



RETREATS EVENTS & MORE

ISSUE 05 | 2025

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LEARN • MEDITATE • FIND COMMUNITY

RETREATS & EVENTS

UPCOMING *online*

JUNE
23

DHARMA FRIENDS
THE PATH OF
DEVELOPING
A GOOD HEART:
A TRIBUTE TO
THE DALAI LAMA



JULY
02-05

DZINPA
RANGDRÖL
NGÖNDRO
PRACTICE
RETREAT



JULY
16-21

THE ÖSEL
NYINGTIG
GATHERING



JULY
16-21

THE MAGYU
GATHERING



AUG-SEP
13-12

TSIGDÖN DZÖ:
DZOGCHEN
WISDOM
TEACHINGS
PART IV



AUGUST
16-17

KYED-PA ZHI:
INCREASING
THE FOUR LIFE
FORCES



@ TARA MANDALA RETREAT CENTER

JOIN US THIS SEASON ON THE LAND

JULY
02-05

Registration is
full
Join us for
Drubchö

WHITE DAKINI
RITUAL ARTS

JULY
02-05

NGÖNDRO
PRACTICE RETREAT

JULY
05-11

WHITE DAKINI
DRUBCHÖ

JULY
16-21

ÖSEL NYINGTIG

GATHERING @ RETREAT CENTER

JULY
16-21

MAGYU

GATHERING @ RETREAT CENTER

JUL-AUG
26-01

FAMILY RETREAT

@ RETREAT CENTER

AUGUST
07-10

P'HOWA



TARA MANDALA®

DHARMA FRIENDS

Present

A Tribute To The Dalai Lama

Monday, June 23

In-Person & Streaming

6:30pm - 8:30pm EDT



*His Holiness the 14th Dalai Lama, Tenzin Gyatso
Birthday July 6th*



Embodiment and the Mandala: A Practitioner's Journey

*by Pamela Ambrose - EDI Council Member
and Thousand Arms Sangha Leader*

My journey through the Mandala practices has been a profound exploration of embodiment, especially as a member of the LGBTQIA+ community. The path to authentic embodiment is a significant focus on my spiritual journey, and I have found that it resonates deeply with many other LGBTQIA+ practitioners. The physical expression of “self” can often be hindered by cultural conditioning and societal norms, which can make the spiritual journey of embodiment both challenging and essential.

For many of us, this means suppressing our true gender identity to conform to the gender assigned at birth, a decision often influenced by legal, social, familial, and medical limitations. In the United States, the erosion of medical support for gender transition has made it increasingly difficult for trans individuals to pursue their authentic expression. These challenges extend to other parts of the world, creating a complex and often fraught path for LGBTQIA+ individuals seeking to be authentically embodied.

The journey to authentic embodiment is a confrontation with external and possibly internalized constraints that perpetuate disembodiment. As a non-binary and gender non-conforming individual, I regularly face questions around my gender expression and even occasionally question my own discomfort around how to hold my expression. This is particularly enhanced when I travel or find myself in groups of people I don't know well.

Surprisingly, it comes from both sides. There can be equal pressure, in both conservative and liberal groups, for me to express my gender physically and define it verbally in a way that satisfies people's expectations. These external pressures can create a deep sense of disconnection from one's true self, making the spiritual journey of embodiment a difficult but crucial part of the path.

In Vajrayana practice, the imagistic and linguistic emphasis on Masculine and Feminine archetypal principles can be disconcerting or confusing, especially on initial approach. The Mandala practices, in particular, can seem stridently binary. However, the practices instruct us to inquire into how it feels to be the being we are working with, exploring and integrating the somatic experience of the deity within our own corporeal experience.

This integration is not just a personal journey but a communal one, as it involves creating supportive and inclusive spaces where all identities are valued and respected. The sangha offers a holding space, saying, "We're here with you as you meet these social and cultural challenges. You can be your authentic self." The sangha encourages practitioners to risk and dare, moving into a deeper, authentic, wise, and compassionate expression of themselves, which is the expression of Buddha nature.



Avalokiteshvara Thangka - Enlightenment Thangka.

