

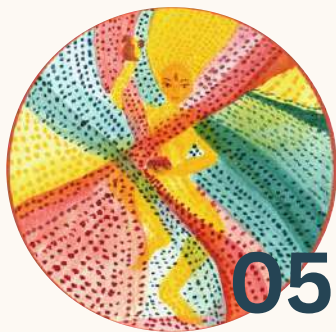
RETREATS EVENTS & MORE

ISSUE 06 | 2025

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MACHIG PUBLICATIONS®



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EDITORS: JENN FAHEY | GRAPHIC DESIGN: DECHEN, DRIMÉ & CADY ALLIONE | EDITORIAL ASSISTANCE: ANNA RAITHEL, JIGME KHANDRO NOBLE, & CADY ALLIONE | PHOTO CREDIT: JOSH BROWNLEE & PAWO DORJE
COVER ART BY LAMA TSULTRIM ALLIONE

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LEARN • MEDITATE • FIND COMMUNITY

RETREATS & EVENTS

UPCOMING online

AUG-SEP
13-12

TSIGDÖN DZÖ:
DZOGCHEN
WISDOM
TEACHINGS
PART IV



LONGCHENPA'S
TSIGDÖN DZÖ

AUGUST
16-17

KYED-PA ZHI:
INCREASING
THE FOUR LIFE
FORCES



KYED-PA ZHI
INCREASING THE
FOUR LIFE FORCES

SEPT-OCT
05-03

SACRED VIEW,
SACRED WORLD



SACRED VIEW,
SACRED WORLD
HEART OF BUDDHISM - IV

SEPT-OCT
06-31

FEEDING YOUR
DEMONS® LEVEL I
(KAPALA I)



FEEDING YOUR DEMONS®
LEVEL I - KAPALA I

SEPT-NOV
13-21

FEEDING YOUR
DEMONS® LEVEL II
(KAPALA II)



FEEDING YOUR DEMONS®
LEVEL II - KAPALA II

OCTOBER
03-05

THE MANDALA
METHOD:
CERTIFICATION
CAPSTONE



MANDALA METHOD
CERTIFICATION CAPSTONE



TARA MANDALA RETREAT CENTER

AUGUST
22-25



DUDJOM LINGPA

NANG JANG

SEPTEMBER
15-21



VOLUNTEER

SERVICE WEEK

Join us on the Sacred Land of Tara Mandala

*Let's wrap up the season together and prepare for winter.
Experience how work becomes practice—where daily tasks
transform into opportunities for connection and awareness.
Good work, great people, deeper understanding.*





Magyu

Lama Tsultrim's Lineage

The Mother Lineage invites you into a profound journey of awakening rooted in the ancient wisdom of Machig Labdrön and the living teachings of Lama Tsultrim Allione, recognized as an emanation of this extraordinary 11th century Tibetan yogini.

“

I was studying the life of Machig Labdrön when I was recognized. That year, 2007, I was thinking about how she had a male lineage and a female lineage, a mother lineage and a father lineage, a father and her mother. Lineage was about her practices that had come to her. In that life, she had 2 visions and her own experiences...

Watch this clip of Lama Tsultrim teaching at the recent Magyu Gathering on the land in July.



Lama Tsultrim on the land at Tara Mandala

The Uniqueness of Magyu

One of the things about Magyu is you start learning about and practicing nature of mind right from the beginning. In most traditional practices, you don't get it for years...

“

Machig taught that way. She taught Prajna Paramita from the very beginning, and she said, “At the end, this is the main point.”

Magyu has that quality of a deep personal journey as well as a deep spiritual journey. So, when you get there, to the end, you've matured in both of those ways. You've processed, cleared, and healed and when you get to the nature of mind, you see that in a way the beginning is no different than the end.



Lama and Sangha offering Riwo Sangchö at the future site of the Zhitro Temple, Cremation Grounds, and Columbarium at Tara Mandala's 30th Anniversary, 2024.

Connect with fellow practitioners supported by **Kalyanamitras**, spiritual mentors, and engage in: **Practice Groups, Virtual Teachings, Community, Annual Magyu Gathering**, and more.

Your Journey with Magyu Begins

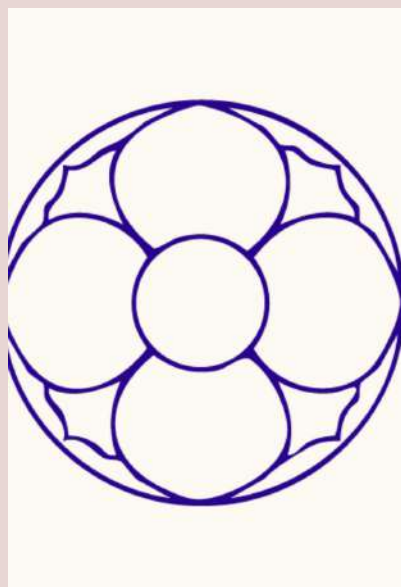
This isn't just a series of courses — it's a **complete spiritual path** designed to guide you toward full awakening through the sacred feminine.

Your path can begin wherever you feel called:



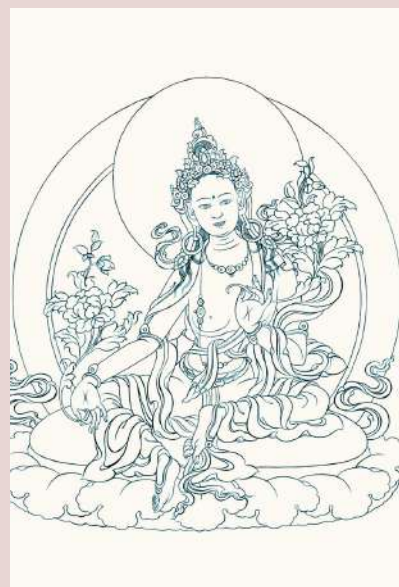
FEEDING YOUR DEMONS®

Transform fear into an ally



THE MANDALA METHOD

*Activate its powerful mandala
practices*



GREEN TARA

Awaken your innate compassion



CHÖD

*Receive the heart of Machig
Labdrön's lineage*

No prerequisites needed, just a sincere desire for spiritual connection through the dharma of the sacred feminine. Each practitioner moves at their own pace, typically spending about a year deepening into each level.

Moving through the transformative **Kapala Levels**, you'll master Feeding Your Demons alongside formal meditation practices from Machig's lineage. You'll journey through the **Mandala Trainings**, exploring the Five Buddha Families and learning to work with core patterns through art, movement, sound, and elemental integration.

Reflections on the Magyu Path

by Dorje Lopön Charlotte Rotterdam

What inspires me time and again about the Magyu Path is its deep roots in the ancient wisdom of Tibetan Buddhism, on the one hand, and its profound freshness in meeting the needs of our present world, on the other.

We're invited to dive deeply into the most profound teachings and practices that cultivate our recognition of the ground of being, our true nature; to take refuge there, to know absolute rest there.

And we are asked to meet with total honesty our own demons—our shadows and habitual patterns—that keep us from showing up fully, to ourselves, to each other, to our world. We meet these with awareness and compassion, drawing on the depths of our Dharma practice and using skillful means, such as Feeding your Demons, to work very directly with our own obstacles.

