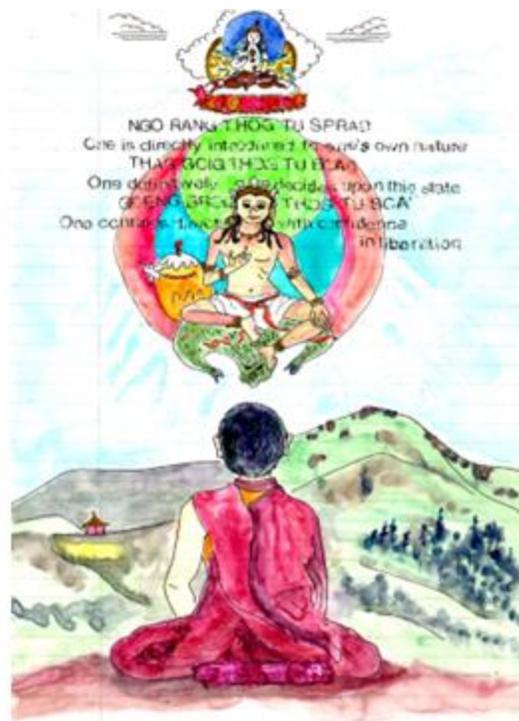


A LOG OF JAMPA'S TRANSMISSIONS
Compiled by Bou vard Pécuchet



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HOMAGE TO MY TEACHERS

Transmissions

Samsara and Nirvana are both creations of the mind.
—Padmasambhava

What follows is a list of empowerments, oral transmissions, and teachings that Jampa has received from his masters.

SOGYAL RINPOCHE

1989 Seattle: Dzog Chen Introduction to Mind

1990 Oakland: Dzog Chen Retreat

Longchen Nyingtik Ngöndro

Rigzin Düpa: *The Sadhana of the Embodiment of the Vidyaharas*

Daily Practice of Unsurpassed Vajrakilaya (terma of Ratna Lagpa)

Yanta Yoga

CHOGYAL NAMKHAI NORBU

1992 Vancouver, BC: Wangs and lungs for a variety of practices to be undertaken under the guidance of Lama Tsultrim Allione

1996 Conway, Mass: *Avalokitesvara Korwa Tongtrug* (terma of Adzom Drugpa)

1999 Tara Mandala: Blue Tara and Green Tara and Vajra Dance Empowerments

Training by Prima Mai in Vajra dances

Sadhanas extensively practiced: Tuns, short, medium and long

Waxing moon: Guru Tragpur; Waning moon: Simhamukha

Simhamukha: *The Profound Essence of Simhamukha, Queen of Dakinis*

Mandarava: *Sphere of the Vital Essence of the Vajra* (Norbu terma)

Guru of the White AH: *A Kar Lama Naljor*

Xitro: *Practice of the Peaceful and Wrathful Deities*

Gharuta Practice

Adzom Drugpa's *Sang Chöd*

Song of the Vajra (Norbu terma)

9.9.99 Consecration of Stupa for Nyagla Pema Duddul

Note: after the consecration of the stupa, on 9/9/99, by Namkhai Norbu (the tulku of Adzom Drugpa) and the arrival of Adzom Paylo Rinpoche (the tulku of Gyurme Dorje, a son of Adzom Drugpa), Lama Tsultrim moved away from Norbu Rinpoche's teachings and began to focus on those of Adzom Rinpoche. Jampa followed his female lama.

During 1995 through 1998, three summers and two winters, Jampa lived near Tara Mandala and worked in its bookstore, then located at the Spring Inn plaza, in Pagosa Springs, Colorado. He had opportunities to receive dharma teaching from many lamas and experienced practitioners.