Teachers are also a critical part of the holding container for spiritual practice. They can help intermingle nuanced concepts and understandings with the individual practitioner's experience, helping them skillfully navigate the intricacies of Vajrayana practice. For some LGBTQIA+ practitioners, this can be challenging because cultural conditioning causes them to question and double-check themselves, even to hide their wisdom. They know that expressing their authentic selves will be met with particular challenges. Coming into spiritual practice and starting to recognize and cultivate one's own bodhicitta, their wise self, within a community that can meet them in that space, can bring tremendous healing and deepening for LGBTQIA+ Buddhist practitioners.

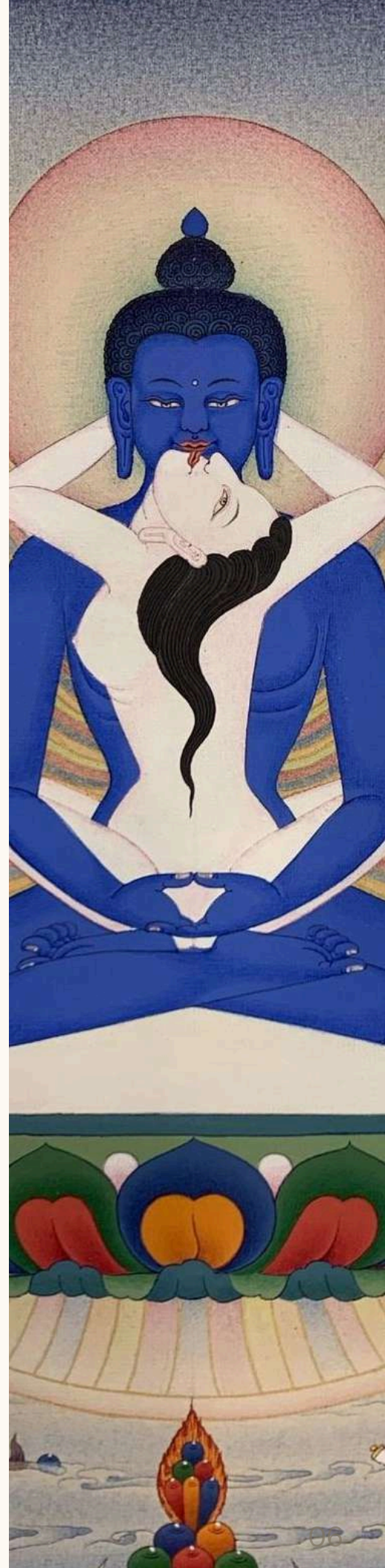
The practices of embodying a different gender can offer a refuge and teach us something about a particular gender. If I am in a female body but identify as male, practicing the masculine Buddha Mandala can be a respite where I can relax and feel the embodiment of that gender because it is masculine. These practices can also be a secret refuge for someone to find calm and peace by embodying a gender they identify with, or none at all. The possibility of this refuge exists!

In the context of Mandala practices, practitioners are regularly invited to take on a different embodied experience, whether through sitting in a mandala of a gender that isn't their own or through the Yab-Yum Mandala practice, where practitioners are invited to imagine themselves in both a masculine and feminine energetic form that is, "Not two, not one." A form that integrates and intermingles these energies, supporting the practitioners to know themselves beyond the forms. This practice has the potential to break down gender identification in a positive way, allowing practitioners to view themselves from a gender and energetic perspective that may illuminate habitual patterns of self-perception.

As I deepened into the Mandala principle through the Dakini, Buddha, and Yab-Yum practice forms, the gender binary that I had been seeing in Vajrayana started to depolarize. I abandoned the terms 'masculine' and 'feminine,' which can carry cultural and societal overlays, about what those energies are, and how they should feel, present or represent. Other associations started to come forward in my exploration of the somatic experience of the deity: receptive and dynamic, upward-flowing and downward-inward flowing, form and formless.

How does receptivity feel in my body? What about the energy of movement? How are these energies distinct? How are they intermingled? 'Not two, not one.' This linguistic turn helped me tune into the felt experience of the receptive and dynamic energies and that interplay. For me, this re-defining supported the integration of these energies without the obstacle of gender.

As I share all of this, I am also aware that my meeting of the Mandala work could be very different from every other practitioner's experience. I find myself curious about how others meet and are met by gender or other aspects of a sense of self.



Supportive Teachers and Communities: A Pillar of Strength

Supportive teachers and communities play a vital role in the spiritual journey of LGBTQIA+ practitioners by providing a safe and inclusive space where individuals can explore and express their authentic selves. Teachers help explain nuanced concepts with personal experiences, guiding practitioners to navigate challenges and feel confident in their own wisdom. For LGBTQIA+ individuals, this support is critical because cultural conditioning often causes them to question and hide their true identities. By fostering a deeper understanding of the intersection of embodiment and gender, teachers and communities can create a more supportive and transformative environment.

