

TIBETAN-NYINGMAPA-MEDITATION-CENTER

Head Lama: Tarthang Tulku

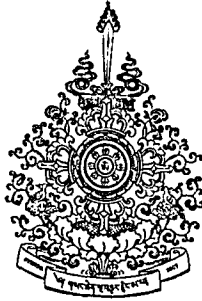
January 4, 1972

Dear Dr. Wolff,

It was a great pleasure to talk with you on the phone and I do hope you were able to understand my English conversation for I do not speak English very well. I do hope you excuse me if you had any kind of difficulty. When our mutual dear friend Dr. Pounds and Mrs. Erma Pounds came they spoke very highly of a dear friend of theirs who was a Buddhist and though we have not met, I feel rejoiced at the generosity of your heart for the Dharma in wanting to provide land for me to build a Tibetan Monastery and retreat quarters for aspirants of Buddhism. It gives me great hope for it has not been an easy struggle for me to establish and found Tibetan Buddhism in America but after three years since I came I have continued to encourage whoever had a true desire to follow Buddha's teachings and so I have thirty students living with me and another thirty who live outside. I am unable to accept all those who wish to come follow for the teachings of my sect are long and require many practices. I feel it is better to have few disciples but truly devoted and sincere ones to my cause so that what seeds of Dharma I plant in America will take root and bloom the fruits for the welfare of all sentient beings in the future.

It is most strange that only this summer without any prearranged ideas I went to Mt. Whitney and performed a very important ritual and now so very auspiciously you who live in the valleys so near by are so kindly willing for me to realize my most cherished dream of preserving at least to a little extent my Tibetan Culture. It is as you well know in great danger of being totally extinct and it will only have a chance to remain in some form in this world if relatively young Lamas like myself ardently work to help save it. If I can build this Monastery I shall then be able to help my most dear Lama friends and Gurus who remain in India but who look up to me with great expectations yet they do not always realize the great difficulty even in such a prosperous country as America. And so, dear Dr. Wolff I can only say that the blessing of Buddha will shower on you not only in this life but in all your lives to come for having so generously understood my spiritual hearts aim.

If you can come to Padma Ling here in Berkeley with your wife we shall be most happy. If however you prefer me to come visit first, I will do so. I do have many spiritual commitments and ceremonies to perform but certainly we will be in contact before we meet. In the



TIBETAN-NYINGMAPA-MEDITATION-CENTER

Head Lama: Tarthang Tulku

meantime I am researching on the maps your location and howto get to you

May all the blessings of Buddha be upon you and your wife and may all our mutual actions be of auspicious Dharma nature for the benefit of all sentient beings.

With my blessings,
Yours in the Triple Gem

Tarthang Tulku
Tarthang Tulku

P.O. Box F,
Lone Pine, Calif. 93545
Jan. 7, 1972.

TarthangTulku, Rinpoche,
Tibetan Nyingmapa Meditation Center,
2425 Hillside Avenue,
Berkeley, California 94704

Dear Rinpoche:

It was indeed a real pleasure to talk with you and to receive your letter. First, let me assure you that I had no difficulty understanding your English. The enunciation and construction was quite clear.

Let me assure you of our deep sympathy with you and all the Tibetans since the land has been invaded by the Marxist Chinese. We have felt a real concern for the preservation of the Dharma.

I think you should come here so that you may become fully conversant with all the facts before making a decision. There are several possibilities. My wife and I would be very happy to have you and your wife, if she can come, as our house guests. I have been advised by Erna Pounds that you will be brought over by one of your students and that you might bring a student qualified ^{IN} law governing property, etc. This would be highly desirable. We have a guest house to accomodate them. They would dine with us. You are all very welcome to stay as long as you wish.

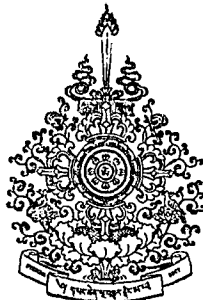
This time of year the most attractive routes are closed. There are three possible routes available. The shortest and most attractive is by interstate 80 to Reno, Nevada, thence by U.S. 395 south to Lone Pine, 250 mi. But this could involve snow hazzard. This should be checked before leaving Berkeley. Otherwise south on U.S. 99 to Bakersfield and from there either by State 178 east to State 14 and thence north by 14, which joins U.S. 395, 80 miles to Lone Pine, or A second alternative from Bakersfield is by State 58 almost to Mojave joining State 14 and thence north on State 14 and U.S. 395 about 110 miles to Lone Pine. At Lone Pine turn west at the Standard Oil Station on the west side of the road and follow the enclosed map, prepared by my wife, about ten miles to our house. We are located at about 6,000 feet altitude. Please advise us as to the date and time we should expect you.

We thank you for your kind blessings and also hope "our mutual actions be of auspicious Dharma Nature for the benifit of all sentient beings."

May the best of good fortune attend you.

Yours in the Dhara

Franklin F. Wolff



TIBETAN-NYINGMAPA-MEDITATION-CENTER

Head Lama: Tarthang Tulku

January 18, 1972

Dr. Franklin F. Wolff
P. O. Box F
Lone Pine, California 93545

Dear Dr. Wolff,

Thank you for your warm letter and kind welcoming invitation. I was glad to know you had no difficulty understanding my conversation on the telephone. I hope for the continuance of a strong communication.