“*The Magyu Path is a very courageous path, supporting us in developing both wisdom and the capacity to meet ourselves and the world heart-open, mind-open.*”

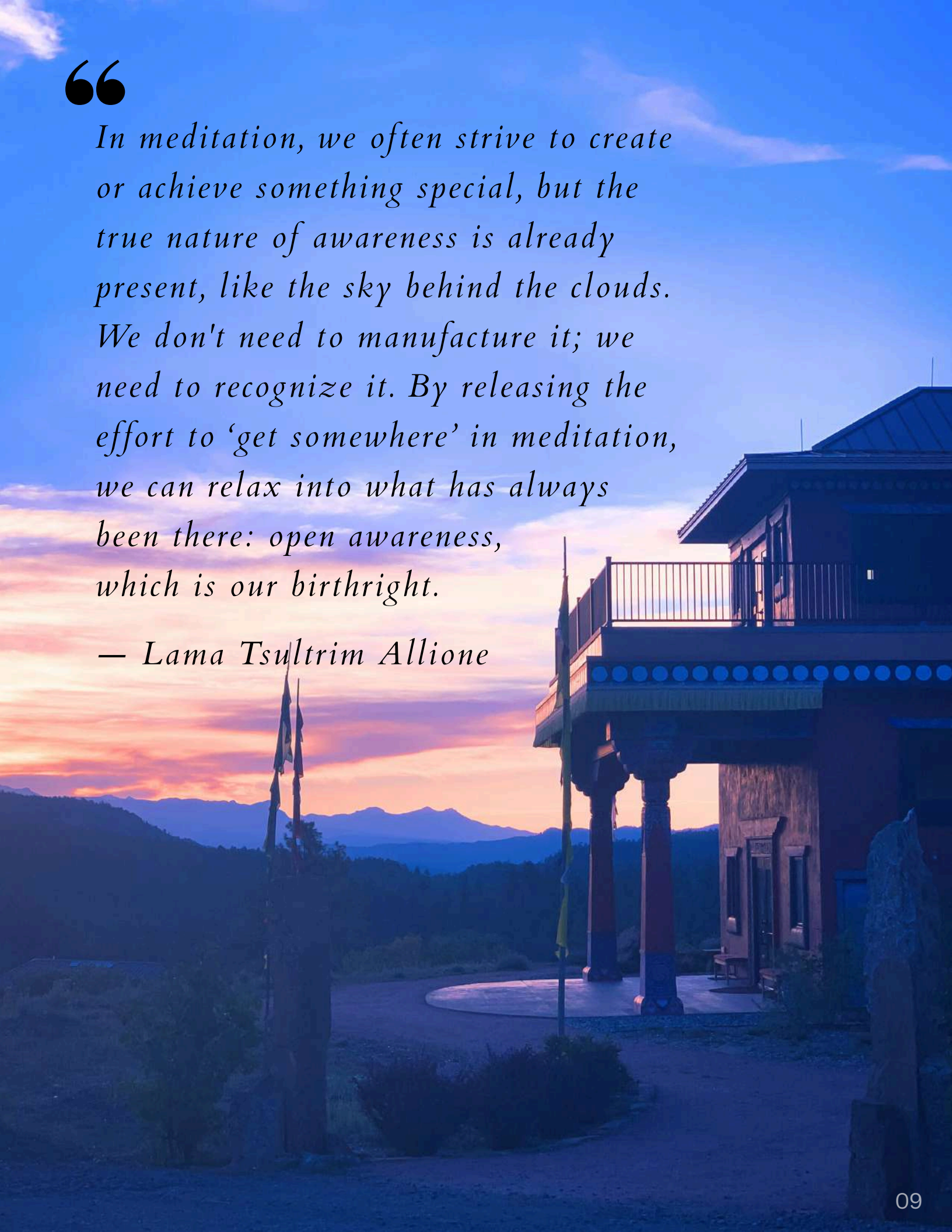
I can't think of a better way of benefitting our communities, our society; of fiercely loving our world. Along the way, we attune to joy—the inherent joy of life itself, coursing through our veins and extending its arms to embrace all beings, everywhere.



“

In meditation, we often strive to create or achieve something special, but the true nature of awareness is already present, like the sky behind the clouds. We don't need to manufacture it; we need to recognize it. By releasing the effort to ‘get somewhere’ in meditation, we can relax into what has always been there: open awareness, which is our birthright.

— Lama Tsultrim Allione



Peace as a Path

A Reflection for the International Day of Peace

by Dechen

September 21st

The International Day of Peace invites us to pause—not only to cease outer conflict, but to reflect inwardly. What is true peace, and how can we live it?

In Buddhism, the deepest battles happen within—against anger, fear, and jealousy. True peace comes from recognizing these emotions and meeting them with mindfulness and compassion. It is not emptiness, but a living presence we can touch in any moment.

For me, peace begins with how I treat myself in difficulty—with tenderness instead of judgment. Simple practices—meditation, chanting, kindness—are daily acts of peace. It's not a one-time achievement, but an ongoing path of courage, patience, and love.



Thangka of Avalokiteshvara, the Bodhisattva of Compassion

Even a few silent breaths can shift my day. In a world full of tension, these small moments matter. One calm breath, one kind word, can begin to break cycles of harm.

Peace also means looking beyond ourselves—toward the Earth and all sentient beings. In Buddhism, everything is connected. Our peace depends on the peace of others, on the health of the planet, on the care we offer.

Bodhisattvas vow not to turn away from suffering, but to stay and serve. This isn't heroism—it's boundless compassion. We too can offer September 21, and every day, as a prayer for peace: within, between, and beyond.

May all beings be happy.

May all beings find peace.



On September 18th, we celebrate Tara Mandala Founders' Day

In 1993, on this day, Lama Tsultrim Allione and her late husband, David Petit, found the 700 acres that would become Tara Mandala. They walked along the sacred meadows and hiked to the peak of Ekajati. At the top, they surveyed the land and found its topography was that of Tara's body, and in that moment they knew that Tara Mandala was born.

Support our mission through the David Petit
Sustainability Fund →

Sacred Intersections:

Where Liberation Theology Meets Engaged Buddhism

In recognition of Hispanic-Latino Heritage Month, we explored the intersections between schools of religious thought and social activism. As part of the mission of the Equity, Diversity, and Inclusion Council of Tara Manadala, we make this small offering as an introduction, a way to explore cultural literacy as a Sangha and learn about movements started by a Peruvian priest and a Buddhist monk.

Peruvian priest Gustavo Gutiérrez pioneered Liberation Theology in the 1960s, which emerged from his direct experience with poverty and social inequality in Latin America. His revolutionary insight was captured in the simple yet profound statement: "To know God is to do justice. There is no other way of knowing God." This theology fundamentally challenged traditional Christianity by arguing that true faith requires active engagement in the fight for justice, particularly on behalf of the poor and marginalized. Gutiérrez redefined theology's purpose, shifting its focus from traditional wisdom-seeking to a reflective examination of human action and social justice, arguing that liberation encompasses earthly realities rather than merely otherworldly concerns.

Similarly, Engaged Buddhism emerged in Asia in the 20th century as a movement of Buddhists seeking to apply Buddhist ethics and insights from meditation practice to contemporary situations of social, political, environmental, and economic suffering. The movement was particularly popularized by Vietnamese Zen master Thích Nhất Hạnh, who advocated for using Buddhist teachings to combat pressing global issues during the Vietnam War. Thích Nhất Hạnh developed fourteen guidelines for engaged Buddhism, transforming traditional Buddhist precepts to include specific political, social, and economic dimensions—such as expanding the precept against killing to, "Find whatever means possible to protect life and prevent war."

Both traditions share a fundamental recognition that individual spiritual development cannot be separated from collective social transformation. Gutiérrez's liberation theology emphasizes that spiritual growth is tied to efforts in social reform, viewing social transformation as a path to bringing about God's Kingdom on Earth. Engaged Buddhism similarly recognizes what Thích Nhất Hạnh calls "interbeing"—the understanding that individual suffering (dukkha) cannot be extinguished without confronting the causes of social suffering, just as social suffering cannot be addressed without confronting individual suffering. Both traditions reject the false dichotomy between inner spiritual work and outer social engagement.

Howard Thurman, the groundbreaking 20th-century theologian whose work on radical nonviolence and his understanding of the "inward journey" as inseparable from social transformation, helped lay crucial groundwork for what would become Liberation Theology, demonstrating that spiritual practice and social justice are inseparable. This tradition has deep roots in figures like Sojourner Truth, the 19th-century abolitionist and women's rights activist whose prophetic spiritual conviction and relentless advocacy for the marginalized demonstrated how authentic spiritual practice inevitably leads to social action—principles that would later be formally articulated in both Liberation Theology and Engaged Buddhism. Contemporary voices like Joanna Macy carried forward this lineage, and her legacy continues to show how contemplative practice and activist engagement remain inseparable across different wisdom traditions.