In my own journey, the support of my teachers and the sangha has been invaluable. They provided a space for authentic expression, helped me navigate societal pressures, and encouraged the exploration of gender and identity through spiritual practices. The emotional and spiritual healing that comes from being seen and valued has been profound, and I hope that by sharing my story, I can inspire and resonate with others on similar paths.

“

*I abandoned the terms 'masculine' and 'feminine,'
which can carry cultural and societal overlays...*

*Other associations started to come forward: receptive and dynamic,
upward-flowing and downward-inward flowing, form and formless.*

Conclusion: A Path to Wholeness and Authenticity

The journey of embodiment for LGBTQIA+ practitioners is a multifaceted and deeply personal one. It involves navigating external constraints, integrating archetypal energies, and finding refuge in spiritual practices. The role of teachers and the sangha is crucial in providing support, guidance, and a space for authentic expression. The Mandala practices, among many Vajrayana forms, have supported me in my path to wholeness and authenticity. This journey is not just about personal growth but also about contributing to a more inclusive and compassionate spiritual community. By fostering a deeper understanding of the intersection of embodiment and gender, we can create a more supportive and transformative environment for all practitioners.

[Learn about the Thousand Arms Sangha](#)

Additional Resources to Deepen Your Knowledge:

Click [here](#) to watch the ***Lama Live!*** episode with Lopön Karla Jackson-Brewer and Miranda Shaw, PhD, discussing gender and Vajrayana.

Movies to Watch:

Rustin! An excellent film about Bayard Rustin, especially poignant for our time about an African American, gay and key organizer of the Civil Rights Movement, often overlooked because he is gay.

People of Interest:

- k.d. lang – Vajrayana practitioner, singer & songwriter
- Audre Lorde – Self-described as “Black, lesbian, feminist, socialist, mother, warrior, poet”
- Alison Bechdel – Comic artist, Tony Award winner
- Lama Rod Owens – Buddhist teacher
- Osho Zenju Earthlyn Manuel – Zen teacher
- Frida Kahlo – Artist
- Eleanor Roosevelt – Social worker, First Lady
- Alan Turing – Mathematician



Author Bio:

Pamela Ambrose has been studying and practicing Buddhism since 2007. She became a student of Lama Tsultrim Allione in 2010 and aligned with the Magyu lineage in 2014. She is a member of the Tara Mandala Equity, Diversity & Inclusion Council and served in the Ratna role for the Tara Mandala Bay Area Mandala committee member from 2015 to 2018. Pamela leads the Thousand Arms Sangha and she participated in Ruth King’s *Mindful of Race* training with the San Francisco Dharma Collective board in 2021. Pamela applies her Masters in Library and Information Science refined mind to her paid work as a Knowledge Consultant for a global professional services organization. She has studied and practiced divination through the systems of Tarot and Astrology since 1987. She was mentored in Motherpeace and modern Astrology by Vicki Noble from 2018 to 2022.



The EDI Council together with *The Prajna Council*

To Honor and Celebrate Pride Month, one of our Sangha members asked a deeply personal question about being a trans Buddhist practitioner, and Lama Tsultrim offered a beautiful and inclusive answer.

Question:

“I am wondering if a person is trans or non-binary and has gender confirming therapy, would this action have spiritual consequences such as being born again because the person altered their karma? I have been on a Vedanta path for years and not considered surgery partly because of this. I have a non-binary friend who is on this path and they do not know what Lama Tsultrim would say about this, but since this path is so inclusive, I was encouraged to write this question. The past several years, I have participated in Lama Live! and love the gender awareness and sense of inclusivity. A response would be greatly appreciated.”

—C. Love

Lama Tsultrim:

"One of the beauties of Vajrayana is the gender fluidity of the path, at various times in deity yoga practices we might visualize ourselves as male, female, or both male and female. There is no solidity of gender. It's really part of the practice to experience yourself as both, either, and neither. There is the famous teaching of Tara saying to ignorant monks who told her she should pray to be reborn as a man first before taking the Bodhisattva Vow. She said to them:



“

*Here there is no man,
there is no woman,
No self, no person,
and no consciousness.
Labeling “male” or
“female” has no essence,
but deceives the evil-
minded world.*

—A teaching from Tara

People should do whatever they need to feel comfortable with their gender, and such actions like gender affirming surgery will not have any spiritual consequences. Please don't worry about that.