1995 LAMA RINCHEN

Guru Rinpoche's Seven Line Prayer

1995 ANNE KLINE & HARVEY ARONSON

Guru Rinpoche Drup Chug

1997 TSOK NYI RINPOCHE

Dzog Chen Retreat (again in 2008)

1997 TULKU ORGYEN

Medicine Buddha Retreat: *Sky Dharma "A Stream of Lapis Lazuli"*

1997 GANGTENG TULKU

White Tara Empowerment of the Wish-fulfilling Wheel, along with *A Short Preliminary Practice of Longchen Nyingthig*; (Crestone, 2000)

Excellent Path of Awakening: Union of Samanthadra's Intentions

2000 LAMA WANGDOOR

Three Words That Strike the Vital Point (and again that year, in Berkeley, and again at Tara Mandala, in 2009)

In 1998, Jampa moved from Pagosa Springs to Santa Rosa to be a caregiver to his elderly parents; his father was 98 and his mother, then, 89. Each year, for the next ten years, Jampa returned to Tara Mandala, either in the summer or the winter, for a retreat to receive teachings. During those years that he lived in his parents' home, he was in semi-retreat. The West Coast Tara Mandala sangha met monthly at Christine Ho's house, in San Anselmo, where they rotated Adzom Rinpoche's practices and held Drup Chugs (accomplishment practices).

The path as laid out by Adzom Rinpoche is structured differently than that of Namkhai Norbu. Norbu's is more of a Dzog Chen approach. He holds nothing back, empowering his students to practice many sadhanas. He gives the wangs (empowerment), and you practice what seems to fit the level you are at with your sangha, getting lungs (explanations) from senior teachers. Adzom is more traditional. The practices he presents may be abbreviated for people with busy lifestyles, but the path is a gradual one and must be accomplished step-by-step in the following stages: (1) completion of Ngöndro (the foundation practices); (2) Mahayoga: completion of the three roots: (a) Lama Rigdzin Dupa (Guru Rinpoche), (b) Yidam: Practice of Xitro, (c) Dakini: Practice of Green Tara; (3) Chöd: *Laughter of the Dakinis*; (4) Rushen: Tri Yeshe Lama; (5) Trekchöd and Tögal.

ADZOM PAYLO RINPOCHE

1999 June 18-26, Tara Mandala: Nature of Mind Retreat. At this retreat, Jampa received pointing-out instructions. Called late at night to fix the lama's bed, Jampa was asked if he would like an interview, after he had put things right. The story is told in "The Lama & the Carpenter" (*A View from Ekajati*, D Press, 1999).

It was a peak experience for Jampa, having his mind essence revealed in a traditional setting, literally at the feet of the lama. His faith in and devotion for Adzom arose, and Jampa began to attend a small gathering, a group of four, to whom Adzom taught the Longchen Nyintig Ngöndro. At the time, Jampa was unaware of the significance of this rare and special opportunity. In Tibet, Adzom Rinpoche is something like a rock star and draws crowds that fill an entire valley.

2000 July, Tara Mandala: Dzog Chen Retreat

2002 May, Alameda, California, at Orgyen Dorje Den: *Xitro* empowerment

2002 Fall Residential Retreat at Tara Mandala, where Adzom (Rigdzin Dorje Ngag Rab Tsal) revealed a mind treasure (ter): "Trömai Drubtab Sang wai Yeshe Zhug" (*The*

Practice for Accomplishing Tröma, Known as Secret Primordial Wisdom)

2003 Sonoma County: King of Retreats Drup Chen

2004 Sabud Center, San Anselmo: talk on the Union of Mahamudra and Dzog Chen

2005 Tara Mandala: Rigzin Dupa Drup Chen with Vajrasattva Empowerment

2005 Tara Mandala (at Lama Tsultrim's house): Ordained as a novice monk (*genyen*). Jampa happened to be holding one of his chapbooks in one hand and his pocketknife in the other, and Adzom Rinpoche named him Jampel Dorje (Indestructible Sword of Knowledge). Jampa maintains use of his refuge name, Jampa Dorje (Indestructible Lovingkindness), as the change of one syllable created both audio and ontological confusion. "Jampel" is the Tibetan name for Manjushri, one of the Eight Great Bodhisattvas, and "Jampa" is Maitreaya, the Buddha of the eon to come. In either case, Jampa has a lot to aspire to.

2005 & 2006 Tara Mandala: *Tri Yeshe Lama* training while in retreat

2006 Calistoga: *Phowa Transference of Consciousness* at a residential retreat center

2007 Kilung Jigme Rinpoche, Longchenpa's Dzogchen Retreat

2007 Tara Mandala Residential Retreat, in December, back-to-back with a retreat in Houston

2008 Houston: Vajrasattva Empowerment, along with an ongoing exposition of Longchempa's "Commentary on the Meaning" in January.

