism and the teachings of Shambhala.)

His Life and Teachings

Vidyadhara the Venerable Ch"gyam Trungpa, Rinpoche, achieved international repute as a Buddhist leader and teacher whose vitality in bringing Buddhist and Tibetan traditions to the Western world attracted thousands of students. He was the first spiritual master to translate extensively the profound Tibetan Buddhist and Shambhala teachings into English. Because of his extraordinary command of English and his understanding of Western culture, he was able to impart these teachings firsthand to his students and to develop within them a heartfelt connection to the practice of meditation. In his numerous books and through the seminars and programs he conducted, he embodied the living quality, richness, and scope of the Buddhist tradition of Tibet.

Vidyadhara the Venerable Trungpa, Rinpoche founded a number of institutions throughout which people can enter into the practice and study of the Kagyu, Nyingma and Shambhala traditions of basic sanity. The first of these was Vajradhatu, an international association of over one hundred meditation and study centers in the United States, Canada, Europe, Japan and South America. After twelve years in the United States, the international headquarters of Vajradhatu was relocated to Halifax, Nova Scotia in 1985. Its two other headquarters remain in Boulder, Colorado and Marburg, Germany.

In 1974, the Venerable Trungpa, Rinpoche, founded The Naropa Institute in Boulder, Colorado, an innovative liberal arts college offering degree programs in Eastern and Western fields of study. The Naropa Institute is the only accredited college in North America with an educational philosophy rooted in the Buddhist contemplative tradition.

The Shambhala Training program, a nonreligious program offering meditation to the general public, was introduced in 1976. This program presents teachings on how to cultivate, through the path of warriorship, or bravery, the wisdom and dignity that are inherent in ordinary human life. Shambhala Training has centers in thirty-six cities internationally.

Also in 1976, the Venerable Trungpa, Rinpoche empowered an American student, Thomas F. Rich, as his Vajra Regent - his dharma heir and designated spiritual successor. The Vajra Regent's Buddhist name, Osel Tendzin, means "radiant holder of the teachings." He is the first Westerner ever to be empowered as a lineage holder in the Kagyu and Nyingma traditions.

On April 4, 1987, Vidyadhara the Venerable Trungpa, Rinpoche, died in Halifax. In keeping with Buddhist tradition dating back to the time of Gautama Buddha himself, a stupa is being built at Rocky Mountain Dharma Center in Colorado to commemorate this great teacher. His Holiness Dilgo Khyentse, Rinpoche, a pre-eminent scholar and meditation master of the Nyingma lineage and one of the Vidyadhara's principal teachers, has named this stupa "The Great Stupa of Dharmakaya, Which Liberates Upon Seeing."

SIGNIFICANCE OF THE STUPA

Historical and Cultural

(photo caption: The Bodhnath Stupa in Kathmandu, Nepal.)

"Stupa" is a Sanskrit word which means "to heap" or "to pile up," and refers to the mound-like shape of the earliest stupas. The Tibetan word for stupa is ch"ten or "receptacle for offerings."

Shortly before his parinirvana, the Buddha instructed his students to cremate his body and place his ashes and the remains of his bones in a stupa. People could visit the stupa, venerate it, and renew their connection to his teachings. Since that time, hundreds of thousands of stupas have been built, enshrining the relics of the Buddha and of many other enlightened teachers.

There are numerous types of stupas, and their veneration is an essential part of Buddhist life in Bhutan, Burma, China, India, Japan, Korea, Nepal, Sri Lanka, Thailand, Tibet, and in all countries where Buddhism has been taught and practiced.

Stupas are said to promote harmony, prosperity, longevity, good health, peace, and freedom from ignorance. They subdue fear, corruption, and pollution, and bring blessings to the environment in which they are built, to those who build them, and to those who visit and venerate them. In this way, they ensure that the living quality of the Buddhist teachings will always be available.

Building a stupa in the United States that is accessible to the public is a project of great significance. It brings to the West an extremely powerful religious and cultural symbolism and acknowledges that Buddhism in America has developed to the point where the spiritual power and compassion that is expressed through the stupa can be presented and understood.

Building the Great Stupa of Dharmakaya is a unique opportunity. Through this effort, people everywhere can personally confirm the awakened state called enlightenment and thereby engage directly in bringing peace to the world.

SYMBOLISM OF THE STUPA

The stupa that enshrines the teacher's physical remains is at once a reminder of the teacher and the embodiment of the pure and all-pervasive aspect of the awakened state. As His Holiness Dilgo Khyentse, Rinpoche, has said, "When a great teacher passes away, his body is no more. But to indicate that his mind is dwelling forever in an unchanging way in the dharmakaya, one will erect a stupa as a symbol of the mind of the buddhas."