It's very important to have compassion for oneself and to know that notions of gender are relative. It's important to honor the relative reality like gender, even though ultimately gender doesn't exist. It is important to be comfortable in your body as much as possible.

In Tara's Seat: Sangha Care for Lama Tsultrim

Written by Drimé

When we learned that Lama Tsultrim had been diagnosed with cancer, something in all of us paused. And then, almost immediately, something else moved forward. As a sangha, we turned toward the truth—not to fix or bypass it, but to meet it with practice.

On the day of Lama's surgery, April 25th, our global sangha came together in a unified field of practice and prayer. Over 24 hours, we offered a continuous Action Mantra garland of Green Tara. Alongside it, we held ten full Green Tara Sadhana sessions, forming a powerful stream of protection and devotion. And when the post-surgery update arrived—confirming that some cancer cells remained—our practice only deepened.

On May 12th, Machig Labdrön's birth anniversary, we gathered again. Through the Chöd of Chögyal Namkhai Norbu and the collective chanting of Lama Tsultrim's Long-Life Prayer 108 times, we invoked Machig's blessings directly. We called on the lineage of fierce feminine wisdom that flows through Lama-la, that flows through us.

In moments like these—not when the path feels easeful, but when it's thick with uncertainty—we're invited to embody the teachings. As Machig reminds us in *The Great Bundle of Precepts*:



Illustration by Lasha Mutual

“Carry the load of appearing conditions. If you don’t carry the load of all phenomena, the remedy of peace and happiness can’t liberate you.”

—Chöd: The Sacred Teachings on Severance, p. 27.

Lama has always guided us here: turn toward what is arising, meet it fully, don’t turn away. What happens when we truly need to apply what we learn off the cushion?

We took our seat—Green Tara’s seat. We stepped into the power Lama Tsultrim has nurtured in us for decades: the power of compassion in action, the force of clear intention, the radiance of lineage carried forward by community.

Lama has given us so much—teachings, guidance, refuge.

What I witnessed was not a sangha overwhelmed, but one empowered—showing up not out of obligation, but from genuine love and true care. In our seat. In our practice.

May our prayers continue.
May they reach Lama-la fully.
May we keep turning toward.

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Photo of Lama Tsultrim from the Tara Mandala Archives



Khandro Dorje Phagmo Rinpoche at Tara Mandala

This landmark gathering has launched our onsite retreat season with profound significance. Khandro Rinpoche's presence brought an extraordinary quality of blessing as she consecrated our land, buildings, and the future home of Tara's Pureland and Cremation grounds. The empowerment ceremony she offered to our Staff and Residents created a field of pure joy that wove together the wisdom paths and practices of our sacred lineage.

A rainbow graced the sky above Khandro-la before the first evening's Kagö blessing, and her radiant joy rippled through everyone present. The teachings and empowerments from each day continue to flow through all of us, touching both those who gathered in person and those who joined us online. Our spontaneous decision to extend these transformative teachings to a virtual audience brought over 300 people into this circle of profound dharma transmission.

Even a rescued baby bunny found sanctuary during this blessed time, receiving both refuge and a name from Khandro Rinpoche herself.



Khandro Dorje Phagmo Rinpoche and Utpala, the bunny



Machig Labdrön Thangka from Tara Mandala's collection



Interview with Mia Castle, Retreat Center Director:

“

In many ways, it feels as though serving the Dharma is my karma—a path that continues to unfold in my life.

How did you come to be at Tara Mandala?

I arrived at Tara Mandala in the spring of 2024 as the Retreat Manager. That summer brought many changes and with them, many opportunities to serve. I naturally stepped into a variety of roles as needed. By the end of the fall, our Executive Director, Cady Allione, invited me to take on the role of Retreat Center Director. Given my 20+ years of experience in dharma centers and the ways I had already been contributing at Tara Mandala over the past retreat season, the transition felt both natural and aligned.

What are your aspirations for your position as Retreat Center Director?

First and foremost, is to work to fulfill Lama Tsultrim's vision and mission, to openly work under our Executive Director, Cady Allione, and Resident Lama, Tulku Ösel Dorje to carry out their directives, and to serve the Dharma, the Sangha, and this sacred land.

