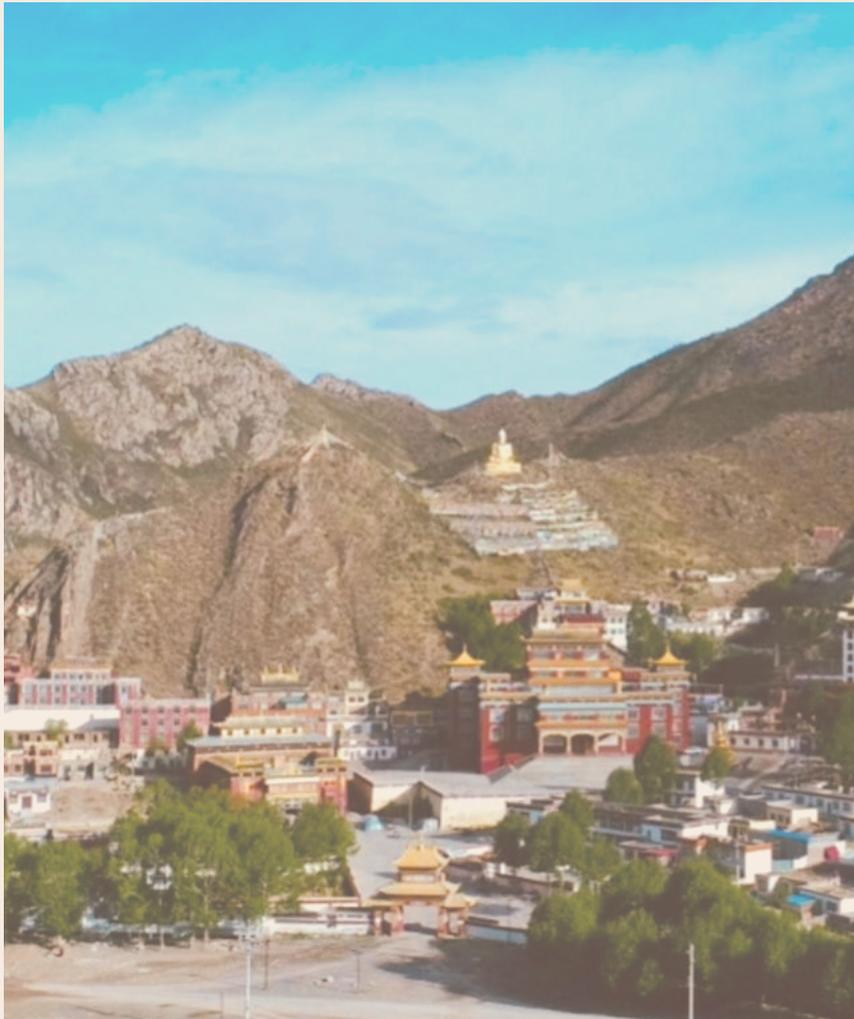


KYODRAK MONASTERY

A BRIEF INTRODUCTION



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A Brief Introduction to Kyodrak Monastery
by Kyodrak Monastery
Translated by Tib Shelf



KYODRAK MONASTERY

A BRIEF INTRODUCTION

*Om Swasti! From the profound instructions
of the incredible Lake Manasarovar
Comes the wealth of precious pith instructions
endowed with the Enlightened mind;
I respectfully bow to those of the Kagyu tradition:
Tilopa, Naropa, Marpa, Milarepa, and Dakpo
[Gampopa], the protectors of beings!*

KYODRAK MONASTERY:

The Universally Abundant Kyodrak Monastery: The Place that Disseminates and Proliferates the Theory and Practice of the Buddhist Teachings¹

LOCATION OF THE GREAT MONASTIC SEAT OF KYODRAK MONASTERY:

Tibet, the Land of Snow, a place exalted like a crown jewel on the top of the Earth, is divided into three regions: Amdo, Central Tibet, and Kham. In Do Kham there is a famous practice site of Guru Pema called *The Universally Abundant Kyodrak*, which is one of the twenty-five great sacred sites of Do Kham. It is the excellent Akanishta descended upon the Earth,

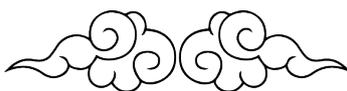
an utterly vast arrangement of implements and seed syllables. That is the location of Kyodrak Monastery.

ESTABLISHMENT OF THE MONASTERY:

In the Iron Bull Year of 1361 in the sixth calendrical cycle of the Tibetan calendar, one of Lha Repa Tsondru Pelwa's² many disciples, the supreme emanation of Manjushri, Langre Drakpa Gyeltsen,³ practiced in the area's sacred site of the eastern facing Kyoko Cave.⁴ When he had discovered accomplishment in a single life, the primordial wisdom dakini prophesised:

“On the palace atop the cliff over there,⁵ is the pollen bed of the enlightened mind of the great, glorious Chakrasamvara. In its centre sits a boulder like a sizeable and majestically poised tiger. Compile the embers of a fire in this essential place!⁶ This important place is like a vigorous striped tiger. The benefit of beings and the teachings will flourish far and wide.”