As the Buddhist teachings point out, every element of a buddha's physical body is pervaded with enlightenment. Thus, even after cremation, the teacher's remains are considered sacred, because they are the distilled essence of his or her physical form and are therefore themselves the embodiment of enlightenment. Because it enshrines these relics, the stupa is powerful.

It is said that in venerating the stupa one can "meet" the teacher. The visual impact of the stupa on the observer brings a direct experience of inherent wakefulness and dignity. Stupas continue to be built because of their ability to liberate one from confusion simply upon seeing their structure.

The shape of the stupa represents the Buddha, crowned and sitting in meditation posture on a lion throne. His crown is the top of the spire; his head is the square at the spire's base; his body is the vase shape; his legs are the four steps of the lower terrace; and the base is his throne.

The stupa also symbolizes the five essential elements and their relationship to enlightened mind. These are the essential attributes of a fully realized human being: the base of the stupa signifies earth and equanimity; the dome, water and indestructibility; the spire, fire and compassion; above the spire, wind and all-accomplishing action; and, at the very top, the jewel signifies space and all-pervading awareness. The stupa is a mandala, or sacred arrangement, containing all of these enlightened qualities.

[sidebar: This stupa is called a dharmakaya stupa. Within it, the guru dwells unchanging. The Buddha said that whoever sees a dharmakaya stupa will be liberated by the sight of it. Feeling

the breeze nearby the stupa liberates one by its touch. The sound of the tinkling of the small bells hanging on the stupa liberates one by their sound. Having thus seen or experienced this stupa, by thinking of one's experience of it, one is liberated through recollection. - His Holiness Dilgo Khyentse, Rinpoche.]

THE GREAT STUPA OF DHARMAKAYA

At Rocky Mountain Dharma Center

The Great Stupa of Dharmakaya is being built at Rocky Mountain Dharma Center, 400 acres of beautiful, mountainous land located just west of Fort Collins, Colorado. The center was founded in 1971 by the Venerable Trungpa, Rinpoche. Its rural setting provides an excellent environment for the intensive practice of contemplative disciplines, and the center offers facilities for both individual and group practice throughout the year. Rocky Mountain Dharma Center is also available to teachers and students of other religious traditions who wish to use it as a contemplative conference facility.

The Stupa

The site of the Stupa is a meadow situated in the upper end of the main valley. The spot marks the confluence of three smaller valleys and gives way to steep cliffs and crags leading to the retreat area above. The site was originally selected by His Holiness the Sixteenth Gyalwa Karmapa and subsequently confirmed by His Holiness Dilgo Khyentse, Rinpoche who visited as the Vidyadhara's parinirvana.

The Great Stupa of Dharmakaya is the "lha bap" or "divine decent" type of stupa, which signifies the appearance of the teacher on earth. It will be built according to the proportions set out in the Jamgon Tiktse, the great treatise on stupas by the 19th century meditation master and scholar Jamgon Kongtrul the Great.

The Stupa will stand 100 feet tall and will contain three levels. A forty-eight feet square base with gates, stairways and openings on all four sides will form the lower level. Inside will be a shrine hall thirty-three feet square and twenty-four feet high. In the center will be a large, golden statue of the Buddha. The main relic of the Vidyadhara, the skull relic, will be placed inside the statue's heart center. The entire shrine room will be adorned with statues of the ten previous Trungpa tulkus, sculptures of the Vidyadhara's principal teachers - including his root guru Jamgon Kongtrul of Sechen, His Holiness the Sixteenth Gyalwa Karmapa, His Holiness Dilgo Khyentse, Rinpoche and Khenpo Gangshar Rangdrol - frescoes, and smaller statues of the Buddha.

Most stupas are sealed monuments. A most unusual aspect of the Great Stupa of Dharmakaya is that the shrine hall of the Buddha on the first level will be open to all who wish to visit and venerate the Stupa.

The second level, reached by interior stairs, will contain another shrine hall, twenty-four feet square and fourteen feet high. Here there will be a three-dimensional Cakrasamvara mandala, as well as statues, paintings and frescoes throughout. This shrine hall will be used only for special liturgical practices.

[photos caption: His Holiness the Sixteenth Karmapa; Jamgon Kongtrul of Sechen; The Vidyadhara with His Holiness Khyentse Rinpoche.]