I aspire to fulfill their vision of a flourishing retreat center that accommodates and welcomes practitioners year round and to support our retreats that benefit many in an exalted and open-hearted way. It is a priority for us to ensure that the staff, Living Dharma Practitioners, and volunteers are supported and empowered. We currently have a dedicated, kind, and skillful staff, and while the work can be challenging at times, it is important that they feel a sense of joy and engagement with their work and with the land.



One of Lama Tsultrim's priorities is the Solo Retreat Cabins. With the support of our brilliant fundraising team, we are currently cleaning out and restoring the retreat cabins. I had a powerful Losar retreat in the Two Trees cabin. I recognize the value and power of solo retreat and want to support practitioners doing long-term retreat. We had a practitioner who just completed a one-year retreat and it was a joy and deeply moving to support and care for her in retreat. We are also committed to the revitalization of the buildings, yurts, and gardens as a main focus this year.

Lastly, I aspire to hold regular and consistent practice sessions, currently Prajnaparamita and Green Tara on the land. As the Retreat Center is the center of the Mandala, my hope is that we continue to serve with the openness and the unstoppable movement to be of benefit that feels like natural and enlivened Bodhicitta.

*What do you love most about living
on the land?*

“

*I love the way that
the land grounds me
and settles me*

Most definitely the focus on practice and the three jewels, the Buddha, the Dharma & the Sangha. I love the way that the land grounds me and settles me while the practices are opening and expanding. It is a great combination of being grounded and settled by the land and nature while being indivisible from the inexhaustible openness and spaciousness that the Dharma provides. My favorite parts of the land are the wildlife, the different grasses, the wild flowers, and the big open sky. Tara and Lama Tsultrim are clearly present in every aspect of the Mandala! It is the greatest support!



Tara Mandala Staff, Volunteers and Teachers at the Khandro Dorje Phagmo Rinpoche retreat on the land

Land Update

Volunteer Work Week

We welcomed 10 people for our spring work week. We focused on spreading mulch on the walking paths, weeding and gardening, cleaning up the solo retreat cabins, setting up the seasonal Glamping tents, opening and refreshing the dorm yurts, window washing, and a complete temple clean and refresh preparing for the summer season

We invite you to join us at the next work week in October, when we will be preparing the retreat center for the quiet of winter.



Two Trees Cabin

Aspirations for the season

We currently have 16 staff members on the land and have welcomed 7 Living Dharma Practitioners for the summer. We are excited to support and host retreats, where many are receiving powerful benefits and making meaningful connections.

May all of our activities honor all the Lamas, Teachers, and the land. May we support a warm, skillful, and stable staff. May we provide clean, exalted, and inviting spaces and great, nourishing food!



New horses

Top 10 on the Land

- Khandro Dorje Phagmo Rinpoche's visit was filled with her generous spirit, many blessings and profound teachings
- Major kitchen clean up and rezoning, and a hug from the health inspector!
- Two Herds this season have birthed four new foals
- New Tara Shrine was completed and consecrated
- Created a welcoming gathering space in Community Building and a Staff Lounge in the office
- All staff yurts were improved and repaired decks & counters
- Remapping of camping sites
- Upgrading glamping tents and sites, creating space for car campers
- Restoration of Solo Retreat Cabins
- Zhitro Temple and cremation site construction began



Chef Stephanie and volunteers



Join the Cabin

Rehabin' Campaign



Josh Trembly, Maintenance & Facilities

We're excited to invite you to participate in our new "Cabin Rehabin' Campaign" – a heartfelt initiative to preserve and enhance our sacred retreat spaces while creating deeper connections within our community.

Our cabins have sheltered countless practitioners on their spiritual journeys, and now they need our collective care. Through this campaign, you can directly support the maintenance and renewal of these special spaces in ways that are meaningful to you.

How You Can Participate:

Cabin Sponsorship:

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

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.

Special Benefits:

Depending on your level of support, you may receive:

- *Priority booking access to your sponsored cabin*
- *A complimentary retreat week (depending on sponsorship level)*
- *The joy of knowing you've helped preserve these sacred spaces for future practitioners*

We welcome your participation at whatever level resonates with your heart and circumstances. Together, we can ensure our private retreat cabins continue to provide sanctuary for deep practice and transformation for years to come.