Although this month is a particularly busy one for me, as we have ceremonies, a seminar and expected guests from India, I feel it is important that we meet soon to discuss at length the possibilities for our future work together in the Dharma.

Joel enjoyed visiting with you and has shown me the photos and told me of your interests and activities in Buddhism. I have also received your book and will look forward to reading it when time permits.

Yesterday we finished Nyung-Nay, a yearly ceremony wherein our students take the Five Precept Vows, fast and observe prayer and meditation for 48 hours. This ceremony is performed for the benefit of all sentient beings.

Will January 26-28 be a convenient time for our meeting? At present, I will plan to drive with two or three students, leaving Berkeley in the early morning of the 26th. I hope to arrive that same evening and must depart the morning of the 28th to be back for Saturday morning instruction.

I look very much forward to meeting you, your family and friends. I appreciate the potential for our mutual action toward the furtherance of Tibetan Buddhism and the Dharma in America.

Until we meet, I remain,

Ever in the Dharma,

Tarthang Tulku
TARTHANG TULKU

P.O. box F,
Lone Pine, Calif.,
Jan. 21, 1972.

TARTHANG TULKU RINPOCHE,
Tibetan-Nyingmapa Meditation Center,
2425 Hillside Ave.,
Berkeley, Calif. 94704

Dear Rinpoche:

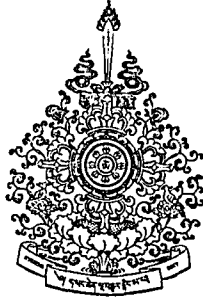
The dates you gave for coming here will be quite convenient, and we shall expect you on the 26th. My wife has prepared a list of the distances by four alternative routes and this is enclosed. The most attractive route is the first one and this is high speed nearly all the way.

I, too feel it is quite important to meet you and become really acquainted in a deeper way. I believe more than the land is involved.

Looking forward to meeting you, I remain

Yours in the Dharma

Franklin F. Wolff



TIBETAN-NYINGMAPA-MEDITATION-CENTER

Head Lama: Tarthang Tulku

February 2, 1972

Dear Yogi and Family,


It was very delightful being with you last week. The journey was very enjoyable. I am glad we could cover all the necessary topics. I must say that I was very surprised to find a deep thinker like yourself. It is good fortune for those who are seeking truth and knowledge. It was quite helpful and more than interesting for me to talk with you. Next time we meet it will be for a longer time and we can continue our discussions.

I received a letter from Erma Pounds just today. I am happy to hear she is getting much better and will be going back to work soon. I will pray for her well being. I am sending a few books to you under separate covers. I hope you will enjoy them as I have.

Again, thank you so very much for your kindness and hospitality. Our visit was one I shall treasure always. We are looking forward to seeing you here and shall keep in touch until then. Joel sends his best regards to you and your family as do I.

May blessings of the Dharma be with you always,

Sincerely,


Tarthang Tulku

P.O.Box F,
Lone Pine, Calif. 93545
Feb. 21, 1972.

Dear Rinpoche:

Let me first express the delight of all of us at the meeting with you. We all look forward to further meeting, I especially. I have thought of a possible interpretation of the conception of "Universal Consciousness" which I shall suggest when we next meet. Strangely, it was implicit in my own philosophy, but I did not think of it at the time.

In connection with the Sankhya, some ideas have arisen that are thought-provoking. I should like to pursue this line when next we meet. In a rereading of Northrop's "Meeting of East and West" I discovered that there is a parallel in western philosophy very much like that between the Sankhya and the Vedanta in Eastern philosophy. It may possibly be significant. This lies in the pluralism of mental substances of John Locke which are irreducible, and which ultimately led on to the "Transcendental Self" of Kant, the latter suggesting the Paramatman of the Vedantists.

I was very happy to receive the books on Buddhist Logic and Guenther's work. I have had a chance only to glance at them so far as I am busy rereading Northrop's philosophic work at the present moment and also producing a reformulation of my own philosophy on tapes. However, in the glance I found that the approach to logic is very different from our own. There seems to be a mixture of what with us is three or four disciplines; i.e., logic, epistemology, psychology and possibly ethics. The Meeting of East and West may prove to be quite complicated, especially as it should be done, as I conceive it, in such a way that neither repudiates his own culture, while coming to an understanding of the other culture. Much may hang on this, even the elimination of war.

We would like to know for the vacation in May so that we can plan the arrangements, including our own trip in May when we plan to stop with you. Later, in June and through the summer, there are others who will be using ranch house.

May the best of fortune attend your efforts in bringing the Tibetan form of the Buddhist Dharma to the West.

Yours in the Dharma,

Franklin F. Wolff

copy

P.O. Box F
Lone Pine, Calif.
April 24, 1972

Dear Rinpoche:

It is now near to the month of May and we would like to know when you plan to come for that two weeks of vacation of which you spoke when you were here. We want everything to be in functional condition at the little ranch house when you come.