“*Interbeing is the understanding that nothing exists separately from anything else. We are all interconnected. By taking care of another person, you take care of yourself. By taking care of yourself, you take care of the other person.*”

— Thích Nhất Hạnh

The prioritizing of those pushed to society's margins in Liberation Theology finds its parallel in Engaged Buddhism's emphasis on compassion for all beings, particularly those who are marginalized and oppressed. Thai activist Sulak Sivaraksa, a prominent figure in Engaged Buddhism, has consistently called for ethical governance, environmental protection, and greater economic fairness, believing that Buddhist teachings should be applied to address the root causes of suffering in society. This extends compassion to confront socially caused forms of suffering such as impoverishment, homelessness, racism, sexism, militarism, and ecological degradation.

Meditation is Activism

Lama Tsultrim Allione

Contemporary scholars note the ongoing relevance of both movements, particularly as we face global challenges that require spiritual responses to social, political, and environmental crises. Lama Tsultrim Allione teaches that “meditation is activism,” and rooting our response to situations and circumstances in compassion is how we exemplify our practice outwardly.

Ultimately, these shared views demonstrate that, for the Tara Mandala Sangha and all Buddhist practitioners, authentic spirituality cannot remain confined to individual practice. How we live our lives is inseparable from the work of creating a more just and compassionate world.

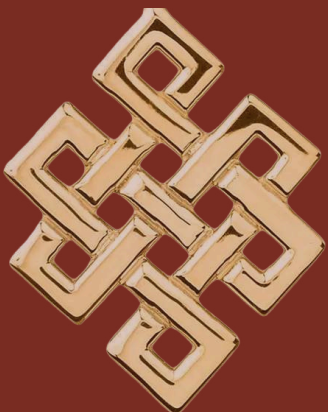
Resources to explore

Buddhist Peace Fellowship

One Earth Sangha

Interbeing: Fourteen Guidelines for Engaged Buddhism by Thích Nhất Hạnh

this article is brought to you by the Tara Mandala Equity, Diversity, and Inclusion Council





The Value of Retreat and the Obstacles We Encounter

by Lopön Pieter Oosthuizen

“

The retreat begins long before you arrive at your destination.

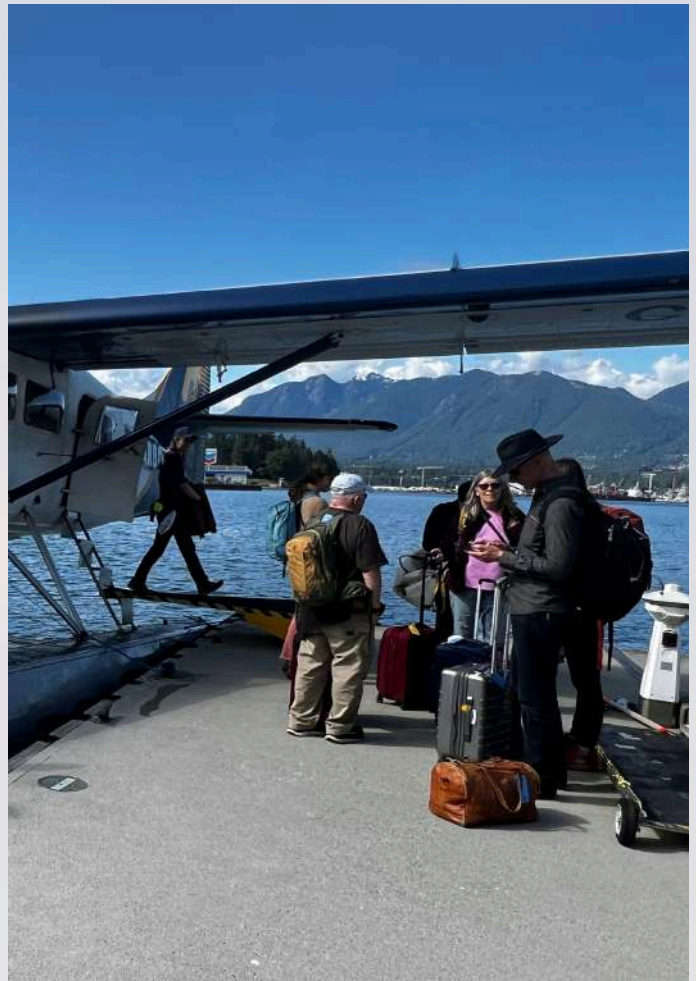
This became clear again to Lopön Charlotte and me on our way to teach a Skymind retreat at Hollyhock in British Columbia this summer. Getting to Hollyhock is an adventure in itself.

As part of our journey, we took a water taxi from Vancouver Island to Cortes Island, and nine of us retreat participants found ourselves crowded into the cramped cabin of a small aluminum-hulled boat. Everything was going smoothly as we navigated the waterways between emerald green forested islands—until the swell began to grow and the waves started getting bigger.

Without a word of warning, the skipper suddenly swung the boat around and started heading back. The water was too rough, he announced—we had to abort. He gave us the choice of returning to where we started, or going to a different island, Quadra, which lies between Vancouver Island and our destination.

We were all surprised and somewhat alarmed, but we chose Quadra Island, which meant nine of us, with all our luggage, would have to hitchhike across the island to catch a ferry on the far side. As that reality started to sink in, I voiced what others may have been thinking: that the retreat had already started and that these experiences were all part of the retreat.

This realization seemed to shift the mood to a more upbeat tone. But still, how do you hitchhike with nine people and luggage? There were very few people around when we disembarked, but with our spontaneous retreat-mind outlook, we quickly found three different people in a nearby parking lot who agreed to take us across the island.



At the ferry terminal



Dorje Lopön Charlotte Rotterdam and Lopön Pieter

Of course, we had to accompany them on a few errands they happened to be running, like paying the auto mechanic and stopping by the post office, but pretty soon we were all having tea and refreshments at a beautiful old waterside hotel by the opposite ferry terminal.

After a lovely early-evening ferry ride across the channel, we arrived just in time for dinner and the start of our evening session at Hollyhock. The entire experience had been a perfect teaching about remaining flexible and open to the adventure that retreat always provides.

This same lesson was reinforced on my way to Kamalashila in Germany for another Skymind retreat with Lopön Charlotte. I arrived at the Frankfurt airport, rushing to catch my train, but there are two different train stations at that airport.

I had a ticket for later in the day but wanted to catch the earlier train, so I bought a new ticket and found myself running to catch it, only to end up at the wrong station. I finally just relaxed there-and-then, eventually got onto my original train, and had the most incredible late afternoon train ride along the Rhine River Valley with its picturesque towns and castles.

Again, the retreat had begun in the preparation, in the obstacles, and in learning to surrender to what was actually happening rather than grasping at what I wanted to happen.