Click here to explore Sponsorship Levels or to support at ANY level:

[Explore Sponsorship & Donate](#)

Questions: giving@taramandala.org



Father's Day

by Dr. MacAndrew Jack, PhD & EDI Council Member

We know that Tara Mandala supports the Sacred Feminine. So, what does Father's Day have to do with Tara Mandala and the Dharma?

The history of the masculine in Dharma has a rich and varied course, beginning with Shakyamuni (Siddhartha) Gautama himself, both being a man and also leaving his wife and children and parents to pursue his path. More recently, there has been a particular surfacing of sexual abuses by male dharma teachers, bringing shame to the male presence in buddhism. What does it mean to reflect on Father's Day within our sangha, within this political moment where men (and women) in power across the globe are invoking the power of domination and intimidation?



Thangka of Shakyamuni Buddha

In understanding Father's Day, I will take the unusual step of beginning with a problematic phenomenon referred to as "toxic masculinity". What does the term "toxic masculinity" mean? Clearly it references the masculine, and implies that it can be toxic, harmful. Is masculinity, at its core, toxic?

From an ultimate truth perspective, there is no substance to masculinity, just as there is no essence of femininity. The nature of reality is without solidity or substance.



Thangka of Arhat Rahula, Son of Shakyamuni Buddha – Enlightenment Studio



Vajrasattva Yab Yum Thangka, Enlightenment Studio

Yet, we have this relative world in which we have culturally divided various characteristics into masculine and feminine, and even ideas about what a father's and a mother's roles are. Buddhism itself has used the language of masculine and feminine to describe compassion and wisdom, respectively. In particular, the masculine element is symbolized as Upaya, or skillful means, the ability to act effectively and with compassion for the benefit of sentient beings. For context, the feminine is, of course, symbolized as the wisdom of Prajna, awareness of the spacious formless ground of emptiness.

“

Buddhism itself has used the language of masculine and feminine to describe compassion and wisdom, respectively.

However, neither of these qualities alone is complete. Hence, we have the imagery of YabYum, representing the integration of these elements, the complementarity of them. And we have the image of the khatvanga, symbolizing that one has internalized both gender energies.

In this view, toxic masculinity is not having “too much” masculinity; it is rather a lack of balance, a lack of the feminine integration.

When I first met Lama Tsultrim in 2003, I asked her, naively, if men were allowed at Tara Mandala. I had known of the connection with the sacred feminine at Tara Mandala, but was unsure what my relationship could be to it. After all, I had just become a new father myself and was juggling my professional responsibilities, my commitment to contemplative practice, and now fatherhood. Her response was immediately warm and welcoming, reassuring me that of course men are welcome, and that although Tara Mandala was addressing a lack of emphasis of the sacred feminine in Buddhism and in the world, the role of the masculine was indeed important, necessary, and a vital part of the Vajryana path, for all. She also saw my struggle with being a new father and affirmed, “That is also part of your practice”.

“

Honoring the value of my fatherhood helped me release the struggle with different parts of myself.

It was this honoring of the value of my fatherhood, in my initial encounter with Lama Tsultrim, and her deep relationship with both her feminine and masculine energies, that helped me begin to release the struggle with the different parts of myself, my roles, and, in a way, my feminine relational side. This began my refuge in the Dharma through the mandala of balance, the integration of the masculine and feminine.

So this June, when we take time to celebrate Father’s Day, we can take time to consider the wholesomeness of the masculine, the need for balance and integration of the masculine and feminine, and an awareness that to exclude aspects of skillful means renders practitioners of all genders incomplete. We can welcome the primordial father, an active expression of the wisdom of Prajna, as we proceed on the Mahayana and Vajrayana paths together as a sangha.



Explore The Dakini Store

BOOKS • PRACTICE TEXT • STATUES • RITUAL ITEMS • MEDITATION

Welcome to...