We look back to the brief period when you were here with delightful emeories, and look forward to some interesting discussions when you come again. There are some important questions ^{that} ~~which~~ have grown out of the study of the Buddhist Logic you so kindly sent us. So far as this work goes it tends to confirm the main thesis of Dr. Northrop in his work, "The Meeting of East and West", i.e., that the Orient is oriented to the Aesthetic Component in consciousness while the Occident is oriented to the Theoretic Component. Not appreciating this fact easily leads to misunderstanding as the same verbal concept can be used as a nomen, or nomenalistically, in one case, and as a logical universal in the other. For my own part I feel that this led me to read oriental ~~usage~~ usage in the logical universal sense when it should have been read in the nomenalistic sense, and this changes meaning. I find that the real meeting of East and West grows quite complicated. Yet this meeting, without mutual stultification, is a matter of vast importance, particularly in the day of the atom-bomb. I have prepared a tape on my study of the Buddhist Logic so far and am working on another.

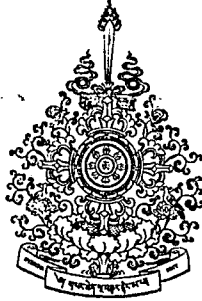
There is the question: What is the minimum requirement that an individual should be classed as a Buddhist? There are logical incompatibilities as between the positions taken in the three main phases of Buddhism, as given in the text, yet it is said that representatives of the different positions may be in the same monastery. Is Buddhism only for those who are oriented to the Aesthetic Component? Or, is there an, as yet, unformulated Buddhism which should be adapted to the needs of those whose cultural orientation is to the Theoretic Component? Does Buddhism require that western man should repudiate his cultural genius? I do not accept this. But there are profound questions to be worked out.

I understand that Erma and Fred will try to be here when you come. This could lead to some very interesting meetings.

We are all looking forward to your coming.

Yours in the Dharma,

Franklin F. Wolff



TIBETAN-NYINGMAPA-MEDITATION-CENTER

Head Lama: Tarthang Tulku

April 28, 1972

Dr. Franklin F. Wolff
P. O. Box F
Lone Pine, California

Dear Dr. Wolff,

Thank you for your very kind and interesting letter, which I very much enjoyed reading. I will look forward to discussing the topic with you sometime. I hope that you and your good family are all well and happy.

Thank you, too, for your hospitable invitation, but I am afraid that I may not be able to accept it at this time. These days it seems my life is especially busy with all the different activities--practices, classes, seminars, new institutions--that I don't think a holiday is possible now. I would very much like to visit you, Fred and Erma on your ranch, so I will let you know if it does become feasible. In the meantime, please don't bother to prepare special rooms for me as, with the warm weather in your area, I am sure that I would be quite comfortable sleeping outside.

I am now looking for land in Sonoma county. It is really a convenient area, considering the necessity to be near the Berkeley Center as I will be frequently travelling between the monastery and here. Sonoma county is very beautiful, but the property there is also very expensive, so at this time I don't know how we can afford it. Yesterday I saw 200 acres of very beautiful land near the Russian River, outside of Occidental, only 1½ hours drive from here!

The questions in your letter are indeed profound, and as I said above, I will certainly look forward to discussing them with you in great detail. There is much difference between the philosophies of the East and the West, but I feel there are certain fundamental similarities which always arise, so I hope we can work together with the combined energy and effort of the two cultures in order that something meaningful may develop for the benefit of all sentient beings.

.../

TIBETAN NYINGMAPA MEDITATION CENTER

2522 Webster Street
Berkeley, California 94705

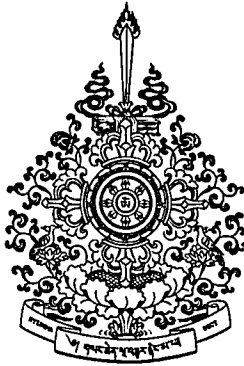
2425 HILLSIDE AVENUE
BERKELEY, CALIFORNIA 94704

Telephone:
415-549-1618

With my sincere best wishes to you all,

Yours in the Dharma,


TARTHANG TULKU



TIBETAN NYINGMA MEDITATION CENTER

A Non-profit Corporation

No. 23-7072008

Head Lama: *Tarthang Tulku*

July 23, 1972

Dr. Franklin M. Wolff
P. O. Box F
Lone Pine, California 93545

Dear Dr. Wolff:

I hope this letter reaches you in the best of good health and happiness. Thank you for so kindly remembering me, my wife and the children with the wonderful books, blankets and toys. You, Mrs. Wolff and Lillian Reid are so thoughtful! I do appreciate your generosity.

I have just recently returned from a trip to Phoenix where I held a seminar and a few lectures. I always enjoy my visits there. Everybody is so hospitable and eager to hear and learn the Dharma. I really have very good feeling for the Phoenix Center.

Since I have returned to Berkeley I have been quite busy with our various obligations and endeavors at the Center. I hope that you and your family will be able to visit me here one day to see our Center and how we work.

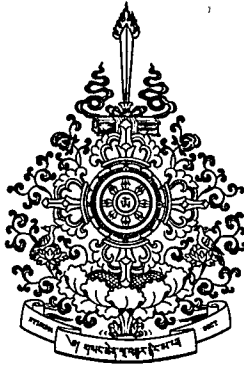
Thank you once again for your thoughtful gifts. I will be looking forward to hearing from you sometime.