“

*...remaining flexible and open to the adventure
that retreat always provides.*



Stunning views along the Rhine River Valley

The Power of Solitary Retreat

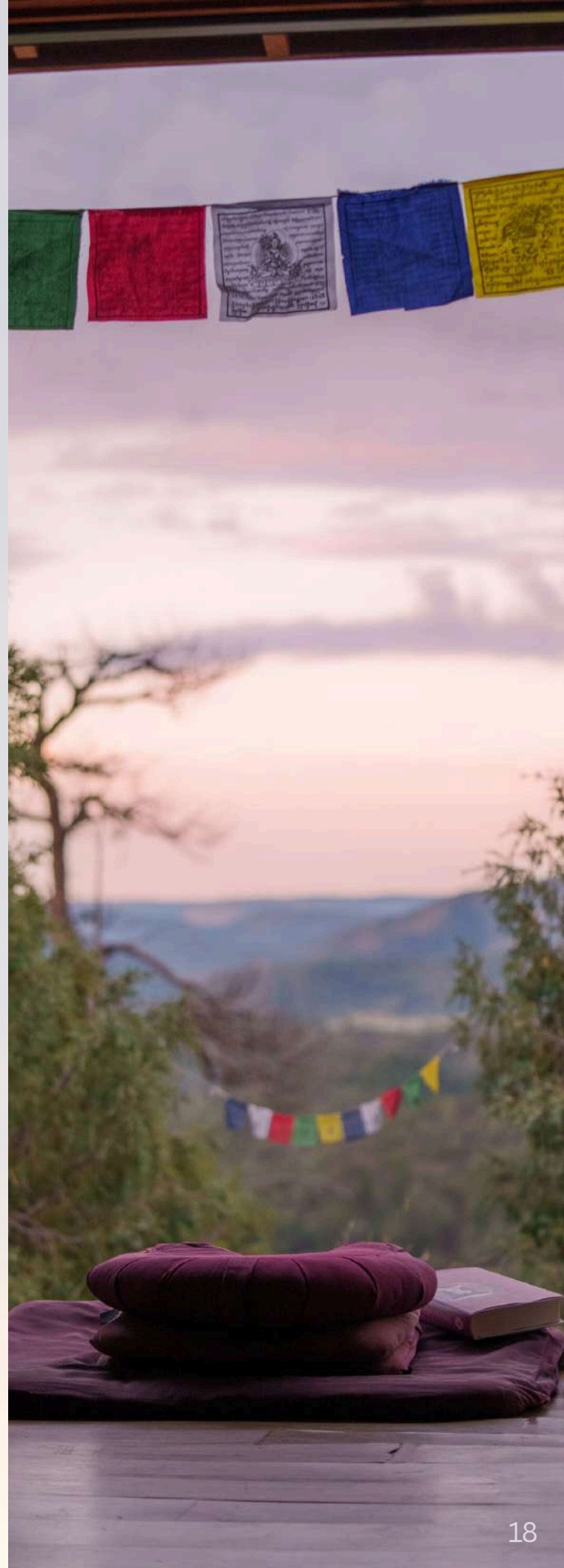
Solitary retreat holds a particularly special place in contemplative practice, and the wildness, quiet, and raw beauty of Tara Mandala are particularly conducive.

I've had the good fortune of doing solitary retreats in every retreat cabin at Tara Mandala over the years, and even though I have my favorites, I love them all. I still have vivid memories of each of my retreats, including some auspicious animal encounters: the two red foxes in the snow at Ratna; the mountain lion at Two Trees; the mama bear and her cub, and the wild horses at Dragon's Nest.

“

We may get a reprieve from the claustrophobia of self-clinging.

In solitude, we meet ourselves without the buffer of social interaction, without the familiar roles and identities we wear in daily life. This can be both profound and deeply challenging, but remember: whatever arises in retreat IS the retreat—it is exactly what we needed to learn.



Dissolving the Boundaries of Daily Life

Of course, the value of retreat extends far beyond the formal meditation sessions.

We generally experience so much insecurity and self-loathing in our daily lives that the simplicity of retreat allows us to fall back in love with ourselves. There are no guarantees, but we may get a reprieve from the claustrophobia of self-clinging, from that constant internal commentary and judgment that seem to follow us everywhere.

In retreat, we may experience the continuity of abiding in the nature of mind while practicing, cooking, cleaning, or simply resting. The boundary between formal practice and daily life begins to dissolve, and we again discover that every moment is already effortlessly awakened.



Retreat Cabin for Solitary Practice at Tara Mandala

Trust the Process

In conclusion, remember that whatever happens in the lead-up to the retreat is also part of the retreat. This includes the preparation, the last few days leading up to it, and navigating any obstacles that may arise.

Then, whatever arises during retreat—whether profound insights or difficult emotions—always remain flexible and relaxed. The retreat may be deeply transformative or surprisingly challenging, but whatever it is, trust that it is what you needed to learn.

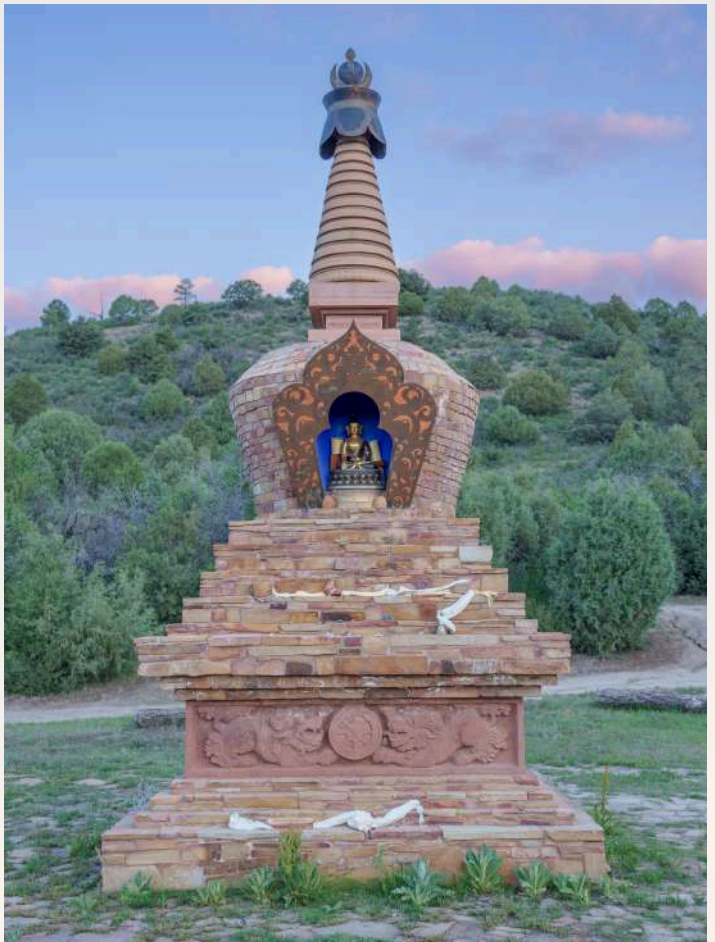
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Every obstacle is a teaching. Every delay is an opportunity for patience. Every unexpected turn is a chance to practice flexibility.

Plan your schedule beforehand so you don't have to think about it on the fly. However, if you're someone who always plans everything out to the finest detail, it may be good to give yourself some freedom or some days of free-flowing spontaneous activities.

I like to keep a piece of paper next to my practice cushion so I can neutralize the intrusion of important insights or thoughts by quickly jotting them down so I can resume my practice. Finally, continue to do solitary retreat on a regular basis so you can see the rhythm and growth over time.

Good luck, and may your practice in retreat benefit many!



Stupa at Tara Mandala Retreat Center, Colorado



Retreat Cabin for Solitary Practice at Tara Mandala

Retreat Preparation Checklist

Before You Go:

- Plan your schedule in advance (or choose spontaneity if you're an over-planner)
- Remember: the preparation phase is part of the retreat
- Remain flexible and open to whatever arises—it is all part of the retreat
- Pack a notebook for jotting down important insights during practice

During Retreat:

- Trust that whatever arises is exactly what you need to learn
- Welcome both profound and challenging experiences
- Keep paper by your cushion for important insights
- Notice continuity of unencumbered awareness in all activities

The Retreat Mindset:

- Every obstacle is a teaching
- Every delay is an opportunity for patience
- Every unexpected turn is a chance to practice flexibility
- Take a break from self-importance

Your Generosity Builds Sacred Shelter

Cabin Sponsorship:

Commit to sponsoring a specific cabin with an annual renewable contribution. Your generosity will create a lasting connection to this sacred space.

[Learn More →](#)

Cabin Support:

Contribute at any level that feels comfortable to you. Every offering, regardless of size, helps sustain these important practice spaces for our entire community.