Adzom has also transmitted the "Laughter of the Dakinis" Chöd and a Green Tara from *The Luminous Vajra Treasury*: "Osel Dorje Sang Dzö Ley Pagma Drolma Zangmo Shug So" to Jampa in retreat. Adzom's sister, LAMA JETSU KACHOD WANGMO, has given a Green Tara Empowerment to Jampa twice, once at Tara Mandala in 2000, and once at the Calistoga Phowa Retreat, in 2006.

TARA-PEACH TRANSMISSION

Adzom wants to learn how to can peaches.

Tsultrim is telling him how, step by step.

Erik translates. Adzom takes notes

while giving Tsultrim a short version of the Tara practice, which he wants included at the end of the main text.

I sit outside the tent, chuckling to myself,

waiting for the text to emerge,

to run off another edition of the book.

Adzom is transmitting it word by word.

Tsultrim writes down each word in phonetic Tibetan,

and Erik translates it into English.

Then, another step in the process of canning peaches,

and Erik translates that into Tibetan,

and Adzom writes it down in his notebook.

Then, another line of the Tara practice,

and Tsultrim writes that down, and Erik translates.

OM CHAG TSAL JETSUN TARE

OM Homage to Jetsun TARE Goddess

Wash jars, rinse. Place jars in hot water.
TU TA RA E YI DUNG WA KUNCHOB
TU TA RA E Save from all suffering
Pack the sliced peaches into hot jars.
TUGJE TOGMED TURE PALMO
Unimpeded compassion TURE Glorious One
Leave one finger of space at top of jar.
DAK LA DRUPCHOK TSOL CHIK SWA HA
Grant me the ultimate siddhi SWA HA
Cover with boiling syrup, leaving headspace.

In the aftermath of 9-11, Jampa found it difficult to travel wearing his robes. One official told him, as he was entering La Playa Airport, near Durango, that his experience had been that Lamas carried daggers. Jampa told him that *purbas* were ritual tools, but that he was not a lama. At San Francisco International, he was asked if he would rather enter a glass box or be frisked for explosives. Jampa said he preferred the box with the air currents—“Makes me feel like the Flying Monk”—a joke that was lost on the official. At the airport in Houston, it was announced that joking about hijacking was not acceptable. When Jampa asked why he was being searched, he was told it was because he was “bulky.”

SAMSARA IS AN AIRPORT

Samsara is an airport surrounding a delayed flight.
I'm stretched out with my eyes closed
listening to the travelers and the intercom.

“...want my money back...”
“...want to be in San Francisco, now...”
“ ...really no reason for this...”
“...is it a red color code, today?”
“...is it really raining there?...”
“...will my luggage arrive?...”

“Will the pilots for flight 2807
please report to Gate A6?...”

This presence
that is all
that is

Given
each moment
each breath

“This is your last boarding opportunity.”

On Jampa's return to Tara Mandala, in 2008, there was a change in the public's perception

of monks. No one was yelling at him, “Go back to where you came from!” The downside of the “Free Tibet” protests during the 2008 Olympics was that the Chinese Authorities got tough with the Tibetans. They confiscated Adzom’s passport and forbade him to travel, even in Tibet. This left Jampa on his own to figure out what to do in retreat. Lama Tsultrim suggested he begin a cycle of practices called *Dzinpa Rangdröl*, which is a complete path from the preliminaries through the high Dzog Chen and is a mind treasure (*terma*) of Do Khyentse Yesh Dorje (1860-66). It features Machig Lapdrön (1055-1145), who established Chöd practice in Tibet, as the White Dakini.

Tulku Sang-ngag, who had moved with his family from Montana to Santa Fe, New Mexico, was planning to introduce *Dzinpa Rangröl* (“Self-Liberation of Clinging”) in July of 2008. Tulku Sang-ngag is an incarnation of one of Padmasambhava’s heart sons (first disciples), and he received the transmission for this cycle of practices from H.H. Dilgo Khyentse, with whom Tulku Sang-ngag had studied, after spending nine years in a Chinese prison. During Lama Tsultrim’s visit to Tibet, in 2007, she was recognized as an emanation of Machig Lapdrön by the resident lama at Zangri Khangmar, the place where Machig spent most of her life. Jampa asked if there would be any conflict with what he had been doing with Adzom Rinpoche (Longchen Nyingthig) and this new cycle, and Tulku Sang-ngag said that they actually complimented each other, since Do Khyentse was the mind incarnation of Jigme Lingpa (1730-98), who discovered the Longchen Nyingthig Cycle. It all seemed to Jampa to fit together and be auspicious, and he began with the *Yang Sang Khadro tug Tig Ngöndro* (“Exceedingly Secret Heart Essence of the Dakinis Preliminary Practice”) in retreat at Luminous Peak.