With all of my best wishes to you and your dear family,

Sincerely in the Dharma,

Tarthang Tulku
TARTHANG TULKU

TT/ld



TIBETAN NYINGMA MEDITATION CENTER

A Non-profit Corporation

No. 23-7072008

Head Lama: *Tarthang Tulku*

September 5, 1972

Dr. & Mrs. Franklyn M. Wolff
P. O. Box F
Lone Pine, California 93545

Dear Dr. & Mrs. Wolff:

Thank you for your very kind letter of August 21st. I hope this letter finds you both, and Mrs. Reid, in good health. Perhaps by this time Erma and Dr. Pounds are with you. Please give them my fond regard.

I always remember my journey to Lone Pine with pleasure and hope to be able to visit you all again in the future, but right now I am so busy with the seminars, classes and ceremonies. In addition, I have been working on the publication of the new Crystal Mirror, a translation of the Great Stupa Story and a meditation text called Calm and Clear. We hope to have these books printed within the next month.

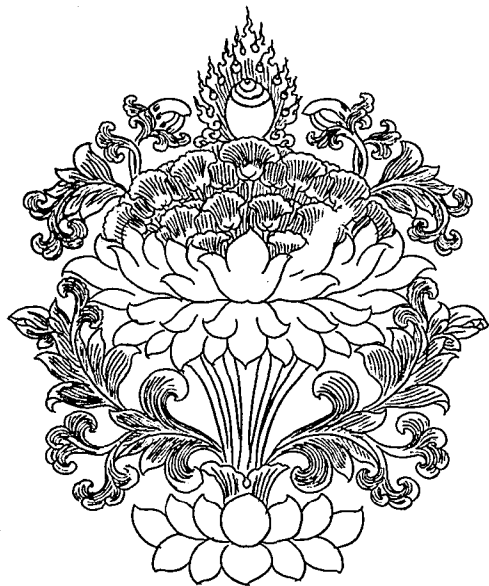
It seems that many people are interested in the Tibetan Buddhадharma now so, I think, the time has come to bring more Lamas to America. This is the reason we are making plans for a couple of the Center representatives to go to India to arrange for some of my friend Lamas to come to this country.

Thank you again for your kind invitation and the wonderful gifts you all sent last month. I look forward to the day when I can take advantage of your gracious hospitality again. In the meantime, I will look forward to your visit to Padma Ling. Please let me know when you can come. The only times it would be inconvenient would be during the seminars, when all the guest room are occupied.

I will look forward to hearing from you again soon. With my fondest wishes to you all,

Yours sincerely,

Tarthang Tulku
TARTHANG TULKU



*You are cordially invited
to the preview opening of the
Sacred Art of Tibet Exhibition
as guests of the Tibetan Nyingma Meditation Center
and Lone Mountain College.*

*Lama Tarthang Tulku will conduct a
special ceremony to commemorate the Exhibition.
There will be a special showing of the film,
Sacred Art of Tibet.*

Champagne punch and hors d'oeuvres.

*Lone Mountain College,
2800 Turk Blvd., San Francisco
November 30, 8:00 p.m.*



Gopi Krishna, KUNDALINI: THE EVOLUTIONARY ENERGY IN MAN, paper, \$2.95

After nearly eighteen years of daily morning meditation, Gopi Krishna experienced a sudden awakening of Kundalini. Living in Kashmir, in Northern India, Mr. Krishna is a husband and father, who at the time of this experience was holding down a job in the office of the State Director of Education.

Gopi Krishna underwent his early discipline and later ordeal without the guidance of a guru or the support of any kind of metaphysical, yogic or monastic community or membership, but quite alone, except for the bewildered devotion of his immediate family. During a period of fifteen years, following the awakening, he was able to watch, through his spontaneously aroused clairvoyance, the process of kundalini at work within his own body:

"I found that the luminous current was acting with full knowledge of the task it had to perform and functioned in complete harmony with the bodily organs, knowing their strength and weakness . . . The living fire, darted here and there as if guided unerringly by a master-mind which knew the position of each vein and artery and each nerve fibre, and decided instantaneously what it had to do at the least sign of a hitch or disturbance in any organ." And again, "the secretion of the seminal glands was drawn up into the spinal tube and through the interlinking nerves transferred into a subtle essence, then distributed to the brain and the vital organs . . . The suction was applied with such vigour as to be clearly apparent, and sometimes in the early stage with such violence as to cause actual pain."

These were years of incredible physical agony and mental anguish during which Mr. Krishna, as both witness and subject, suffered, pondered and observed. Now literally living in two worlds, ever-conscious of a luminous glow, in a state of constant vibratory motion, both within and about his head, Gopi Krishna has given us a record of the experience. It is an extraordinary book — sanely, calmly, modestly written. As a record of how an intelligent, supernal force impinges upon, guides and transforms physical energies and functions, I believe this book to be unique.

It will not be the lot of every reader to go through so devastating yet enviable an experience; nevertheless, this record will prove enlightening to anyone wishing to understand the ultimate potential of those energies we, today, consider of purely physical and mortal purpose. Anyone interested in the relationship and interplay of known and still unknown forces

affecting our being on earth will find this book of great value.

