

Evam India Nupchen Namchak Monastery

Nupchen Namchak Monastery is the primary monastic seat for all Evam Namchak centers of the Early Translation School. On the twenty-eighth day of the second month in an earth rat year from the sexagenary cycle (corresponding to the year 2008), work on the monastery's foundation began with the rituals to appropriate the site, including the burial of a treasure vase and other articles. Nowadays the entire structure and its contents are complete, constructed in the following elegant array.

Outwardly, the shape of the monastery is the complete layout of an immeasurable mansion, with four walls and four gateways with covered porches. In the corners of the courtyard are eight stupas of enlightenment. The monastery is completely surrounded by replica of a ring of fire and a palisade of vajras. On the ground floor are a dining hall and a kitchen for general sangha which are called the "Vast Peace Pavilion." Above the ground floor rises the great temple of Orgyen Dhumatala, in the center of which is the primary support, a 38-foot statue of the master of the teachings—the Teacher, the perfect Buddha—surrounded by the seven successive generations of buddhas. To his right and left, respectively, are nine-foot-high statues of Mañjushri (the lord of sublime wisdom) and the Lord of Secrets Vajrapani (the lord of spiritual power and might). These make up the main three figures, the central one and retinue.

To the Teacher's right is a 25-foot statue of Guru Nangsi Zilnön, the sublime teacher of the supreme secrets; to the Guru's right and left, respectively, are 6-foot-high statues of Gyalyum Yeshe Tsogyal and Mandarava. Surrounding him are the eight manifestations of Guru Rinpoche and, above that the masters of the buddha family Samantabhadra and Samantabhadri. To the Teacher's left is a 25-foot statue of the transcendent and accomplished conqueror Arya Tara, the foremost and venerable source for the emanations of the vast hosts of dakinis of the mother tantras. Above her is the master of her family, the dharmakaya Supreme Mother (Yumchenmo), and Tara is surrounded by the Taras who protect from the eight kinds of fear. To Tara's right and left, respectively, are six-foot-high statues of the goddesses of power Kurukulle and the wrathful Simhamukha.

To the right and left of all of these, respectively, are a sixteen-foot-high statue of the chosen deity Vajrakumara, surrounded by the ten wrathful deities, and a sixteen-foot-high statue of sublime Hayagriva (the sovereign of supreme power), surrounded by the divine hosts of *The Eight Commands on Supreme Accomplishment (Drupchen Kagyed)*.

Furthermore, there are wall murals depicting the twelve deeds of the Teacher; the twenty-five intimate students of Guru Rinpoche; the twenty-five yoginis of natural freedom; Nupchen Sangye Yeshe (the sovereign among the upholders of mantra in the Land of Snows) and the lamas in the three great mainstream transmissions of *The Sutra of the Unity of Enlightened Intent (Do Gongpa Düpa)*, *The Tantra of the Magical Display (Gyutrul Drawa)*, and the mind

teachings;¹ the lord protectors of Rinpoche’s crown chakra Khyenste Rinpoche and Tulku Orgyen Chemchok in the center of the lamas of the Nyingtik lineage; Terchen Tsasum Lingpa, Terchen Pedgyel Lingpa, and the rest of the lineage lamas of the earlier and later terma cycles; Terchen Drimed Lingpa and the rest of the successive incarnations of the Gochen Tulkus; and in addition, the thirteen deities of the Namchak cycle *The Means for Accomplishing the Enlightened Mind of the Lama: The Spontaneous Fulfillment of Wishes (Tukdrup Sampa Lhündrupma)* cycle with the Three Roots and dharma protectors.

On the middle story of the temple, above the head of the Teacher, are depictions of the twelve Dzogchen teachers and others. In alcoves to the right and left of the temple’s walls are the rooms for the preparation of tormas and for storing the garments for the ritual dances. To the right and left in the front part of the middle story of the temple are some fourteen personal chambers for lamas, named Jalandhara, Rameshara, Oddiyana, Gaudhavari, Devikota, Kamarupa, Lampaka, Trishakuney, Kosala, Himalaya, Nagara, Kulanta, Suvarnavipa, and Sindhu.² To the rear of the middle story, on the right side is the Chamber enshrining the supports for the dharma protectors named Rapjik Utsala Düdpung Zilnön Ling (“Utterly Terrifying Place of Ustala, Overwhelming the Hordes of Maras with Splendor”). Within this are a three-foot-high statue of the chosen deity Vajrakumara, a place for the preparation of tormas, and murals depicting the three guardians of the Longchen Nyingtik and Namchak cycles—the mamo Ekajati, the planetary deity Rahula, and the oath-bound Damchen Dorje Lekpa—as well as the entire host of dharma protectors, principally the five classes of dharma protectors. On the left side is the palace of Jambhala, named Gööd Künjung Ling (“Place of the Source of All that is Needed and Wanted”). Within this are a three-foot-high statue of Pema Gyelpo, the wealth deity aspect of Orygen, as well as murals depicting Ratna Toetreng and Drapa Ngönshey’s terma revelation of Red Jambhala, Chögyal Dorje’s of White Jambhala, Drimed Lingpa’s of Yellow Jambhala, Vaishravana, Nagaraja the guardian of termas, and others—a treasury of wealth deities of the Three Roots, as well as supports for prosperity.