[Learn More →](#)



Offering the Lineage A Letter to Lama Tsultrim

Tara Mandala, July 2025

In July 2025, during the first Dzinpa Rangdröl Drubchö at Tara Mandala, 26 practitioners from three cohorts completed years of dedicated practice in this rare lineage. They offered Lama Tsultrim Allione a consecrated vase as a symbol of gratitude and continuity. The letter below, published in full, stands as a testament to devotion, community, and the living Dharma.

Beloved Lama Tsultrim,

*On the auspicious occasion of receiving the complete **Dzinpa Rangdröl** cycle at Tara Mandala, we, a group of 26 dedicated practitioners from three cohorts—the **Completes**, the **Garudas**, and the **Tigers**—together with **Tsa Lung Lopön Beth Lee-Herbert**, offer this gift to you with reverence and immeasurable gratitude.*

*The **Completes** and **Garudas** cohorts began this path in 2013, and the **Tigers** followed, beginning their journey in 2016. Over these many years, each of us has committed to engaging in the profound yogic path of **Dzinpa Rangdröl**. As householders, we endeavored to fulfill the depth and integrity of a traditional three-year retreat—practicing two hours per day, or the equivalent in solitary retreats—while honoring our commitments, our **samayas**, our families, and the responsibilities of daily life*



Through faith, devotion, inner resolve, and the blessings of the lineage, we sought to weave these sacred practices into the fabric of our lives and bring them to accomplishment. This sustained engagement reflects not only the sincerity of our path, but also our profound devotion to you and to the living Dharma lineage you so generously embody.

Through your visionary leadership and unwavering compassion, the full arc of Dzinpa Rangdröl—from Ngöndro, Tsogyal Karmo, and Tröma Nagmo, to Tsa Lung Trulkor, Kordé Rushen, Trekchö, and Tögal—was made available to us in this lifetime.



Lama Tsultrim accepting a khata in the Trikaya Tara Temple

With tireless effort, you repeatedly requested Tulku Sang-Ngag Rinpoche to offer each level of the cycle. In close coordination with Rinpoche, you ensured that you yourself, Drupön Lama Karma, and Tsa Lung Lopön Beth Lee-Herbert could transmit essential practices to our cohorts.

This vase—lovingly coordinated by Chögé Bridget Bailey, Dorje Lopön Chandra Easton, and Tsa Lung Lopön Beth Lee-Herbert, and consecrated by our dear Lama Gyurme Rabgye—is offered to you as a symbol of our group's practice and devotion.



It contains sacred objects and substances contributed by each of the 26 Dzinpa Rangdröl practitioners, each one carrying the blessings of sincere practice and deep faith: beads worn smooth by the White Dakini mantra, earth from pilgrimage sites connected to Machig Labdrön and the Dzinpa Rangdröl lineage, stones and relics carried through retreat, and symbols of our transformation and prayer. We offer this not merely as a gift, but as a vessel of lineage.

There is no offering that could match the transmission we have received. But in this act of offering, we return what has been given to us in the only way we know how: with our practice, with our spacious-clear awareness, and with our awakened hearts.

May this offering ripple outward as a field of merit, supporting the flourishing of the Dzinpa Rangdröl lineage for countless beings in countries throughout our world, for years and years to come.

*With deepest love
and gratitude,*

***The 26 Practitioners of Dzinpa Rangdröl
The Completes, The Garudas, and The Tigers
Tara Mandala***

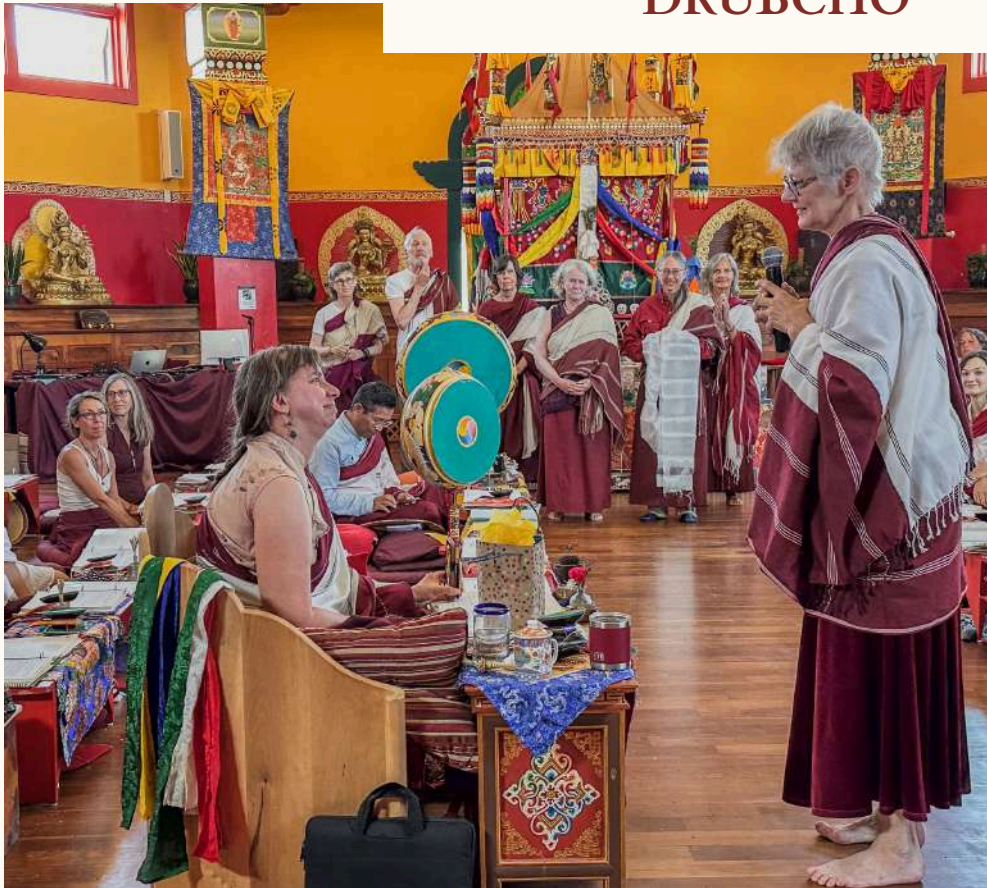
With Devotion, from the Following Practitioners:

- | | | |
|----------------------------------|------------------------------|-----------------------------------|
| • Chögé Bridget Bailey | • Jim Boal | • Akhila Bourne |
| • Ani Depai Dechen (Kathy Greig) | • Dorje Lopön Chandra Easton | • Karen Fong |
| • Helen Friedlande | • Lopön Robin Gayle | • Maria Heiss |
| • Tom Hirschi | • Christine Ho | • Tsa Lung Lopön Beth Lee-Herbert |
| • Kola Maria Lingohr | • Mary Ann Littleton | • Jeanne Mahon |
| • Lauren Palmateer | • Lopön Polly Ryan | • Ellen Serrano |
| • Peggy Shropshire-Mobbs | • Petra Sloan | • Michael Stevens |
| • Bodhi Stroupe | • Augusta Talbot | • Nancy Thompson |
| • Leah Conroe-Luzius | • Dagmar Löwenkamp | |

This was composed on the 9th day of July in the year of the Wood Snake 2025 by Chögé Bridget Bailey on behalf of the ones known as Completes, Garudas, and Tigers during the occasion of the first Dzinpa Rangdröl Drubchö.



DZINPA RANGDRÖL DRUBCHÖ



Practitioners at Drubchö





Walking the Path of Simhamukha: Embodying Fierce Compassion

You may have come across the phrase “fierce compassion” and wondered how two seemingly opposing words can unite to create something truly inspiring. In Vajrayana Buddhism, this concept embodies a potent form of compassion that bursts forth with immense energy, transforming both internal and external barriers on the path to awakening.

In these difficult times, cultivating a meditation practice rooted in fierce compassion can deeply enhance both our personal awareness and the collective spirit of the world.