Interspersed with Gopi Krishna's narrative are commentaries by James Hillman, former Director of Studies at the C.G. Jung Institute, author and contributor to the Erano symposiums. These commentaries, to me at least, seem sadly inadequate to the task Dr. Hillman has undertaken, which is to find a parallel in Western psychology, particularly in its study of pathological states, to those states of imbalance brought on in Mr. Krishna by the awakening of kundalini. But in the traditional literature of India, there is a whole cosmogony, as well as cosmology and physiology, in which the phenomenon of kundalini has its place and function. Western psychology has no such aim, no such cosmogony and an entirely different intent; so that its language, on the whole, is inadequate to describe states of consciousness other than those that can be observed to be either pathological or adaptive in relation to a specific cultural pattern of behavior and a society.

Dr. Spiegelberg, in his excellent introduction, reminds us that what is needed here is "a thorough overhauling of Sanskrit-English lexicography." He writes that, "the vocabulary of the Kundalini-Yoga system refers neither to those facts which in the West are considered to be psychological nor to anything within the realm of the physical body as it is observed from the outside. The realm of inner body feelings, which are so elaborately described in Yoga texts, has never been adequately systematized by Western observers and has therefore never led to the creation of a vocabulary in Western languages which would make it possible to translate Indian texts pertaining to this field of experience."

But in its vividness, lack of presumption and sheer narrative power, Gopi Krishna's account of the spontaneous arousal of the serpent fire stands on its own; all the while falling quite naturally within India's long and chartered metaphysical tradition.

— Alix Taylor

Tibetan Nyingmapa Meditation Center, CALM AND CLEAR, paper, \$3.95

Calm and Clear is a book published by Lama Tarthang Tulku of the Padma Ling Monastery in Berkeley, California. The foreword to the book by H.V. Guenther gives a clear account of where the texts published in this small but valuable book come from and who the man publishing it is. There is no better person to introduce this book, since Dr. Guenther is one of the foremost buddhologists of our time and certainly the most authoritative interpreter of Tibetan Buddhism. His remarks are short but full of valuable information and in typical Guentherian style — to the point.

The introduction to the texts sets forth a quick overview of the Mahayana Buddhist's goal of being. This is the most difficult part of the book. The first part is terse and technical and assumes a familiarity with Buddhist concepts. The second part is much more readable and is very valuable. It is unique in the literature thus far published, in that it is a short treatise on the "Practice of Meditation", the obstacles one encounters and their antidotes. This part is very clear and the information given is extremely important for actual meditational practice. It is the kind of information one normally gets only from a master, and only after many hours of difficulty in sitting. It describes the mistakes one makes in learning to meditate, the ways to learn to recognize them, and what to do to correct them.

The texts themselves are by the Nying-ma-pa lama Mi-pham



TIBETAN NYINGMA MEDITATION CENTER

August 15, 1973

Dr. & Mrs. Franklin F. Wolff
P. O. Box F
Lone Pine, California 93545

Dear Dr. & Mrs. Wolff:

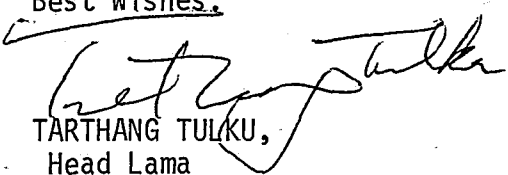
Thank you for your gracious note. I hope that you are both in good health and find continuing satisfaction in your work.

As you may know, we have been very busy with the first program at the Nyingma Institute, an 8-week program on Nyingma psychology and practical techniques. I have been working with more than 60 people, so it has been quite a summer!

I appreciate your generous offer of hospitality. Of course, I remember fondly the very interesting time I spent with you last year and hope that I will have an opportunity to visit you again in the future. In the meantime, if you ever have an opportunity to come to Berkeley, I would certainly enjoy seeing you again. You know, you are welcome here anytime.

I wish you could join us for the official opening of the Institute, but of course I understand you have many commitments. Thank you for your good wishes and consideration for our work.

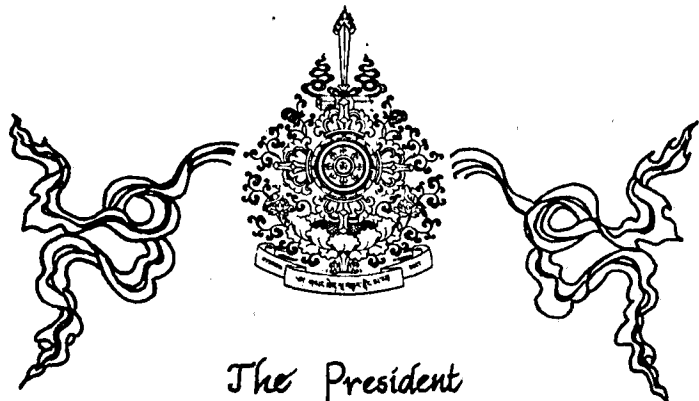
Best Wishes!


