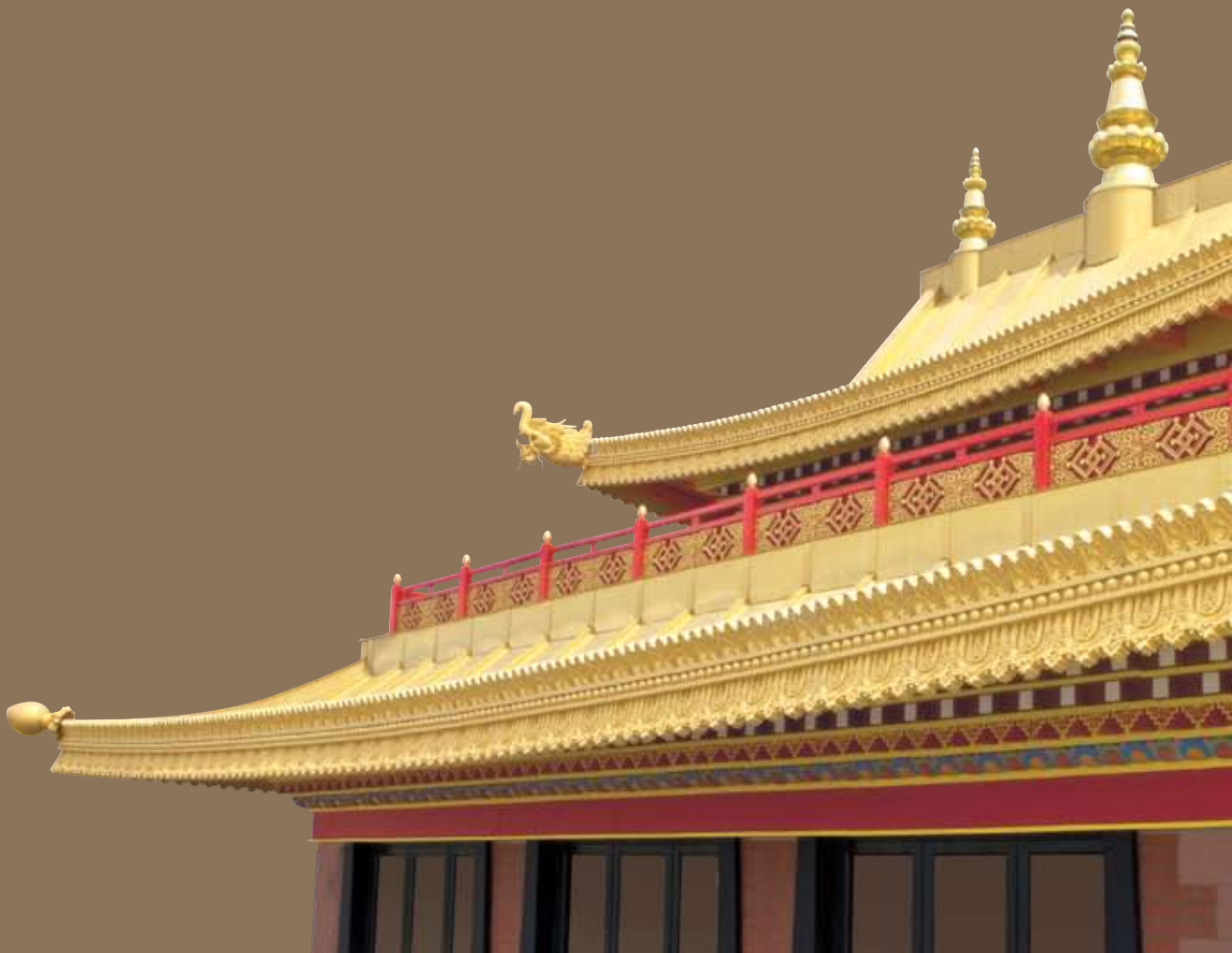


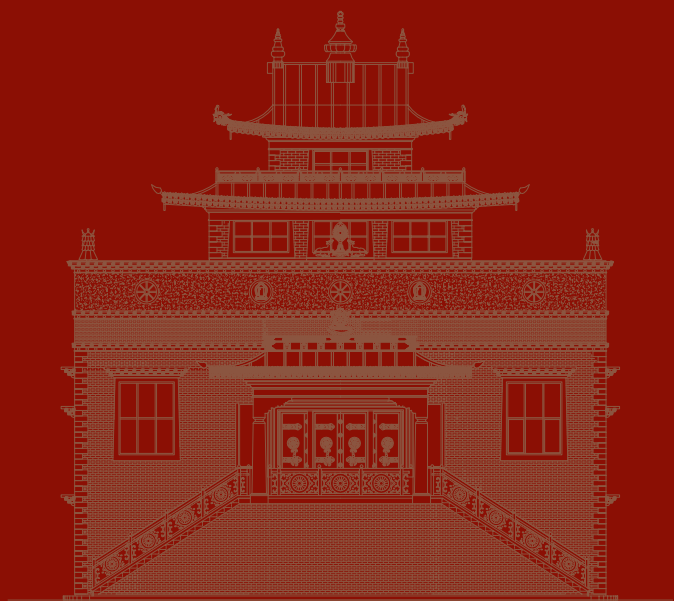


THRANGU MONASTERY

創古寺

CANADA







Karma Kagyu Lineage
噶瑪噶舉傳承圖



Buddha Statue in Mahabudi Temple, Bodhi Gaya, India
印度菩提迦耶正覺塔內的釋迦牟尼佛像

Buddhism and Kagyu Lineage 佛教與噶舉傳承

More than 2500 years ago, the Buddha was born in Lumbini, present day Nepal. After being raised as a prince, he recognized that existence is characterized by impermanence; that no matter how rich and powerful one is, or how much pleasure and enjoyment one has, there is nothing anyone can do to avoid aging, sickness, and death. Even a king cannot buy his way out of human suffering.

—— 千五百多年前，世尊釋迦牟尼出生在現今
—— 尼泊爾的藍毘尼園。他貴為王子，卻深感生命的無常；體會到即使富甲一方，即使不虞悅樂，最終亦逃不過生老病死，就連一國之君也不能以財力權力擺脫這種世間痛苦。

佛陀對世界感到十分厭倦，在二十九歲之年，毅然放棄了王位和世俗生活，追尋生命真諦。他印證了若重視金錢衣食和生活的所有歡愉，絕不可能精進修行。只有放棄貪欲我執，才有可能成佛。

他離家後，在印度河畔苦行林中苦修六年。但這些苦行並沒有讓他走上解脫之路。他於是放棄苦修，

The Buddha felt great weariness with the world and renounced it at the age of 29. He left his worldly royal life in search of the truth. By doing this, he demonstrated that as long as one is attached to money, food, clothes, and all the pleasures of life, full dedication to spiritual practice is impossible. But if one gives up attachment, then the achievement of Buddhahood becomes a possibility. After the Buddha left home, he led a life of austerity for six years by the banks of the Nirajana river in India. This austerity did not lead to his enlightenment. After giving up the ascetic practice, the Buddha went to Bodh Gaya. He vowed to stay under the bodhi tree until he reached final awakening. By doing so, the Buddha demonstrated to us that true practice lay in the middle of the two extremes of austerity and indulgence.



Mahabudi Temple was built on the spot where the Buddha attained enlightenment
正覺塔建在佛陀證悟之地

Since the Buddha developed all the qualities of meditation to the utmost stages, he was able to reach enlightenment. He did this to demonstrate that all sentient beings also can reach enlightenment. One of the main points of Buddhist philosophy is to show us that Buddhahood is not something to be found outside ourselves. Rather, it is something we can achieve by looking inside.