The third level of the Stupa, in the shape of a vase, will house a round shrine hall, nineteen feet in diameter and sixteen feet high, containing a statues of Vajrasattva and relics of the Vidyadhara and other enlightened teachers.

On the top of this level will be the spire, thirteen disks representing stages of enlightenment, narrowing at the top and surmounted by a golden moon, sun, and jewel.

Small clay stupas, called tsa tsas, containing ashes from the Vidyadhara's cremation, will be placed throughout the entire structure, as will relics of other enlightened teachers, relics of sacred sites, mantras, scriptures, engravings, and precious jewels and metals. These smaller stupas and sacred objects will be placed in the Stupa to increase and enrich the

spiritual power and blessings of the Great Stupa of Dharmakaya.

A terraced park, 180 feet in diameter, with lawns, trees, gardens, and walkways, will surround the Stupa.

His Holiness Khyentse Rinpoche and the Venerable Tenga Rinpoche are directing all aspects of the building, and the Vajra Regent Osel Tendzin is supervising the entire project. Each step of the building process, from groundbreaking to placing the spire, entails traditional ceremonies of purification and blessing. The Venerable Tenga Rinpoche will personally conduct the relic placements and some of the complex ceremonies necessary for the Stupa's empowerment.

The Great Stupa of Dharmakaya is being built to last for generations. The finest and most enduring materials currently available will be used throughout. In the later stages of construction, Bhutanese master artists, assisted by Western students, will paint the frescoes and create the statues for the interior. This entire phase will provide a rare opportunity for Westerners to study with artists thoroughly trained in these disciplines and will help ensure the continuation in the West of those traditions of painting and sculpture.

YOUR PARTICIPATION

The Great Stupa of Dharmakaya, Which Liberates Upon Seeing is being built to inspire peace and harmony in the world, to hasten the Vidyadhara's rebirth, and to evoke the awakened state. It is intended to benefit all people.

The total budgeted cost of this project is \$1.5 million. Your contribution to the Great Stupa of Dharmakaya will be used to fund construction, painting and sculpture, visiting artists, and landscaping.

Please contribute generously to this campaign to build the Great Stupa of Dharmakaya.

Phase One: \$275,000

The first phase includes planning and design work, engineering, permits and approvals, equipment purchases, groundbreaking, as well as construction of the foundation, floor, and a support building. This initial phase is scheduled for completion in the fall of 1988.

Phase Two: \$675,000

Phase Two is the main construction phase, continuing through the winter of 1990. Artisans will begin work on the sculptures, carvings and castings. By fall 1989, the basic structure will be finished and interior construction will begin. During this phase, the Venerable Tenga Rinpoche will place tsa tsas and relics in the Stupa and conduct the appropriate consecration ceremonies.

Phase Three \$550,000

During the final phase, all exterior work and surface coatings will be completed, the four entryway gates will be built and carved, and the spire will be set in place. Landscaping will also be completed. The final work on sculptures, frescoes, and interior detailing, carried out by Bhutanese master artists should be accomplished by the winter of 1991.

Total: \$1,500,000

Please make your contributions to:

The Great Stupa of Dharmakaya
Vajradhatu
1345 Spruce Street
Boulder, Colorado 80302
(303) 444-0190

Volunteering to Work on the Stupa

The Great Stupa of Dharmakaya is being built almost entirely by volunteers, some of whom are experts in the fields of architecture, design, metal-casting, gold-leafing, and

construction. Both skilled and unskilled volunteers are warmly invited to assist with the project during the three to four year construction period. Especially needed are concrete form carpenters during the summer of 1989.

If you are interested in participating, please write to the Vajradhatu Stupa Project at the above address.

[quotations]:

"Our world, torn with strife and tension, is a poor place to live in without the Venerable Chogyam Trungpa. His life and message will continue to inspire us all to build a world of peace and brotherhood." - Hon. P.K. Paul, Indian Ambassador to the United States;

"Trungpa Rinpoche's magnificent strength and brilliance as a teacher reaches far into our hearts. It is with his continuing memory that we pray for his speedy rebirth and his presence again in the world." - Venerable Traleg Kyabgon, Rinpoche

"...the Venerable Trungpa Rinpoche's strong commitment to world peace and harmony will be long remembered because of his important role in Buddhism in this country and the promotion of international understanding." - Ambassador M.L. Birabhongse Kasemsri, Permanent Representative of Thailand to the United Nations

"...the Venerable Chogyam Trungpa Rinpoche's incredible compassion and wisdom reached so far into our fragile world." - Hon. Patricia Schroeder, Congresswoman, Colorado

BRIEF CHRONOLOGY

VIDYADHARA, THE VENERABLE CHOGYAM TRUNGPA, RINPOCHE

1940: Born in Kham, Eastern Tibet; recognized in infancy as the eleventh Trungpa and head of Surmang Monasteries in Eastern Tibet.