Above these is the Nalanda Library, housing a complete collection of texts concerning all fields of knowledge. At the pinnacle on the upper floor is the temple of Amitayus, named Chimed Ngadrey Zhing-kham (“Pure Realm of the Drumbeat of Immortality”). Within this are depictions of the primary deity—the lord protector Amitayus—with the host of deities of the Namchak cycles *Overwhelming the Lord of Death with Splendor (Chidak Zilnön)* and *Longevity Practice: The Iron Knot (Tsedrup Chakkyi Gyadü)*, as well as those of *The United Intent of the Three Kayas (Kusum Gongdü)* and the lineage lamas and custodians who have upheld the Namchak tradition.

To summarize, aiming solely at Buddhist teachings to be restored and to flourish and endure, Tulku Sangn-ngag Rinpoche has commissioned mural paintings of those widely painted

¹ These are the lineages of Anuyoga, Mahayoga, and Atiyoga (or Dzokchen), respectively.

² These are the names of tantric gathering places in ancient India.

according to general history, but also of figures that have never been traditionally depicted, such as the yoginis of natural freedom. In this way Tulku Sang-ngag Rinpoche has created a new tradition, emphasizing such rare cases.

The dormitories for nuns are, on the right side of the temple (designated “E”) one named Sherab Ling (in Sanskrit, Prajñadvipa (“Place of Wisdom”), and on the left (designated “Wam”) one named Dechen Ling (in Sanskrit, Mahasukha Dvipa (“Place of Supreme Bliss”). Behind the temple are four halls named, from the lowest upward, Sarasvati Vihara, Vasubhandhu Vihara, Nagarjuna Vihara, and Padmakara Vihara. These house this monastery’s educational institutions, including the primary school, the training center for Buddhist ritual arts, and Daki Ling Nyingma University of the Five Sciences.

To the right of the main gate is the general office of the Ewam Foundation and the store, named Puntsok Ling (“Place of Abundance”). To the left is the Trashi guesthouse. Adorned with many such features, this outer array with an abundance of supportive circumstances houses Daki Ling College. This institution is not for biased people who listen to and study the teachings without learning how to practice or meditate; nor is it for those who practice and meditate but eschew listening and studying. Rather, it encourages an equal balancing of the three opportunities for listening, studying, and meditating, thus promoting the glory of the precious teachings in theory, in practice, and in application. In accord with a more modern approach, this institution was founded with the special mission to offer to women in particular an opportunity for a complete education in the graduated practice of the sutras and tantras—both ancient and modern. In addition, it was founded with the specific aim of becoming a new place where all people, whether lay or ordained, regardless of gender, can enjoy the banquet of the sacred dharma.

Nowadays the nuns are earnestly pursuing their training at the college, the school, and the training center for Buddhist ritual arts. Furthermore, during their vacations they gather to conduct annual drupchen rituals for *The Spontaneous Fulfillment of Wishes*, including one hundred million Vajra Guru mantra accumulation; drupchen rituals for Yangphur; drupchöd rituals for the Yumka Dechen Gyälmo; drupchöd rituals for *The Eight Commands (Kagyed)*; and other ceremonies.

In addition, for men and women, both lay and ordained, on an annual basis there are monthlong teachings on the preliminaries, tsalung, the transference of consciousness,³ the bardo states, Dzokchen, and other topics, including opportunities to practice together.

Such is the present state of affairs. As for future plans, we have included our plans to establish a secular school and hospital to benefit all while we registered as a Charitable trust to the central government of India. It is Rinpoche’s fervent hope that these plans can be realized.

³. Tib. *po-wa*.