This energetic and dynamic form of compassion can be seen embodied by female wisdom beings called dakinis, who represent wisdom, protection, and transformation. Their fierce appearance does not signify anger or rage, but rather the intense desire to help beings cut through delusion, confusion, and attachments of the ego.

“

Fierce compassion is immense clarity without an ego to perceive it.

— Lama Tsultrim Allione

Lama Tsultrim Allione once described fierce compassion as “immense clarity without an ego to perceive it.” The clearest explanation I’ve heard is that it is a fast-moving energy. The fierce dancing dakinis embody and activate the powerful, transformative energy of the feminine. By tapping into the dakini power within us, we gain an inner resource that should never be underestimated. Essentially, we are reclaiming a part of the psyche that has been pushed into the unconscious—the fierce, powerful feminine that has been repressed—and bringing that energy forward to explore its potential for enlightenment.

Simhamukha — Queen of the Dakinis

The dark blue, lion-headed Simhamukha is often called the Queen of the Dakinis. Through her mandala practice, we embody Simhamukha and her retinue as powerful transformers that help us break open our view of the world as pure or impure, right or wrong, clean or dirty, and open to embracing all experience, all life as sacred.

“



I have been practicing the Simhamukha sadhana since 1987. It is a vibrant, living practice that continually awakens my spirit each time I engage with it. Last fall and spring, I embarked on solo retreats dedicated to Simhamukha, during which I experienced profound new insights and realizations. I believe these insights are influenced by the current times and the heightened skills and awareness needed to navigate our world's challenges.

Whether you are new to Simhamukha or an experienced practitioner, I invite you to embrace this transformative meditation and participate in art activities and guided meditations inspired by the fierce compassion and transformative energy of the wisdom dakini, Simhamukha. This retreat presents a wonderful opportunity for deep personal growth and spiritual evolution, empowering you to connect more deeply with your inner strength and visionary potential.

About the Retreat

You can join us for two online retreat weekends as we take an immersive journey through the transmission, teachings, and practice of Simhamukha: The Lion-Headed Dakini.

On two separate weekends in **November, from the 7th to the 9th, and from the 21st to the 23rd**, Lama Tsultrim Allione, Dorje Lopön Charlotte Rotterdam, Lopön Ellen Booth Church, and Prof. Miranda Shaw will offer the Simhamukha, Lion-Headed Dakini Mandala Retreat.

This online program offers transmission and teachings on the Simhamukha practice and Lama Tsultrim's personal transformation work within the mandala. Simhamukha is known as a powerful remover of obstacles and as Queen of the Dakinis. This practice is a mind treasure given to Ayu Khandro when she was in 'dark retreat' by the Queen of the Dakinis. The great yogini Ayu Khandro was a student of Jamyang Khyentse Wangpo, Jamgon Kongtrul, and Nyala Pema Duddul, and the teacher of Chögyal Namkhai Norbu, to whom she transmitted this mind treasure and who transmitted this to Lama Tsultrim Allione.



FEEDING YOUR DEMONS®

Feeding Your Demons® *A Practice of Radical Self-Acceptance*

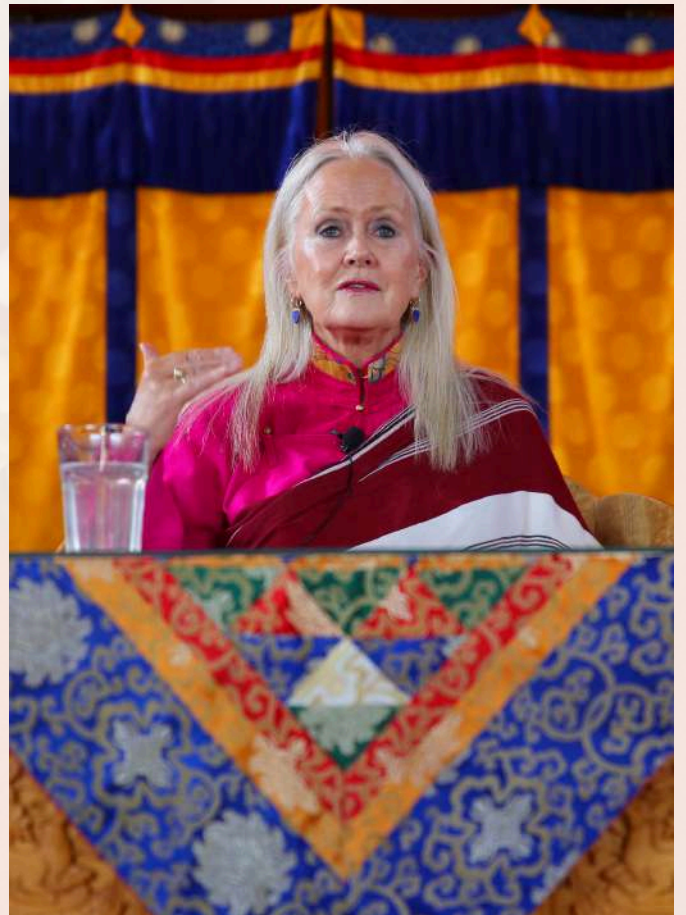
*Have you found yourself grappling with your own inner demons?
Are you seeking ways to maintain resilience and compassion in these times
of climate anxiety, political polarization, and social fragmentation?*

The Feeding Your Demons® approach, developed by Lama Tsultrim Allione, offers a unique perspective on working with these challenges. It's perhaps one of the most profoundly helpful legacies of Lama Tsultrim's long teaching career. If you haven't studied it, maybe now is the time!

By inviting us to engage with our 'demons' through dialogue and compassionate action, this method opens the door to profound transformation.

As Lama Tsultrim explains:

"Feeding Your Demons is a practice of self-compassion and self-acceptance. It's a way of saying 'yes' to all of who you are, including the parts that are difficult or challenging. And in that 'yes,' there is a tremendous power and freedom."



Lama Tsultrim during a teaching session

Feeding Your Demons (FYD) Level I is designed to provide you with a solid foundation in the key principles and practices of this transformative approach. Through guided experiences, teachings from Lama Tsultrim, and opportunities for personal reflection, you'll gain valuable tools for your own self-care and professional development.



FYD Level I starts September 6

- **Info & Registration:**

Feeding Your Demons Level I

Buddhist Track Kapala I

FYD Level II starts September 13

- **Info & Registration:**

Feeding Your Demons Level II

Buddhist Track Kapala II

For those who feel called to deepen their engagement and share this work with others, the Feeding Your Demons® Certification Program offers an immersive training in the skills and knowledge needed to guide clients through this powerful process.

FYD Certification Program

- **Apply for Certification:**

Become a Certified Feeding Your

Demons Facilitator

Whether you're just beginning to explore the Feeding Your Demons approach [#FeedingNotFighting] or feel ready to embark on the path of certification, we invite you to take the next step on your journey of personal or professional transformation.



SUSTAINING SANGHA

Join Our Thriving Global Community:

Begin Your Membership at Tara Mandala

In the heart of **authentic Buddhist** practice lies the profound understanding that **we are all interconnected**—that our individual awakening is intimately woven into the **collective flowering of wisdom and compassion**.

This sacred truth finds beautiful expression in Tara Mandala's **Sustaining Sangha** membership program, where practitioners from around the world come together to support the **precious transmission of Dharma** while nurturing their own spiritual journey.



The Power of Spiritual Reciprocity

When you become a Tara Mandala member, you join a **vibrant global community** that understands the profound **reciprocity** inherent in spiritual practice.

Your **monthly contribution**, no matter the level, becomes far more than financial support—it becomes a **tangible expression** of the **Buddhadharma values** you hold dear.



Benefits That Enrich Your Path

This sacred cycle of **giving and receiving** manifests in countless ways throughout your membership journey. Your practice path becomes enriched through **meaningful discounts** on retreats, online programs, and treasures from the Dakini Store.