1941: Enthroned as the eleventh Trungpa, Supreme Abbot of Surmang Monasteries, and Governor of the Surmang District.

1945-1959: In addition to the traditional monastic disciplines, studied calligraphy, thangka painting, and monastic dance.

1948: Received ordination of shramanera (novice monk).

1958: Received degrees of Kyorpon (Doctor of Divinity) and Khenpo (Master of Studies). Ordained as bhikshu (full monk).

1959: Escaped to India as a result of the Communist Chinese invasion of Tibet and increasing suppression of the Buddhist religion.

1959-1963: Appointed by His Holiness the Dalai Lama to serve as spiritual advisor at the Young Lamas Home School in Dalhousie, India.

1963-1967: Received Spaulding sponsorship to attend Oxford University; studied comparative religion, philosophy and fine arts. Received instructor's degree in Sogestsu School of Japanese flower arrangement founded by Master Sofu Teshigahara.

1968-1970: Founded and served as spiritual director of Samye-Ling Meditation Centre in Dumfrieshire, Scotland.

1969: Relinquished monastic vows.

1970: Married the former Diana Judith Pybus. They have five sons: Osel Rangtrol. Tagtruk David, Gesar Arthur, Ashoka Alexander and Hung Loa David.

1970: Arrived in North America. Founded Karma-Choling Buddhist Meditation and Study Center (originally called "Tail of the Tiger") in Vermont. Founded the Karma Dzong Meditation Center, whose membership currently numbers about 1,000 American Buddhist practitioners.

1970-87: Traveled and taught extensively, establishing many urban meditation and study centers, called Dharmadhatu or Dharma Study Groups, throughout North America and Europe for the practice and study of Buddhist meditation.

1971: Founded Rocky Mountain Dharma Center near Fort Collins, Colorado.

1973: Founded Vajradhatu to coordinate the work of all the dharma centers under his auspices. Conducted the first annual Vajradhatu Seminary, a three-month advanced study program. (Transcripts of his talks at the seminars through 1986 comprise over 25 volumes published by Vajradhatu for use by his students.)

1974: Founded Nalanda foundation, a non-profit education corporation.

1974: Hosted the first visit of His Holiness the Gyalwa Karmapa, head of the Kagyu lineage, to North America. Founded Dorje Khyung Dzong, a retreat facility in southern Colorado. Founded the Naropa Institute of Boulder, Colorado.

1976: Hosted the first visit of His Holiness Khyentse Rinpoche, one of the leaders of the Nyingma lineage of Tibetan Buddhism, to North America.

1976: Empowered an American student, Thomas F. Rich, as his spiritual successor who is now known as the Vajra Regent Osel Tendzin.

1976: Established the Shambhala Training Program.

1981: Hosted the visit of His Holiness the Dalai Lama in Boulder.

April 4, 1987: Died as a result of respiratory failure and cardiac arrest in Halifax, Nova Scotia.

ORGANIZATIONS FOUNDED (selected list)

1973: Vajradhatu. An international association of Buddhist meditation and study centers. Currently it has over 100 centers in the United States, Canada, and Europe, with headquarters in Boulder, Colorado, Halifax, Nova Scotia, and Marburg, Germany.

1974: The Naropa Institute. Boulder, Colorado. An accredited liberal arts college combining contemplative studies with traditional liberal arts disciplines, the fine and performing arts, and psychology.

1974: Nalanda Foundation. A nonprofit, non-sectarian educational organization to encourage and organize programs in the fields of education, psychology and the arts which bring together the wisdom, disciplines and insight of Eastern and Western traditions. Its divisions and activities include:

Shambhala Training. Established in 1976 in Boulder, Colorado. A nonreligious program offering meditation instruction to the public in major North American and European cities.

Alaya Preschool. Established in 1975, Boulder, Colorado.

Vidya Elementary School. (Grades K-4) (1975-1987) Boulder, Colorado.

The Naropa Institute of Canada. Established in 1985. Dedicated to bringing to Canada workshops and programs in the arts, education and psychology.

Nalanda Translation Committee. Established in 1975. A consortium of Sanskrit and Tibetan

scholars engaged in translation of traditional literature and religious texts. Among other work, they have translated and compiled *The Rain of Wisdom*, a compendium of devotional songs and poetry of the Kagyu lineage of Tibetan Buddhism, Shambhala Publications, 1980, and *The Life of Marpa the Translator*, Shambhala Publications, 1983.