前往菩提迦耶菩提樹下繼續禪修，直至證悟。也基於此，他證明了真正的修行應該是在過多苦行和過於放縱這兩個極端之間的中道。

The Buddha turned the wheel of the Dharma three times, meaning that he taught in three different ways. The first turning of the wheel is called the Hinayana, which consists of the teachings on the Four Noble Truths, meditation, and developing an understanding of

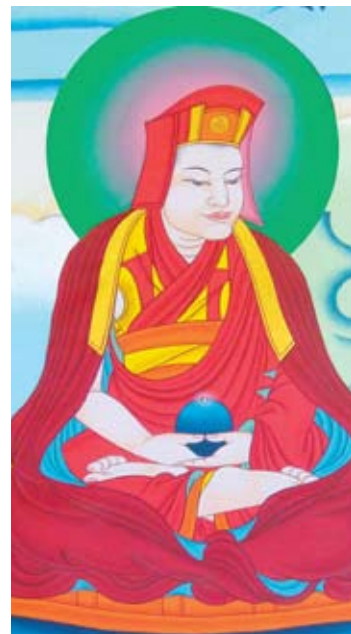
佛陀透過了深度禪定達致證悟，說明了眾生同樣可以悟道。佛教哲學其中一個要點，是告訴我們成佛並非求諸外，而是求諸內。世尊其後三轉法輪，初轉法是小乘，教導四聖諦、禪定和啟發認識「空」的本性。二轉法是大乘，研究空性和實踐菩薩道。三轉法是傳授金剛乘——了悟空性即重拾本智。



Marpa
馬爾巴



Milarepa
密勒日巴



Gampopa
岡波巴



The 1st Karmapa, Düsum Khyenpa
第一世大寶法王杜松虔巴

the emptiness of self. The second turning is called the Mahayana, which involves the study of the emptiness of phenomena and practicing the bodhisattva path. The third turning is the Vajrayana, which involves the understanding that everything, while empty, is also pervaded by Buddha-nature.

From the Buddha to his principal disciples, to their disciples and so on, the turning of the wheel of Dharma continued from generation to generation. In the 9th century, Buddhism came to Tibet when King Trisong Detsen invited Guru Padmasambhava and Khenpo Bodhisattva Shantatrakshita there. Since that time, many lineages developed in Tibet, the main ones being the Nyingma, Kagyu, Sakya and Gelug.

The Kagyu Lineage was brought from India by Marpa in the 10th century and continued through the activities of his principal student Milarepa, the great yogi. Milarepa's main student, Gampopa, passed the lineage on to many students, the foremost being Düsum Khyenpa, the 1st Karmapa. The lineage of Karmapas, successive reincarnations of Düsum Khyenpa, protected and expanded these teachings in an unbroken line down to His Holiness, the 17th Gyalwang Karmapa, Ogyen Trinley Dorje.



The young 16th Karmapa
少年十六世大寶法王



The young 17th Karmapa
少年十七世大寶法王

佛陀傳法至他的主要弟子，再由弟子一代又一代傳承下去，至第九世紀，西藏國王赤松德贊邀請蓮花生大師和寂護大師入藏傳法。自此西藏發展了許多傳承派系，主要有寧瑪（紅派）、噶舉（白派）、薩迦（花派）和格魯（黃派）。

噶舉傳承是在十世紀由馬爾巴從印度傳入，通過他大弟子、偉大瑜伽導師密勒日巴發揚光大。密勒日巴的大弟子岡波巴又傳承許多學生，其中主要一位是第一世噶瑪巴杜松虔巴。歷世噶瑪巴是杜松虔巴乘願再來的轉世，成就了黃金念珠的不朽傳承，直至當今的第十七世大寶法王鄔金欽列多傑。

Tibetan Buddhism, and particularly the Kagyu Lineage, is built on the foundation of the Hinayana, the first turning of the wheel of Dharma, and the renunciation of samsara. Based upon that, and seeing the suffering of all sentient beings, it includes many skillful means to alleviate that suffering, both for oneself and for others, which is the Mahayana, the second turning of the wheel of Dharma. Finally, the ultimate path taught in the Tibetan Buddhist tradition is the Vajrayana, the diamond-like vehicle, which teaches the methods for attaining liberation in this very lifetime through directly seeing the nature of mind.