Saying that, the dakini emanated into a fox and stole his shoes. Early the next morning he sought for the tracks [of the dakini] in the fallen snow. There he saw the main cliff of



Kyodrak—at its crest was a swirling rainbow tent of the dharmakaya, at its slope was a pleasant rain of blessings, and diffusing across its base was the aromatic fragrance that arises from discipline. Understanding the dependent arisings from having arrived at this place of solitude, he constructed the initial monastic [structure] of Kyodrak.

It was at that time that the Mongol King Genghis Khan offered a bronze⁷ statue of the unparalleled Teacher Shakyamuni. He, [Drakpa Gyeltsen], saw that the figure of the Teacher was made of a brilliant mass of rainbow light and stated that this supreme sacred object is equal in blessings to Shakyamuni. Consequently, he made it the central sacred object of the temple.

The dependent arisings of that statue are well suited to allow the teachings to abide for a long while and for there to be a continuous stream of beings who understand the teachings and benefit whomever they encounter. The main representational statue of the enlightened mind was an eight-year-old form of the Sixth Dharmakaya Vajradhara⁸ made from a refined gold of high-quality.

In the representational statue of the unified enlightened mind are many relics of the buddhas including small pearl-like relics (*ringse*) of Tilopa Prajnabhadra (988–1069),⁹ small pearl-like relics from the nose blood of Naropa Jnanasiddhi (1012–1100),¹⁰ a tooth from Marpa Chokyi Lodro (1012–1097)¹¹ with a manifested Hevajra, a small pearl-like relic in the shape of a conch shell from the Laughing Vajra Milarepa (1040–1123),¹² the combined tongue, heart, and eyes of the Youthful Moonlight of Dagpo [Gampopa], and small

pearl-like relics from Barom Darma Wangchuk (1127–1194).¹³ After those were put into the representational [statue] of the unified enlightened mind, a ‘rain of flowers’ fell three times and consecrated the sacred place. “In future times, this will be my representative,” he said as the people received his command.

Later when the accomplished meditator Marmo [Sonam Dondrup] was young, as he offered prayers, the compassionate eyes [of the statue] looked upon him pensively. Marmo [Sonam Dondrup] was actually able to see its smiling face and nicely arranged white teeth. Blazing with a sincere and measureless devotion, he genuinely discovered the realization of the single experience of meditation. Thus, he built a temple and sacred objects.

PHILOSOPHICAL SYSTEM:

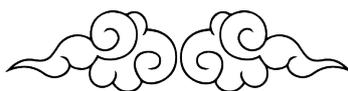
It adheres the stainless tradition of the unbroken lineage of the essential meaning of the dharma lords of the Barom Kagyu, one of the four great Kagyu traditions.

MAINTENANCE OF THE TEACHINGS:

The transmission is maintained firstly by the lineage gurus of the accomplished ones, secondly by the lineage of the Bare¹⁴ knowledge holders, lastly by the lineage of the emanations of the bodhisattvas.

DEVELOPMENT:

There is the unbroken lineage of accomplished masters inseparable from the great masters and accomplished ones of India who soared like a flock of birds in the sky. They include the Kyodrak dharma lords, [specifically] the thirteen accomplished ones of Barom, who



knew how to fly as they had mastered the power over their winds and mind. Their fame has spread far and wide.

There are various representations of enlightened body, speech, and mind including the thirteen [sets] of the Translated Words of the Victor written in gold. Up until this point, it has been the history of the development of the precious teachings of the victor at the central peak of Kyodrak, or the main Kyodrak cliff.

FOUNDING THE MONASTERY IN CENTRAL KYODRAK:

In the Wood Dog Year, 1754, of the thirteenth calendrical cycle, Kyodrak Tsoknyi Ozer (b. 1737)¹⁵ received the complete instructions of the abiding nature from Nedo Dechen.¹⁶ Then he went on pilgrimage to U in [central Tibet] and met Karmapa Dudul Dorje (1733/34–1797/98)¹⁷ who had decided that Tsoknyi Ozer was the reincarnated emanation of Choje Lingpa (1682–1720)¹⁸ and bestowed him the name Tsoknyi Ozer and all of the instructions.

“Since your benefit to beings is in Kyodrak,” the Karmapa prophesied, “you must go there and be of service. In the future you will be of great help for the Barom teachings.” Accordingly he travelled to his homeland. He received all the instructions of the liberative methods from Selje Chogrub Senge. Before that time as there had only been black yak-haired tents at Kyodrak, he [Tsoknyi Ozer] built Pur Khang Fort¹⁹ in 1779. There he conducted meditational practices, rituals, and offerings.

