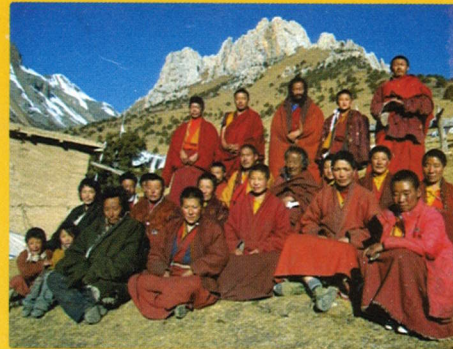




Shar Drol Dechen Yangwen Ling Meditation Centre sits high up on the side of the mountain.



After a day of teachings with Namkha Gyaltzen Rinpoche a group of young monks, nuns, and I gather for a photo.



The mountain behind Shar Drol Dechen Yangwen Ling Meditation Centre.

SHAR DROL DECHEN YANGWEN LING was founded by Kalsang Dagpa Shelzhig in the 17th century. For generations it was known as a holy place where many Bon and Buddhist practitioners — monks, yogis, and lay practitioners — attained high levels of meditative experience. The lineage of Shelzhig has been continuously maintained at the center through teachings from the sacred dzogchen texts of *Yabse Sum* and *Tsewang Bodyulma*.

In 1959, during the Cultural Revolution, Shar Drol Dechen Yangwen Ling was destroyed and reduced to ruins. In 1980, my root lama, Thaye Rangdol Rinpoche, re-established the meditation center and invited Lungrig Namdak Rinpoche, the last living lineage holder of Shardza Rinpoche, to come and teach there. The center flourished and soon there were about 100 practitioners

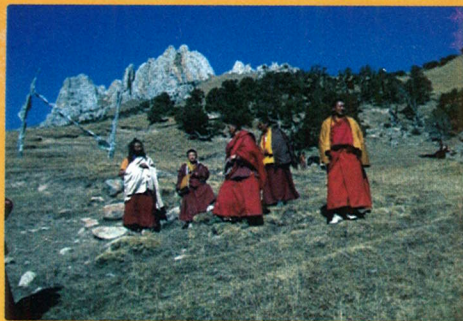
receiving instructions on Shardza Rinpoche's meditations and teachings, including me.

In 1998 my kind root lama Thaye Rangdol Rinpoche passed away and since then the meditation center has been deteriorating because there has been no one to properly oversee its administration. In 2005, when I went to Tibet to visit my family and relatives, more than 50 monks and nuns living at the meditation center requested that I teach and help rebuild Shar Drol Dechen Yangwen Ling Meditation Centre.

When I saw the ruined meditation center that had been such a holy and revered place, and thought of all that my kind root lama had tried to do, I was very sad and promised to help as much as I could. While I was in Tibet my family, relatives, and other sponsors donated

¥ 300001, and I gave all of the money to the meditation center as a small offering towards rebuilding.

The work of rebuilding has now begun, but we need about \$35,000 (US) to complete Phase One which will include a large ground floor teaching and meditation hall and a residence for visiting lamas on the second floor. Therefore I am asking all of my friends and the generous and loyal people I have met to donate what they can to help rebuild the meditation center. Any amount will be appreciated, and every dollar will go directly to rebuilding the meditation center. Please remember: *An ocean begins with just one drop of water!*
TO MAKE A DONATION OR FOR MORE INFORMATION please contact me at: shardoldechenling@gmail.com; or geshetyeshe@gmail.com



Namkha Gyaltzen Rinpoche, local monks, and I visit the area near Shar Drol Dechen Yangwen Ling Meditation Centre.



A closer view of Shar Drol Dechen Yangwen Ling Meditation Centre.



Young monks from SDYL Meditation Centre with Geshe Jinpa.

ABOUT GESHE TENZINYESHE



Geshe Tenzin Yeshe was born in the village of Gatha, located in Kham, Kyungpo, Eastern Tibet. Until the age of 18 he lived a traditional Tibetan nomadic lifestyle of sheparding animals, traveling mostly on horseback, and helping his family with daily chores.

At age 18 Geshe Yeshe took monastic vows from Lama Tenpa Gyaltzen Khyungnak and became a monk. He studied all aspects of the Bon spiritual tradition including the practices of: *Ngondro* (nine preliminaries), primordial vision, purifying the six realms, dark retreat, and *tögel* (precise circumstances). From Lungring Namdak Rinpoche he received in-depth instruction in the highly esoteric practices of *tsa lung* (subtle channels and winds); and from Thaye Rangdol Rinpoche he received oral instructions in the practices of *dzogchen* (the great perfection) and *phowa* (ejection of consciousness).

In 1990, Geshe Yeshe made a pilgrimage to Kongpo Bonri (a sacred Bon mountain in Kongpo, located in Kham) and circumambulated the holy mountain about 100 times.

In 1991, Geshe Yeshe traveled to Himachal Pradesh, India, by way of holy Mount Kailash, to continue his study of Bon spiritual traditions at Tashi Menri Ling Monastery, the principal Bon monastery in exile. At Menri, Geshe Yeshe studied and practiced Bon and Buddhism for four years and had the blessing of receiving essential instructions from H. H. Menri Trizin Rinpoche, the abbot of the monastery and the spiritual leader of all the Bonpos, as well as from other Bon masters living there.

In 1995, Geshe Yeshe went to Tritten Norbutse Monastery in Kathmandu, Nepal, where he broadened his spiritual study and practice of Bon *sutra*, *tantra*, and *dzogchen* from H. E. Yongdzin Tenzin Namdak Rinpoche, the senior teacher of the Bon tradition, and from Tenpa Yungdrung Rinpoche, the abbot of Tritten Norbutse. He also studied other aspects of Tibetan culture including grammar, poetry, linguistics, astrology, astronomy, and mandala art.

Geshe Yeshe received his Geshe degree (Doctor of Philosophy) from Tritten Norbutse Monastery in 2003 and then stayed to offer service and teach the younger students. Since 2005 Geshe Yeshe has been teaching and offering other services at Geshe Tenzin Wangyal Rinpoche's dharma centers in the USA, Mexico, and Europe.



Drawing of the completed plan for Shar Drol Dechen Yangwen Ling Meditation Center

ཞིག་པ་རྗེས་ཀྱི་ལོ་ལྷན་པ་སྲིད་ཅིང་གནས་སུ་ལྷུང་། །
 དགོ་བ་ལྷོ་མཐུན་ལོན་པ་སྲིད་ཅིང་སྐྱེས་ལ་འཛོལ་། །
 ལྷ་བ་ལ་ཆོན་ཆོས་ན་ཉིད་དུ་མངོན་སུངས་རྒྱས། །
 གཡུང་དུང་ཐོན་ལ་རྗེས་ན་འདི་དང་སྲི་མར་བདེ། །

If one commits a non-virtuous act, one is certain to have more suffering.

If one acts virtuously, one is certain to bring benefit to others as well as oneself.

If one perfects one's meditation, one attains enlightenment.

If one practices Everlasting Bon, one is happy here and in the next life.

ཤར་རྩོད་འཇམ་ལོང་ལྷུང་།



SHAR DROL DHECHEN YANGWEN LING