Through the blessings and teachings of the Kagyu forefathers, this lineage has both an extremely powerful monastic and lay tradition. From this point of view and practice, disciples can apply their discipline to all aspects of life, whether in a monastery or driving to work.

藏傳佛教，尤其是噶舉傳承，是建立在小乘法教的基礎，即擺脫輪迴。基於這一點，以及看到眾生苦難，藏傳佛教包含許多甚深法教來減輕這種痛苦，利己利他，這便是大乘法教。藏傳佛教教授最終之法是金剛乘，其修持是為了在這一生通過明心見性獲得解脫。

有賴於噶舉祖師們的加持和教誨，這傳承有非常強大的出家或在家傳統。從儀軌的角度來看，無論是在寺院修行或上班工作，弟子均可以在日常各方面學以致用。



The 17th Gyalwang Karmapa, Ogyen Trinley Dorje
第十七世大寶法王噶瑪巴 鄔金欽列多傑



Thrangu Rinpoche 創古仁波切簡介

The 7th Karmapa, Chodrak Gyatso, recognized Sherap Gyaltzen, the 1st Thrangu Rinpoche, as Shubu Palgyi Senge, one of the 25 principal disciples of Guru Rinpoche. Since that time, there has been an extraordinarily close relationship between each of the Karmapas and the Thrangu tulkus. When Chodrak Gyatso established Thrangu Monastery in Kham, Tibet, at the end of the 15th century, he appointed Thrangu Rinpoche as its abbot. From then on, each of the Thrangu Tulkus has been the senior abbot for Thrangu Monastery and all its branches.

The present Thrangu Rinpoche, the 12th, was born in Tibet in 1933. When he was four years old, both His Holiness the 16th Gyalwang Karmapa and the 11th Palung Situ Rinpoche recognized him as the incarnation of Thrangu Tulku by independently prophesying the names of his parents and the place of his birth.

From age 7, Thrangu Rinpoche studied reading and writing, grammar, poetry, astrology, memorized pujas and studied their practices, and completed two ngondros. At the age of 16, he began his studies of inner knowledge and philosophy. He made a precise study of the necessary texts with Lama Khenpo Lodro Rapsel. At the age of 23 he received gelong ordination from

第 七世噶瑪巴確札嘉措，確認第一世創古仁波切謝瑞嘉乘是蓮花生大士二十五位大弟子其中一位：巴吉森格（吉祥獅子）。自此，歷代噶瑪巴和創古仁波切一直關係密切。十五世紀末，法王噶瑪巴在西藏康巴成立創古寺院，任命創古仁波切為住持。從此，歷世創古仁波切一直是創古寺院和分寺的高級住持。

第十二世創古仁波切於1933年在西藏出生。四歲時，第十六世大寶法王噶瑪巴和第十一世大司徒仁波切，分別預言他父母的名字和出生地方，並共同認證他為創古仁波切的轉世。

創古仁波切七歲開始學習讀、寫、文法、詩歌、星象、記誦共修和法會儀軌，完成了兩個加行的修持，十六歲進而研習更深層次佛法，師從堪布洛卓若瑟研習必修經文。廿三歲那一年，他與創古仁波切和蘇曼嘉旺仁波切一起在第十六世大寶法王座下領受比丘戒。除了大寶法王，仁波切還有十六位上師，包括堪布康夏旺波。

廿七歲時，他到達印度，應大寶法王之邀駐錫法王的印度主寺錫金隆德寺。仁波切在隆德寺八年期間，在噶瑪師利那瀾陀佛學院任教，培育新一代祖古和其他僧眾，包括大司徒仁波切、夏瑪仁波切、嘉察仁波切、蔣貢康楚仁波切和竹慶本樂仁波切。三十五歲時，他在印度巴薩參加格西考試，獲頒「格西冉江」頭銜。仁波切回到隆德，獲大寶法王頒授「堪千」頭銜，成為噶舉派寺院的高級住持。

自此之後，仁波切遵照第十六世大寶法王指示，除傳承下一代的藏傳上師外，還開始在歐亞和北美弘揚佛法。仁波切更在西藏重建青海創古寺和大日如來閉關中心。他監督建立加德滿都的創古寺院、尼泊爾的南無布達寺院和創古度母寺，以及印度

His Holiness the 16th Karmapa, along with Chogyam Trungpa Rinpoche and Surmang Garwang Rinpoche. In addition to His Holiness, Rinpoche had 16 other teachers, including Lama Khenpo Gangshar Wangpo.