In the thirteenth calendrical cycle of the Wood Dog Year, 1785, Tsoknyi Ozer constructed Kyodrak Monastery’s new assembly hall along

with its sacred objects. His enlightened activities flourished and spread: He established the tradition of Choje Lingpa’s revealed treasure teachings, becoming the object of worship for the people of China, Tibet, and Mongolia. He [built] innumerable and priceless representations of the enlightened body, speech, and mind and established retreat centres at numerous hermitages. In brief, he extensively spread and proliferated the teachings of both theory and practice, such as the dances, mask dances, and melodies, following the traditions of the previous knowledge holders.

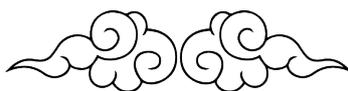
DESTRUCTION:

During the Cultural Revolution, the sacred objects and the immeasurable mansion of this monastery were destroyed, falling into ruin just like the other monasteries. Only its name had remained.

RESTORATION:

Relying upon the marvellous armour of the aspirations of the Eighth Dzungtrul Rinpoche, the Ninth Selga Rinpoche, the emanation Aten Puntsok, the elder guru Yeshe Rabgye, the emanation Tsoknyi Ozer, Chadrel Tsultrim Tarchin, Khenpo Damcho Dawa, Khenpo Jikga, the accomplished guru Tashi Namgyel, and Lopon Tsering Gyurme, the abbots, emanations, and the sangha newly constructed the assembly hall along with the sacred objects even more elaborately than before.

In the main monastic seat [of Kyodrak Monastery] are the following: Barom’s Immutable and Spontaneously Established Temple, a college for the theories of the excellent teachings, the retreat centre for



spontaneously accomplishing the two benefits, a tantric college for teaching the three vehicles in the lineage tradition of Marpa, a medical college to bring love and benefit to all, the Dzamo retreat centre, the Kechara nunnery of great bliss, the Lotus Stem retreat centre of enlightenment, Barom's practice centre of the blissful and secret mantra, Victor Gyam's Avalokiteśvara practice centre, the practice centre of all knowledge, Narong's practice centre of the luminosity of great bliss, and Khongne practice centre of auspicious liberation. As for the minor temples that are always in use there are the new protectors' temple, the Vajrakila meditation centre, the Lion-Faced centre, the Lotus Vajra centre, the longevity centre, the Dorje Drolo centre, and the Three Blissful Seals centre.

Each year there are gatherings including a great accomplishment ceremony of the peaceful practices, enlightened heart practices, vase practices, longevity practices, practices for the tenth day, practices for all greater and lesser days, Barom's grand prayer festival, and Barom's ritual offerings for the deceased. Their corresponding sacred objects, dances, chants, and melodies are better than before. The monastery and its affiliated institutions have around two-thousand monastics [in total].

Furthermore, for the benefit of the entire district, there is the Precious Pleasant Grove School: The Source of Qualities for the orphans separated from the care of their parents, a nursing home for those separated from their

loving children, a thrift store for those who are not able to conduct business, a hospital of both Chinese and Tibetan medicine with reduced costs of treatments for the destitute and sick, and so forth. In brief, it is an extraordinary place for maturing the beings and the teachings.

ASPIRATION:

*May all the mountains be filled flock of meditators!
May all textual traditions be enriched with scholars!
May the teachings of the victorious Barom, the beautiful and conquering teachings of the two wheels of meditators and scholars, flourish!*

COLOPHON

Composed collectively by those at Kyodrak Monastery.

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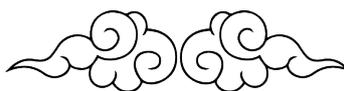
¹ skyo brag spyi 'byams phun tshogs thub bstan bshad sgrub dar rgyas gling

2 lha res pa brtson 'grus dpal ba

3 mehog tu gyur pa 'jam dbyangs rnam 'phrul glang ras grags pa rgyal mtshan

4 skyo kho nyin phug

5 ya ki brag



6 This means to construct a new monastery at this location.

7 zi khyim

8 This is the Vajradhara of the sixth buddha family from which the other five families emanate.

9 ti lo pa

10 nA ro pa, BDRC P3085

11 mar pa chos kyi blo gros, BDRC P2636

12 mi la res pa bzhad pa'i rdo rje, BDRC P1853

13 'ba' rom pa dar ma dbang phyug, BDRC P1856

14 'bar re

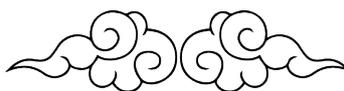
15 skyo brag tshog gnyis 'od zer

16 gnas mdo bde chen

17 karma pa 13 bdud 'dul rdo rje, BDRC P828

18 chos rje gling pa, BDRC P671

19 phur khang





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