Shambhala School of Dressage. Established in 1979. A school of riding integrating the traditional principles of the Spanish Riding School of Vienna with the ancient principles of mindfulness and awareness. Under the direction of Diana Mukpo.

Kalapa Ikebana. Established in 1982. A new school of Ikebana to promote the study and practice of the ancient discipline of Japanese flower arranging as a contemplative journey. Kalapa Ikebana organizes classes, workshops, lecture demonstrations and exhibitions throughout North America.

Ryhudo Kyudojo. Established 1981. Boulder, Colorado. Founded to present the practice of Zen archery. Under the direction of Shibata Kanjuro, Sensei, the twentieth-generation bowmaker to the Emperor of Japan.

Kalapa Cha. Established 1981, Boulder, Colorado. Devoted to the study of the Japanese way of tea.

Maitri Center. Founded in 1972, Wingdale, New York. Maitri Center employed traditional therapeutic methods together with contemporary psychotherapy. The Center no longer exists, however, the therapeutic techniques are included as part of the curriculum for MA psychology students at The Naropa Institute.

Mudra Theater Group. Established in 1972. Utilizing postures and movement from traditional Tibetan dance and theater together with modern Western approaches, Mudra has produced a repertory from classic to avant-garde.

1974: Dorje Kasung. A volunteer service organization within Vajradhatu. Members serve as personal aides and drivers to principal teachers and are trained to fulfill a variety of organizational and security functions, including staffing public events, crisis intervention within the community, and traditional ceremonial roles.

1978: Amara. An association of health professionals that provides a forum for exchanging views and studying health issues from a multidisciplinary perspective. The basic premise of this approach is an appreciation of the relationships between a person's state of mind and state of health.

Upaya Council. A meditation council to provide a forum of sanity and gentleness for community members to work together to resolve disputes of a domestic or business nature.

1983: United States Committee for the United National Lumbini Project. An organization of U.S. religious, political, and educational leaders devoted to building a peace center at the birthplace of the Buddha in Nepal.

1983: Gampo Abbey. A Kagyu monastery located in Cape Breton, Nova Scotia, where Western students can enter into traditional monastic discipline.

1986: The American Buddhist Congress. A national organization uniting leaders of the 3-4 million Buddhists in the U.S.

BOOKS PUBLISHED

1966: *Born in Tibet*, George Allen & Unwin Ltd., London. Harcourt Brace & World, New York. Reissued by Unwin Hyman, London and Shambhala Publications. (German, French, Italian)

1969: *Meditation in Action*, Shambhala Publications, and Stuart & Watkins, London. (French, German, Italian, Spanish, Portuguese)

1972: Mudra, Collected poems 1952-71. Shambhala Publications. (German)

1973: Cutting Through Spiritual Materialism, Shambhala Publications. (French, German, Danish, Spanish, Portuguese, Japanese, Italian, Dutch)

1975: The Dawn of Tantra, co-authored with Dr. Herbert Gentler, Shambhala Publications. (German, Spanish, Italian)

1975: Glimpses of Abhidharma, Vajradhatu Press, Boulder, Colorado. Reissued by Shambhala Publications. (French, German)

1975: The Tibetan Book of the Dead, translated with Francisco Ferment (new translation) Shambhala Publication. (French, German, Italian, Spanish, Finnish)

1975: Visual Dharma: The Buddhist Art of Tibet. Shambhala Publications.

1976: The Myth of Freedom, Shambhala Publications. (French, German, Italian, Spanish, Japanese, Portuguese)

1980: The Rain of Wisdom, translated with the Nalanda Translation Committee, Shambhala Publications.

1981: Journey Without Goal, Prajna Press, Boulder and London. Reissued by Shambhala Publications. (French, German, Italian)

1982: The Life of Marpa, translated with the Nalanda Translation Committee, Prajna Press, Boulder and London. Reissued by Shambhala Publications.

1983: First Thought Best Thought, 108 poems, Ed. David I. Rome. Introduction by Allen Ginsberg. Shambhala Publications.

1984: Shambhala: The Sacred Path of the Warrior, Ed. Carolyn Rose Gimian, Shambhala Publications. Bantam Books, New York., N.Y. (1986) (German, Spanish, Portuguese, Italian, French)

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In closing, may all beings who comes in contact with this know the dharma immediately and realize their own awake true nature. May all beings progress on their path. Mangalam.