TARTHANG TULKU,
Head Lama

TT/lg

1815 Highland Place
Berkeley, California 94709

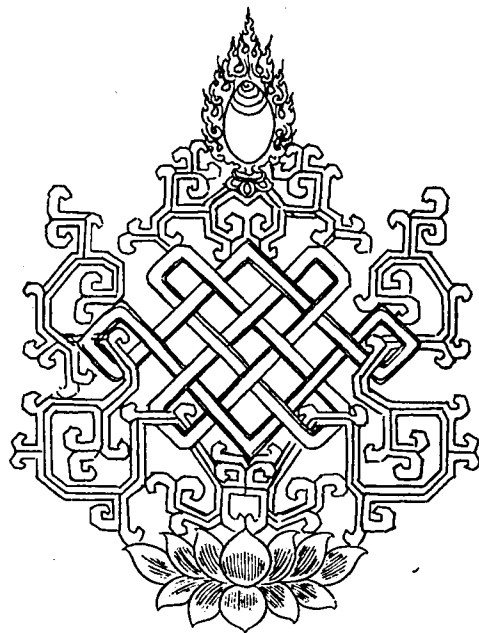
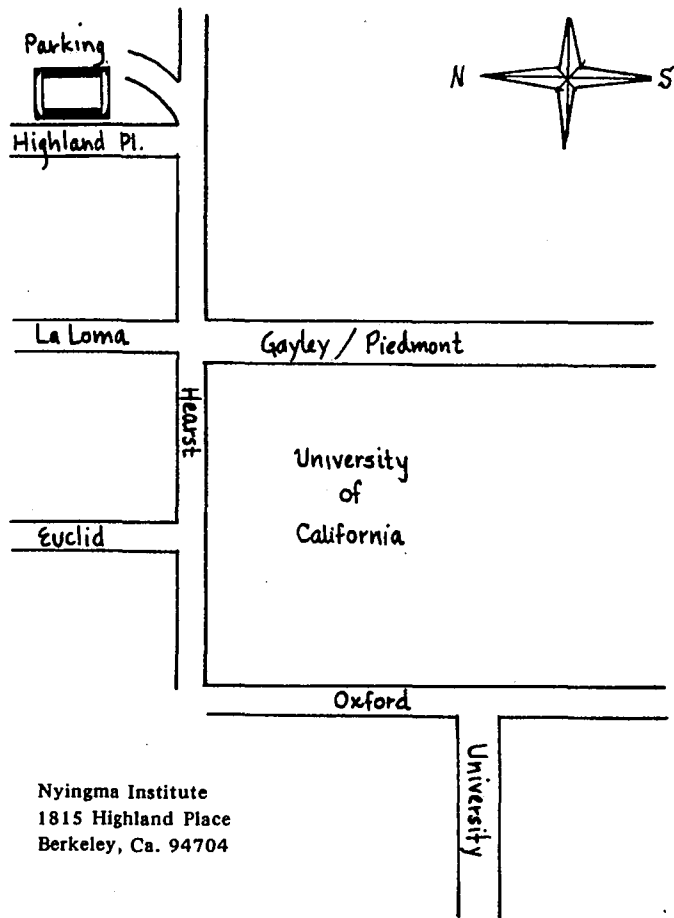
R.S.V.P. 843-6812



The President
of the Nyingma Institute
respectfully requests your presence
at the Opening Ceremonies
of the Nyingma Institute

Sunday, August 19, 1973

The program will begin at 11:00 am
and end at 4:30 pm
Luncheon at 12:30 pm



THE KNOT OF ETERNITY
the interconnection of all things
The universe is a self perpetuating
and self regulating organism.

Rinpoche

First, we thank you for the lovely book. I hope to start reading it just as soon as I can get some urgent tasks cleared away. Actually, I doubt if you as any less busy.

We are pleased to hear that your institute has started as a graduate school, and we wish you the greatest success with ~~it~~ so worthy an enterprise. Franklin is touched that you should have invited him to teach there. However, he does not feel up to it physically. ~~His energy is still low~~ He has fully recovered from his illness and operation but his energy reserve is still low, and he is 86. He no longer lectures. He is also sensitive to the big cities and avoids them whenever he possibly can. However, he has many lectures on tape. We have in mind copying off some of them and sending them to you, ~~and I am hoping~~

In the event that I can persuade him to visit, when would be the best time for you? We would make the visit short and either stay at a motel or go on.

1/12/74 Sincerely



NYINGMA INSTITUTE

1815 HIGHLAND PLACE BERKELEY CA. 94709 415-843-6812

TARTHANG TULKU, RINPOCHE
President

January 29, 1974

Dr. Franklin Merrell-Wolff
Lone Pine, California
93545

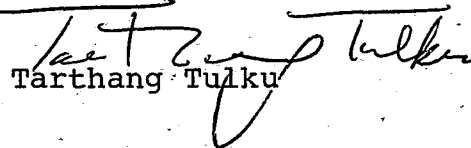
Dear Frank,

It has been some time since we talked and I had hoped to visit with you much sooner. The work here in Berkeley has been quite busy.

Last year the Nyingma Institute started as a graduate school, also giving classes for the general public. I wondered if you would be able to come here and teach for a short time either in the Spring or Summer or Fall. Really the choice of time and format is largely yours. To work out any details of the visit, please call or write me, or the Institute Vice President, Jim Shultz.

Also, thank you for the copy of your book.