At the age of 27 he arrived in India and, at the request of His Holiness, went to Rumtek Monastery in Sikkim. During his eight years at Rumtek, Rinpoche taught at Karma Sri Nalanda Institute, helping to educate the new generation of tulkus and others, including Situ Rinpoche, Shamar Rinpoche, Gyalsap Rinpoche, Jamgon Kongtrul Rinpoche and Dzogchen Ponlop Rinpoche. At the age of 35 he was given the geshe examination in Baksa, India, and was given the degree of Geshe Rabjam. Upon Rinpoche's return to Rumtek, His Holiness conferred on him the title of Khenchen, senior abbot for the Kagyu monasteries.

Since that time, in accordance with the instructions of His Holiness the 16th Gyalwang Karmapa, Rinpoche's vast activities have included passing on the lineage to the next generation of Tibetan teachers, as well as introducing and establishing Dharma in Europe, Asia, and North America. In addition to these duties, Rinpoche has rebuilt Thrangu Monastery and Nampar Namse retreat center in Tibet. He has overseen the establishment of Thrangu Monastery (Kathmandu), Namu Buddha Monastery and Tara Abbey Nunnery in Nepal, as well as Vajra Vidya Institute in Sarnath, India. Rinpoche has established shedras in those Dharma centers as well as served, at the request of Chogyam Trungpa Rinpoche, as abbot for Gampo Abbey in Cape Breton, Nova Scotia. He is the principal tutor of the 17th H.H. Karmapa.

In order to benefit the many impoverished children in the Himalayan region, Rinpoche established the Shree Mangal Dvip School in Kathmandu, with a branch school at Namu Buddha, where over 700 students from the age of 5 to 16, are fed, clothed, housed and cared for while receiving both a religious and secular education. Rinpoche now guides over 1500 monks at his monasteries throughout the world, where they practice and teach the Dharma. He has given monastic vows to thousands in monasteries and nunneries around the world. He has been instrumental in transmitting the Dharma to lay practitioners in North America, Europe and Asia.



Khenchen Thrangu Rinpoche with the 16th Karmapa
堪千創古仁波切與十六世大寶法王

鹿野苑的智慧金剛大學。仁波切在這些佛法中心建立佛學院，並應丘揚創巴仁波切要求，出任加拿大新斯科舍省布雷頓角岡波寺的住持。仁波切亦是第十七世大寶法王的總經教老師。

為了造福喜馬拉雅地區的貧困兒童，仁波切在加德滿都成立師利曼哥普智學校，在南無布達設有分校，照顧數百名年齡從五歲至十六歲學童的起居飲食，讓他們接受宗教和俗世教育。仁波切現指導在全球噶舉寺院修習及弘揚佛法的一千五百多名僧侶，仁波切已經給予過上千位的僧眾傳授出家戒律。他並致力在北美，歐洲和亞洲，向在家信眾傳揚佛法。



Khenchen Thrangu Rinpoche with the 17th Karmapa
堪千創古仁波切與十七世大寶法王

Why a Monastery in Canada 建寺之緣起

Thrangu Monastery Canada, located in Richmond, British Columbia, is the first traditional Tibetan Monastery in the Pacific Northwest.

It teaches in the Buddhist tradition that one needs to accumulate both merit and wisdom in order to generate the auspicious circumstances for realization. For many centuries, the vast knowledge of the Kagyu Lineage has been preserved and propagated in many monasteries throughout the world. The monasteries have served as a refuge for study and practice, undisturbed by worldly concerns. In this way, monasteries serve as a means to accumulate wisdom.