TULKU SANG NGAG (6th Gochen Tulku)

1996 Dudjom’s “Extracting the Quintessence of Accomplishment” (Mountain Dharma Retreat)

1998 Riwo Sang Chöd Retreat at Tara Mandala

2008 Bardo Teachings at Tara Mandala

Introduction to *Dzinpa Rangdröl Tsogyel Karmo* (White Tsogyel). Jampa received the refuge name, Rangdrol Rigzen (Self-liberated Knowledge Holder)

10M of Yang *Sang Khadro Tug Tig Gi Ngöndro*

2009 Tröma Nagmo: *Quintessence of the Heart White Tsogyel* Drupchen (August 23-31)

Chöd: *Reflection of the Countenance*

Chöd: *Accomplishment in One Seat*

2010 Red Vajrasatva, lead by Khenpo Ugyen Wangchuk during the ceremony following the death of David Petit

2014 Trechöd and Togonal transmissions given at Rinpoche’s land near Gloieta, New Mexico

After the White Dakini Drupchen, in 2008, Jampa performed five days of fire pujas with Beth Lee-Herbert, his “retreat wife” (who did her retreat in the cabin called Karuna), and then he was again sealed into retreat by Lama Tsultrim, Khenpo Sonang, and Khenpo Ugyen Wrichuk. After they had completed the traditional three-year retreat, there was a ceremony conducted by Tulku Sang ngag at the Tara Temple on June 19, 2012. He honored Beth and Jampa by announcing that they were *Dzinpa Rangdröl* Lineage Holders, and he gave them each the hat of a Drupla (a lama who has accomplished the dharma in retreat). Lama Tsultrim could

not be present for the ceremony, but she sent a poem.

A POEM FROM LAMA TSULTRIM ALLIONE
For Beth and Jampa, June 19, 2012

A young yogini and an old yogi
went up on the hill for three years,
To dance with bears and mountain lions,
Lightning and thunder,
Snow and rain.

Their gods and demons
Accompanying them through perilous winters, sweet summer days,
Wind blown Springs and the stark clarity of the autumn sky.
Moons waxed and waned,
feasts were offered,
hair grew,
clothes became tattered,
hearts opened,
minds stabilized.

They went knowing a little and longing for full awakening,
Held by the sweet arms of Tara
Tumbled by Troma's stomping dance,
Shattered and reconstructed in their subtle bodies by the tsa lung
And opening into the vast clear sky of the nature
of mind in the Trekcho.

Always brave, humble and diligent.
Supporting each other, praying for everyone.

I have known you both from the beginning of your paths,
And here you are at this time of fruition,
The first to finish three-year retreat at Tara Mandala.

Setting such a good precedence for those who will follow you,
With your strong hearts of devotion,
You have done it like it was done in the old country.
Setting the foundation for true discipline and accomplishment.
Becoming learned in the ritual arts,
Caring for family and Sangha,
Praying for those in need,
No time off,
Full time practitioners...

My heart is sad not to be there with you today,
But my heart swells in joy and love and celebration
For what you have done for all beings.

EMAHO! EMAHO! EMAHO!

2014-2015: Jampa lived in Santa Fe with Lama Gyrumé and practiced at Pema Khandro Ling with Tulku Sang-ngag. Jampa was installed as the Lama of the Boundries and lead the mantra chain at the White Dakini Drup Chen at Tara Mandala for seven years with Tulku Sang-ngag and two years with Lama Karma, until 2018.

2016: Jampa attempted to return his vows as a monk and was rebuffed with, “You don’t want to return your vows; you want to break your vows” & “You’ve already moved on.” He self-liberated himself as a monk and reinvented himself as a householder with refuge vows plus the vow of chastity.

2016-2022: Jampa returned to Ellensburg, Washington, and he now studies philosophy and religion at CWU, while practicing at the Ellensburg Zen Center, Ecumenical Church of Ellensburg, 400 N. Anderson Street, founded by Tuck Do Yu Forsythe.