Sincerely yours,


Tarthang Tulku

TT:jr

NYINGMA INSTITUTE
1815 Highland Place
Berkeley CA 94709

April 10, 1974

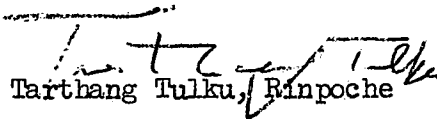
Dr. Franklin Merrell-Wolff
P O Box F
Lone Pine, California 93545

Dear Dr. Wolff,

Thank you for your most recent letter from your wife. I would love to see you anytime that you might be traveling this way, but please do not endanger your health in the journey. Maybe it would be easier on you to visit our Country Center when it is fully organized. We are now preparing for it and hope that in the next few months it will be completed.

Please do write before you venture such a journey so that I could be sure to be available.

Yours Sincerely in the Dharma,


Tarthang Tulku, Rinpoche

TT:jr



Odiyan

CENTER OF NYINGMA CULTURE

July 15, 1976

My dear Franklyn,

For over thirteen centuries the Buddhadharma enriched the lives of the Tibetan people and produced many great heroes. Now, after so much human dedication and effort, just a few teachers and traditions remain. So in our small way we would like to preserve the seeds of the Tibetan culture and plant the Dharma in this country.

When I look back on my life in Tibet, I feel I was very fortunate. I traveled to monasteries throughout the snow mountains and studied with many respected teachers. When I left Tibet in 1959, I was able to teach in Indian universities and carry on my own Dharma activities. But very few escaped from my homeland, and I feel that the entire culture might completely vanish, like one night's beautiful dream. Even though I myself cannot do too much, I feel responsible with my whole heart to share and teach whatever I know to keep this tradition alive.

Since coming to the United States seven years ago, I think that we have made some basic progress through our combined efforts. Many people are finding new value and meaning to their lives through contact with the Dharma, and recent translations of Tibetan literature seem relevant to developments in Western psychology, science, and mental health. At the same time, a few students are ready to make a longer meditative retreat, and to train as teachers according to the Nyingma tradition.

Now we would like to complete the construction of Odiyan, a country center where Tibetans and Americans can work and live in a natural, harmonious environment. I feel that the opportunity for this unique cultural exchange will fade within the next decade unless we use all our energies and resources. This summer we hope to finish the rim structure and begin work on the temple, but our funds are very low and there is still much more to do. We need all the available help that you can offer, in time and labor and assistance. The construction of Odiyan is such an important step that I hope you will help us in whatever way you can to bring these final stages to completion.

May these meritorious actions serve and benefit all living beings!

Sincerely yours in the Dharma,


Tarthang Tulku



Odiyan

CENTER OF NYINGMA CULTURE

My dear friend,

This letter is to share with you the glad news that we have now found and purchased the land for our Country Center community. The land, comprising 900 acres, is located in Sonoma County on high terrain overlooking the Pacific.

The name chosen for the community is Odiyan--the sacred birthplace of Padmasambhava who brought the higher teachings to Tibet and predicted their future arising in the West. It is the home of the Sangha and is the potentiality of the living transmission of wisdom between people and from generation to generation for the benefit of all mankind. Odiyan will be a focal point from which this oldest surviving tradition of living teaching can continue and deepen the capacity for experience of Americans from all backgrounds, in all their diversity. The enclosed brochure will give you a close view of our plans and prospects for the new Odiyan.

We are now preparing to begin construction work on the residential and meditation facilities that will form the basic mandala of the community. We are also planning to construct additional housing in separate secluded locations at Odiyan to provide seasonal or retirement homes for friends of the community.

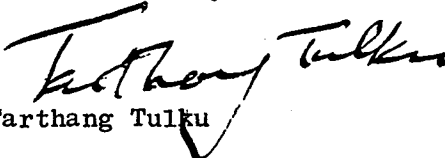
We turn to you as one of the special friends who has accompanied and understood this journey so far. We need to raise substantial funds for the construction of Odiyan. Each of the rooms of the main structure will cost us \$5000 to build.

I am shy to ask you but it seems there is no way we will accomplish this without your help. We ask you on behalf of our Nyingma lineage and as a dharma supporter to donate or raise \$500.

There is an urgency. A 1500 year old tradition has nearly been destroyed in only a few years. We believe it can be saved through our mutual efforts.

It is said in Buddhist teachings that Insightful Wisdom needs always to be accompanied by Skillful Means if there is to be any accomplishment. We ask that your friendly generosity provide a share of the skillful means needed at this critical time.

Yours Sincerely in the Dharma,


Tarthang Tulku



Odiyan

CENTER OF NYINGMA CULTURE

July 30, 1976

Mr. and Mrs. Frank M. Wolff
Drawer F,
Lone Pine, California 93545

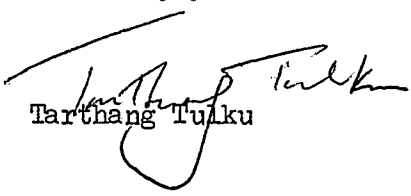
Dear Frank and Gertrude,

Thank you so very much for your kind donation to Odiyan.
I am grateful for your gift and appreciate the friendly ways
with which you continue to help me in this work.

One day, I hope that you will have the opportunity to
visit Odiyan and see the work in progress. It is coming along
quite well and progressing fairly quickly. Even the garden
has grown up over the spring and summer months, producing
delicious vegetables.