*Tara Mandala's Dakini Store
founded over 20 years ago and
has evolved to serve the sangha
worldwide by offering a wide
selection of practice items and
wisdom materials.*



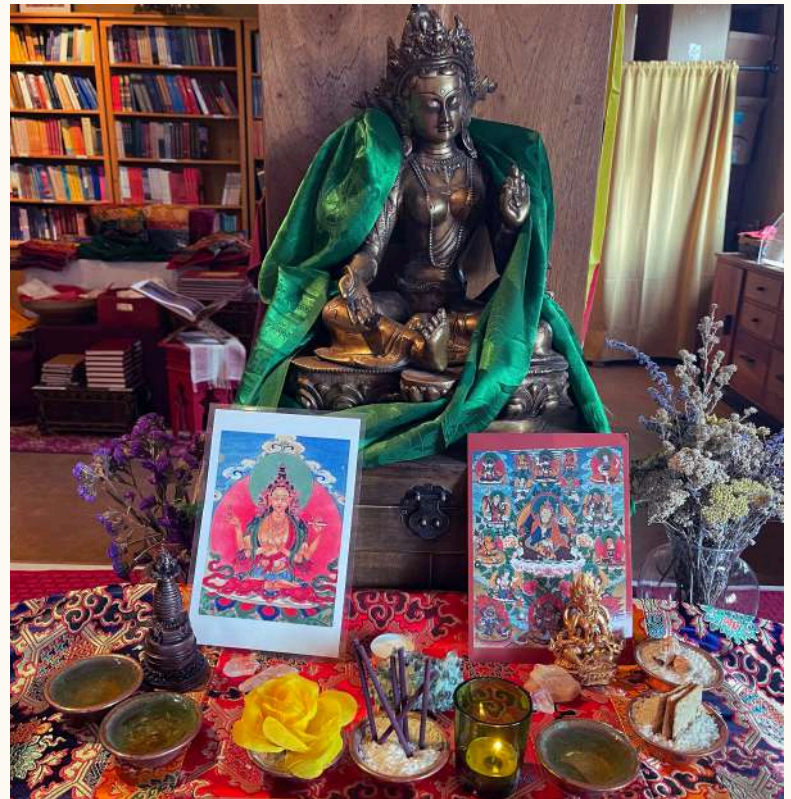


From the hands of the himalayas

*Working directly with Nepali and
Bhutanese craftsmen we are able to
select the finest dharma products for
your practice.*

Why handcrafted matters

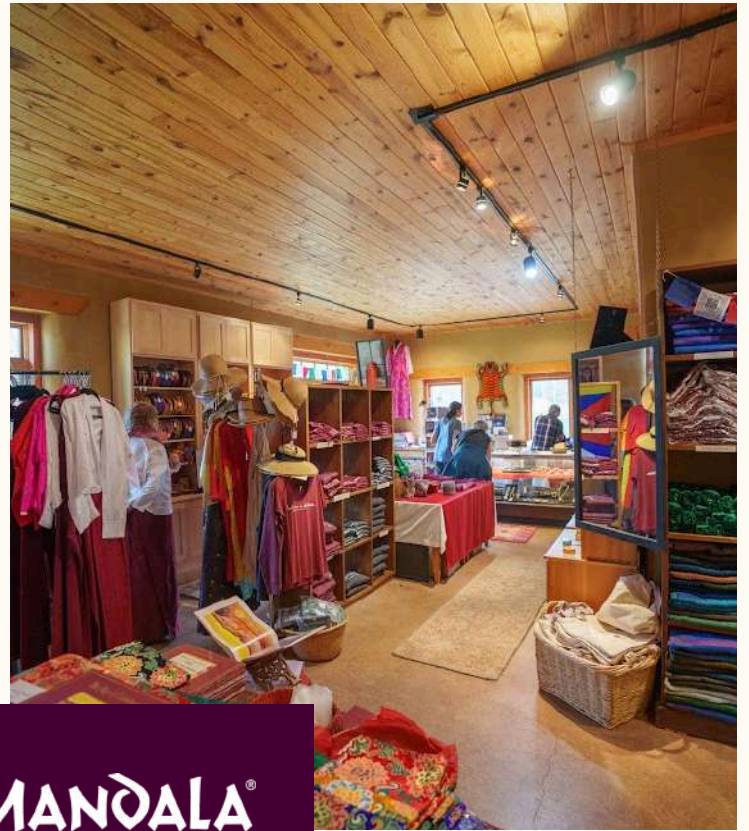
*Every piece supports living traditions,
nurtures sacred craftsmanship, and
carries the blessings of its origin.*



More than symbols

Spiritual support items—such as dorjes, bells, mandalas, textiles, and statues—can become more than symbols. When used with mindfulness and understanding, they deepen one's practice, nurturing clarity, devotion, and focus.

With this intention, our space was created as a place to share authentic ritual forms and materials that support inner transformation. Carefully chosen objects can accompany practitioners at every stage of the path.