You'll gain access to the **dedicated Sustaining Sangha** space on yana, where the new **Vajrayana Ritual Arts** resources await to inspire and deepen your practice through **authentic vajrayana traditions**. Each month brings fresh dharma resources designed specifically for our Sustaining Sangha community, creating an ongoing feast of wisdom to support your spiritual growth.

Deepening Connection Through Community

Perhaps most precious of all is the intimate connection fostered through the **Lama Lounge!**—monthly gatherings on yana where Tara Mandala members continue conversations sparked by **Lama Live!** episodes.

These gatherings offer a unique opportunity to:

- Dive deeper into the teachings
- Ask questions
- Connect with like-minded practitioners
- Support both personal transformation and collective awakening

Your Membership Sustains the Dharma

Your membership helps ensure that Tara Mandala's work of restoring balance, empowering feminine voices, and compassionate action continues to flourish.

Every retreat offered, every scholarship provided, every teaching shared, and each practice dedicated carries the blessing of your support.

In nurturing Tara Mandala through your generosity, you receive nurturing in return—creating ripples of transformation that extend from our community to the entire world.

Step into a sacred circle of practice, presence, and reciprocity.



"Sustaining Sangha membership was something that opened another door of understanding, in one way reciprocity, in a way balancing all of what we receive, all the blessings, all the teachings, all the stream of wisdom that is always pouring from Tara Mandala."

— Esteban, Sustaining Sangha member

Cultivating the Sacred Masculine:

The Mandala of the Five Buddhas

An Experiential Retreat through the Mandala Method

In a time when outdated paradigms of masculinity are being reexamined, we are called to a more authentic, wise, and compassionate expression of the inner sacred masculine.

Journey into the Mandala of the Sacred Masculine offers a profound journey into the sacred masculine—not as a fixed identity, but as a universal force within all of us that can bring clarity, skillful action, and courageous presence into our lives. Grounded in the Mandala Method and rooted in Vajrayana Buddhist practice, this practice provides a powerful container for cultivating the awakened masculine in partnership with the sacred feminine, leading us toward inner wholeness and integration.



*Buddha Akshobhya in Sambhogakaya form -
a Dechen Choekhor's Buddha Akshobhya
Thangka*

Buddhism sees the enlightened masculine as the capacity to act skillfully and with wise compassion. These are capacities that must be nurtured by all of us, regardless of our gender identity.

This four-session program guides participants through deep practices of sound, visualization, meditation, and art to transform the obstructed patterns of the masculine into the five wisdoms of the Buddha families.

Through the Mandala of the Five Buddhas you will explore the symbolic dimensions of the elements, emotions, skandhas, mudras, and enlightened qualities associated with each Buddha.

This retreat includes teachings, guided journeys, mandala-making, and element-based meditations, offering a rich experiential path to embody healthy masculine energy rooted in connection, discernment, and compassion.



This program is open to all who wish to engage in this inner work, beyond the gender binary.

Whether you're feeling the call to redefine what strength means in today's world, or you're seeking deeper balance between masculine and feminine energies within, this retreat will empower you to lead from the heart and stand with grounded clarity. As we heal the internal split between anima and animus, we contribute to a collective healing—one that welcomes wise, embodied presence in all forms.

For those interested in working one-on-one with others using the Mandala Method practices, this program is part of the next cohort for the Mandala Method Certification Program.

Join us through Tara Mandala to awaken the sacred masculine within—and bring that power into yourself and balance to the world.



For those interested in working one-on-one with others using the Mandala Method practices, this program is part of the next cohort for the Mandala Method Certification Program.

Applications are being accepted now [here](#).

Those interested can contact with any questions.
mandalamethod@taramandala.org

This program is also part of Magar: The Mother Lineage. It is especially recommended for those who have completed the Mandalas of the Five Wisdom Dakinis course, although this is not required.

[Learn More about the Mandala Method →](#)

“*As we heal the internal split between anima and animus, we contribute to a collective healing—one that welcomes wise, embodied presence in all forms.*”

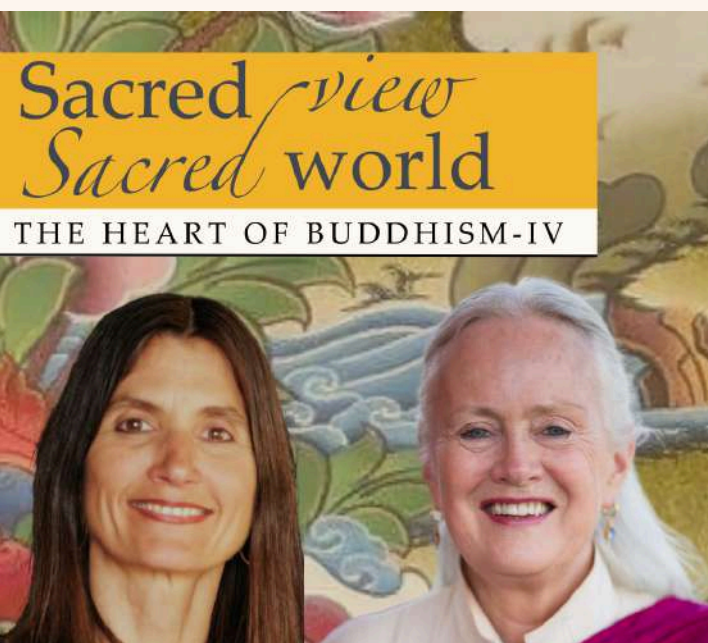


the HEART *of* BUDDHISM

Sacred View • Great Perfection: The Final Courses

Heart of Buddhism: Courses IV and V

Complete your Buddhist studies journey with the final two courses in the Heart of Buddhism series, led by renowned lineage holders and scholars.



Sacred View, Sacred World (Sept 5 – Oct 3)

Discover how Vajrayana Buddhism's "diamond vehicle" transforms every experience—including life's challenges—into opportunities for awakening.

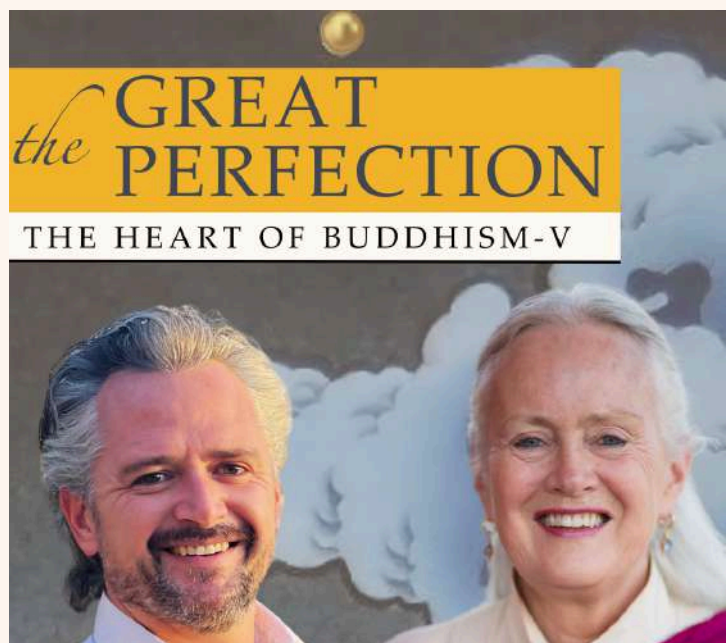
[Register or Learn More →](#)

Study with esteemed teachers Dorje Lopön Charlotte Rotterdam, MDiv., our beloved Lama Tsultrim Allione, and distinguished scholar Dr. Miranda Shaw as they reveal the role of the feminine in Tibetan Buddhism and core meditation techniques that support deep emotional transformation.

The Great Perfection (Oct 24 – Nov 21)

Culminates the series with Dzogchen and Mahamudra—the highest teachings of Tibetan Buddhism. Learn from master teachers Tulku Ösel Dorje, Lama Tsultrim Allione, and acclaimed translator Erik Pema Kunsang as they guide you through profound practices for awakening to the mind's innate purity and clarity.