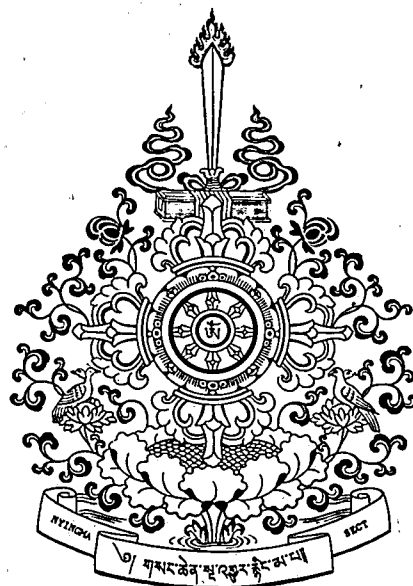
Again, my deep appreciation to you and warmest best wishes.

Sincerely yours in the Dharma,


Tarthang Tulku

Tibetan

Nyingma



Country

Center

In recognition of your gracious gift of \$ 50.⁰⁰, the Tibetan Nyingma Meditation Center wishes to thank you for your contribution toward establishing, in the country, a center where the Tibetan culture and way of life can prosper in the West. Through your efforts, the wisdom of Tibetan Buddhism can be preserved, and great benefits may result for all mankind.

Name Franklin Merrill Wolff
Gertude A. Wolff

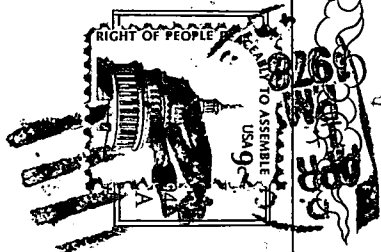
Date July 27, 1976

A Non-Profit Corporation No. 237072008

With the blessings of the Triple Gem
Tibetan Nyingma Meditation Center

NYINGMA INSTITUTE

Gertrude Wolff
PO Drawer #
Stone Pine, CA 93534



A New Vision of Reality

"All circumstances are completely Space and Time, and these are inseparable from Knowledge. Since Great Knowledge has the openness and brilliance of Space and Time, it can penetrate and open up every aspect of the vast network of thoughts, consciousness, and meanings that has cut us off from other times, places, and peoples."*

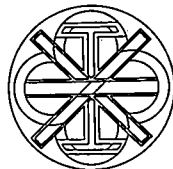
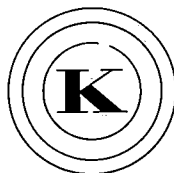
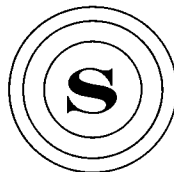
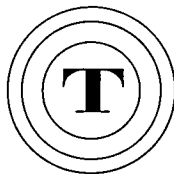
April 12, 1978

Dear Gertrude

Thank you for your donation of \$10.⁰⁰ to Odijan. I am very grateful for your continual remembrance of Nyingma. Your gift is supporting much growth. During this active month, the North entry has been framed, steel arches to support the dome have been erected and work on the Temple foundation has begun.

Sincerely,
LTP

*From Time, Space, and Knowledge: A New Vision of Reality by Tarthang Tulku. Copyright © 1977 Dharma Publishing, U.S.A. Crystal photography copyright © 1977 Leslie M. Peters.



ONCE, UNDER A GREAT BANYAN TREE on the slopes of the Himalayas, there lived four good friends—a partridge, a rabbit, a monkey, and an elephant.

But as time went on, they began to treat each other without kindness or respect. They quarrelled and complained, and their daily lives grew very dissatisfying.

One day they decided that they needed a wise elder to advise and guide them. They agreed to find out who among them was the oldest and to honor that one as their counsellor.

"Friends," said the elephant, "when I was a baby, I could walk over this banyan tree and tickle my belly with its topmost branches. I've known this tree since it was a sapling."

"My friends," the monkey said, "when I was small, I could sit on the ground and eat the topmost leaves of this banyan tree. I've known this tree since it was a bush."

"Friends," the rabbit said, "when I was a youngster, I could nibble the topmost leaves of this banyan tree. I've known this tree since it was a sprig!"

"My friends," said the partridge, "long ago there grew another great banyan tree far from here. I ate its fruits and carried seeds to this very spot. From one of those seeds, this great tree grew."

The elephant, the monkey, and the rabbit agreed. "Friend, you are the oldest among us. From this time on, you will instruct us wisely, and we will honor and respect you."

In this way, the lives of the partridge, the rabbit, the monkey, and the elephant were soon restored to harmony and joy.

This is a Jataka tale of the compassionate Buddha and his three future disciplines, Ananda, Mugaliana, and Shariputra, who symbolize the qualities of concentration, awareness, and wisdom. The story has relevance for today.



The quote is from *Time, Space, and Knowledge*

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4/10/78

All appearance is sheer art, beautiful beyond all enduring, appealing beyond all possibility of possession. It cannot be possessed but it is entirely accessible. The treasure which our being preserves for us is like an ever present nectar; it is like an inexhaustible kingdom which is always open to us.

Season's Greetings
from the Nyingma Centers

A handwritten signature in black ink, featuring a large, stylized initial 'J' followed by a series of connected loops and a final horizontal stroke.