 **TARA MANDALA®**
DAKINI STORE



dakinistore.taramandala.org



Introducing Tara Mandala's Vajrayana *Ritual Arts Guide*

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“Ritual arts are the ornament for our practice, bringing form to our visualization. Shrines, mandalas, and music give us a focusing lens to occupy and elevate our sensory experience. The creation and daily offering of delicate tormas teaches us precision and non-attachment. The chöpön (activity leader) facilitates the offerings of the Lama and the sangha. The umze (chant leader) builds and sustains the resonant sound field. By perfecting form, we are able to embody and move beyond form.”

-Head Chöpön, Anna Raithel



Available now

We're excited to announce the launch of our comprehensive Vajrayana Ritual Arts Guide, now available as a new benefit to all [Sustaining Sangha members](#) in yana. Beginning with our inaugural module "Creating Your Shrine," this multimedia resource presents the traditional ritual arts, as taught by Lama Tsultrim Allione and her lineage holders, offering both authentic instruction and practical adaptations for modern practitioners.

We aim to deepen your understanding of the symbolism, background, and methods behind these sacred practices, transforming complex ritual traditions into accessible daily support for your spiritual journey.



Each month brings new tutorials covering essential topics from Outer and Inner Offerings to Drubchen and Drubchö ceremonies, Protectors' Practice, Tsog, ritual instruments, mantras, solo retreat guidance, and more. This shared knowledge creates a common foundation for our collective understanding and appreciation of what can often feel like overwhelming complexity.

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These guides serve as support to your **commitment to practice** with both **traditional wisdom** and **practical accessibility**. By providing clear instruction in these time-honored practices while honoring their adaptability to contemporary life, may this offering **enrich the depth and meaning of your Vajrayana path**.

White Dakini Drubchö

We're delighted to invite you to participate in a rare and precious opportunity - our annual Drubchö retreat at Tara Mandala. This year, we're especially honored to welcome H.E. Gochen Tulku Sang-ngag Rinpoche, who will be offering the sacred Dzinpa Rangdröl Empowerment as part of the White Dakini Drubchö.

What is Drubchö?

Drubchö, meaning "Accomplishment Ritual," is an immersive practice retreat centered around a powerful collective mandala filled with empowered objects and sacred substances. Think of it as a deeply transformative spiritual ceremony that brings practitioners together and the opportunity to participate in one today is truly extraordinary.



Your Journey During This Retreat

During our time together, we'll engage in the traditional practice of the White Dakini from Do Khyentse's treasure cycle, Dzinpa Rangdröl - "Self-Liberation of Clinging." You'll begin with receiving the traditional empowerment (Wang) and then be guided through an immersive exploration of the White Dakini mandala practice, concluding with receiving blessings from the sacred substances and objects within the mandala itself.

Everyone is Welcome

This transformative experience is open to all practitioners, regardless of your level of experience, and is similar to our beloved Drubchen offerings of the past decade but designed to be more accessible without the intensive night sessions. We believe everyone can benefit from this profound practice and the blessings it offers, and we hope you'll join us for this special gathering of practice, community, and spiritual connection.



Remembering our beloved Sangha member, Sarah Lowe at White Dakini Drubchen at Tara Mandala

Drubchö Sponsorships

In Tibetan Buddhist tradition, sponsoring intensive retreat practices like Drubchö creates profound spiritual benefits that extend far beyond simple charitable giving, connecting you directly with enlightened activities even from thousands of miles away. Your generosity supports flowers, butter lamps, and Tsog feasts and joins you with an ancient system of merit accumulation where the unique power of tantric retreats multiplies this merit exponentially. With sponsorship, your name and prayer dedications will be acknowledged aloud everyday of the Drupchö. Even if you cannot be with us in person, we warmly invite you to participate through your offerings, prayers, and dedications for loved ones, creating meaningful spiritual connection with the energy of this powerful practice.

Sponsor our Drupcho Today





Fresh Fruit Cupcakes

- Cut rings of dragon fruit, watermelon, kiwi, or other favorite fruits with a circle cookie cutter or biscuit cutter about 1½ inches (3-4 cm) around and place onto a paper towel-lined cookie sheet until ready to use.
- Top with sweetened mascarpone whipped cream or serve with skyr or sweetened yogurt or decorate with fruits.
- Decorate with berries, grapes, currants, pomegranate, gooseberries, and fresh mint.

yum!

From the Archives: Jalu Allione's First Birthday