[Register or Learn More →](#)



Both courses welcome beginners and seasoned practitioners alike, meeting Fridays for five weeks each. Each course can be taken individually (no prerequisites), or register for the Yearlong and access the **full five-course series**. Experience the luminous consciousness that is your heart-essence while connecting with a global practice community under the guidance of these exceptional teachers.





Transforming through Compassion: Tara's 21 Manifestations to Empower and Awaken

Whether you're seeking to navigate daily challenges through skillful means or longing to activate your power for service to the world, this program offers profound tools for transformation. Discover how these enlightened manifestations can come alive within you, supporting your journey toward liberation regardless of gender identity.

Embark on a transformative **two-year journey** with Dorje Lopön Chandra Easton, exploring the **21 Taras** through the lens of divine, empowered, awakened feminine energies.

This immersive program from the **Nyingma Terma tradition of Jigme Lingpa** invites you to befriend both inner and outer obstacles while activating your innate wisdom and compassion

Meeting monthly for three hours, you'll engage in embodied meditation, mantra melodies, and "**Journeys with Tara**"—a guided process for discovering healing insights within yourself. Between sessions, deepen your practice through 21-day challenges and peer study "pods" that create lasting sangha bonds.

Guest teachers, including Spring Washam and Nina Rao, contribute to this spacious exploration of Tara's myriad qualities.

Register or Learn More →



Dorje Lopön Chandra Easton



LONGCHENPA'S 7 MIND TRAININGS

with Tulku Ösel Dorje

RETREAT IN BERLIN!

Longchenpa's Dzogchen mind trainings uniquely integrate both foundational and advanced Vajrayana methods into a concise series of trainings that are meant to deepen your practice through the direct experience of bliss, clarity, and non-thought.

In this retreat, Tulku Ösel Dorje will share essential instructions received from his root teacher, Orgyen Khakhyab Lingpa. Practicing these seven mind trainings will cultivate stability in your meditation practice—creating the very foundation one needs to engage in the highest teachings.

For continued study of these quintessential instructions beyond the retreat, Tulku Ösel Dorje will offer one on one sessions, group teachings, and online guided practice sessions.

"This is freedom. Through this you will recognize your mind-nature. Your mind-nature is like the sky and is equal to space. You are present in space, with utterly bare and wide-open, sheer awareness. This is the method for recognizing the true meaning of what is. Receiving this practice is like finding an excellent horse which you can ride away from suffering. Its more subtle and profound dimensions emerge as you become familiar with the practice."

— Orgyen Khakhyab Lingpa

LONGCHENPA'S
7 MIND TRAININGS
with Tulku Ösel Dorje
OCTOBER 9-12

BODHICHARYA BERLIN, GERMANY

YESHE TSOGYAL SADHANA

with Tulku Ösel Dorje

NOVEMBER 14–16 | ONLINE

Last year we welcomed new Dakini Ngöndro practitioners who since then have been diligently engaged in this core practice of the Ösel Nyingtig path, guided carefully and compassionately by our teacher Tulku Ösel Dorje!

In November they will enter Yeshe Tsogyal's path, known as **The Glorious Treasure of Great Bliss** as they dive deeper into the sacred Dakini world of Yeshe Tsogyal. Our practice of the Dakini Ngöndro ripens this year as we cultivate our connection to Yeshe Tsogyal's wisdom through embodying her enlightened body, speech, and mind—becoming one with her.

This practice was revealed in 2007 as a mind treasure (Tib. *dgongs gter*) at the 'spirit lake' of Yeshe Tsogyal's birthplace when she revealed herself to Orgyen Khakhyab Lingpa. Rinpoche has said that by relying on this fresh dharma one can swiftly achieve accomplishment. The benefits, blessings, and qualities of this path are extraordinary because this lineage is so direct and close to the wisdom Dakini Yeshe Tsogyal.

This retreat is restricted to those who have maintained their daily Dakini Ngöndro practice commitment.



[Register or Learn More →](#)

Tulku Ösel Dorje

RETREATS IN EUROPE

ÖSEL NYINGTIG

Tröma Chöd and Empowerment *Buddhist Center Zollikon, Switzerland*

Deepen your Chöd practice through Tröma Nagmo's profound teachings from the Ösel Nyingtig lineage. Participants will receive Tröma Nagmo's empowerment as part of this transmission. *This retreat is open to everyone.*



SEPT

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Green Tara with Empowerment *Tibethaus Frankfurt, Germany*

Rare opportunity to receive the Green Tara empowerment and instructions from the profound lineage of the *Treasury of Secret Vajra Luminosity*. *This retreat is open to everyone.*

21 TARAS & MAGYU

DZOGCHEN

Longchenpa's 7 Mind Trainings *Bodhicharya Berlin, Germany*

Longchenpa's Dzogchen seven mind trainings are meant to deepen your practice through the direct experience of bliss, clarity, and non-thought.

You must have taken Refuge.



OCT

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OCT

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Tröma Drubchö *Kamalashila, Germany*

Join us as we deeply immerse ourselves in the Mandala of Tröma Nagmo. For those receiving the Secret Instructions, Tulku Ösel Dorje will offer the Third Secret Instruction. *For Ösel Nyingtig members with Tröma Empowerment.*

ÖSEL NYINGTIG



Explore the Dakini Store

BOOKS • PRACTICE TEXT • STATUES • RITUAL ITEMS • MEDITATION

The Sacred Journey of a Chöd Drum

Craftsmanship begins with carefully selected wood—chosen for strength, balance, and character which will serve spiritual practice for decades to come. Each piece carved and shaped by hand of Sengden (Acacia), Bawa, or rare sandalwood that will become both instrument and spiritual companion.

Inside each drum lies a sacred geography—mantras inscribed on interior walls, creating an inner sanctuary embodying the dynamic balance that Chöd practice cultivates within us.

The drum's voice emerges through goat hide transformed through remarkable patience. Traditional "trin pak" or cloud skin involves coating hide with yogurt, then burying it with secret mineral and herb mixtures for weeks. It emerges with swirling turquoise, green, and grey patterns—colors holding sky, water, and earth.

Beautifully, no two drums are identical. Each carries its wood's particular character, its maker's individual touch, and the specific combination of materials that came together for its creation. Like each practitioner's journey that unfolds with a unique rhythm and voice, contributing to the larger symphony of awakening.

Each drum represents centuries of refinement in the service of spiritual transformation. When practitioners lift these instruments, they hold not just wood and skin and metal, but the accumulated wisdom of countless practitioners who discovered that sound can awaken what words cannot touch.

FROM OUR KITCHEN TO YOURS

WHEATBERRY SALAD

Ingredients:

- 3 cups (710 mL) wheatberries (or barley as substitute)
- 1 red onion, diced
- ¼ cup (59 mL) extra virgin olive oil
- 2 tablespoons (30 mL) balsamic vinegar
- Salt and pepper to taste

Optional add-ins:

- 3 scallions, sliced
- ½ red pepper, diced
- 1 carrot, diced or grated
- Shelled edamame
- Diced cucumber
- Diced, seeded tomato
- Fresh herbs (chopped basil, parsley, cilantro, or dill)

Instructions:

1. Cook 3 cups wheatberries for 45 minutes until tender, then drain.
2. While wheatberries are cooking, sauté the diced red onion until softened.
3. Pour olive oil and balsamic vinegar over the warm, drained wheatberries so the flavors absorb. Season with salt and pepper to taste.
4. Add the sautéed onions and toss together.
5. If using carrots and edamame: Place diced carrots in the salad bowl first, then add edamame on top. Pour the hot wheatberry mixture over them to defrost the edamame and soften the carrots slightly. Let sit for a few minutes, then toss everything together.
6. Add any remaining optional ingredients and toss.
7. Adjust seasoning with more olive oil, balsamic vinegar, salt, and pepper as needed.
8. Let sit for a few more minutes before serving.
9. Enjoy warm or cold.