Beginning in the 1970s, the 16th Gyalwang Karmapa Rangjung Rigpe Dorje and many other great masters have traveled and turned the Wheel of Dharma. Because of this, the Dharma has newly spread to and flourished in many countries, especially in North America. In 2003, the Thrangu Tulku Karma Lodrö Ringluk Maseng sent the Venerable Lama Pema Tsewang to Canada to establish a Dharma center promoting the Buddhist teachings.

Canada is a peace-loving country where many different peoples and religions co-exist harmoniously. In particular, British Columbia is a beautiful region with a moderate climate. By establishing a monastery here, a center for the sacred Buddhist Dharma, which tourists and local residents can visit, both religious and non-religious people alike can enjoy relaxing in its peaceful environment, creating good habits for the future.

For many years, students in North America have requested Rinpoche to build a monastery. Now, the seeds of these aspirations have taken root and begun to blossom. In Richmond, donations of land and funds have built an extraordinary monastery and provided the sangha with a wonderful place to practice, quarters



The bird's-eye view of Thrangu Monastery Canada under construction
加拿大創古寺在建設中之鳥瞰圖

加拿大創古寺位於卑詩省列治文市，是太平洋西北地區第一所藏族傳統寺院。

佛教傳統教法，要積累功德和智慧才可以實現證悟的福境。累世紀以來，噶舉傳承的廣博知識在世界各地許多寺院得以保存和傳播。寺院是學習和修習的場所，免受世俗打擾，是開展智慧的地方。

早於上世紀八十年代，第十六世噶瑪巴讓炯日佩多傑和許多大師踏上旅途，使佛法傳播到許多國家和蓬勃發展，特別是在北美。2003年，第十二世創古仁波切派遣喇嘛貝瑪次旺到加拿大建立佛法中心，弘揚佛教教義。

加拿大是愛好和平的國家，有許多不同民族和宗教和諧共處。卑詩省尤其環境美麗，氣候溫和，若在這裡建有寺院作為佛教中心，遊客和當地居民可以前來參觀，佛門弟子和非信徒都可以在寧靜環境享受輕鬆閒適，為未來建立良好的習慣。

多年來，北美弟子請求仁波切興建寺院。到了今天，這些願望種子在加拿大卑詩省列治文市植根，並在一片捐贈的土地上開花結果。寺院建成後，為僧眾提供修習和住宿的地方，還有靜修和教學的設施，也是仁波切在北美的駐錫地。仁波切可以繼續他在西方國家的教學活動，在傳統寺院指導學生精進修行。



for monks, retreat facilities and teaching facilities. The new Thrangu Monastery will serve as Rinpoche's seat in North America. Here, Rinpoche can continue his teaching activities in the West. Here, students can come to study and practice under his direction in a traditional monastic setting.

Ms Eva Lau Wai Ken and Ms Margaret Lee Pui Man are the main sponsors of the Thrangu Monastery. They have made great contributions out of magnanimity and generosity, and other faithful sponsors have also given donations. The jewel on top of the main Buddha statue in the shrine was filled with sacred substances and mantras happened to be at nine o'clock on the ninth day of the ninth month, September, 2009—an auspicious and unintentional confluence of four nines.

We pray that through this power, the Thrangu Monastery may help spread the genuine Dharma in many lands, thus quelling the misfortunes of epidemics, famine and war in this world and helping peace, education, and prosperity to flourish.



The two main sponsors with Rinpoche in front of the newly gold-plated Buddha statue in the main shrine room
兩位大德與創古仁波切攝於寺院大殿內剛鍍了金的大佛前

建寺計劃主要由大德劉惠娟女士和李佩雯女士慷慨支持，加上其他不少人的捐獻。2009年9月9日9時，在這「四久」殊勝時刻，大殿內的釋迦佛像頂部正式以各種聖物和咒輪圓滿入藏。

我們虔誠祈求創古寺院傳播正法，滅除世上疫症、飢荒和戰爭等災難，孕育和平和繁榮的國度。



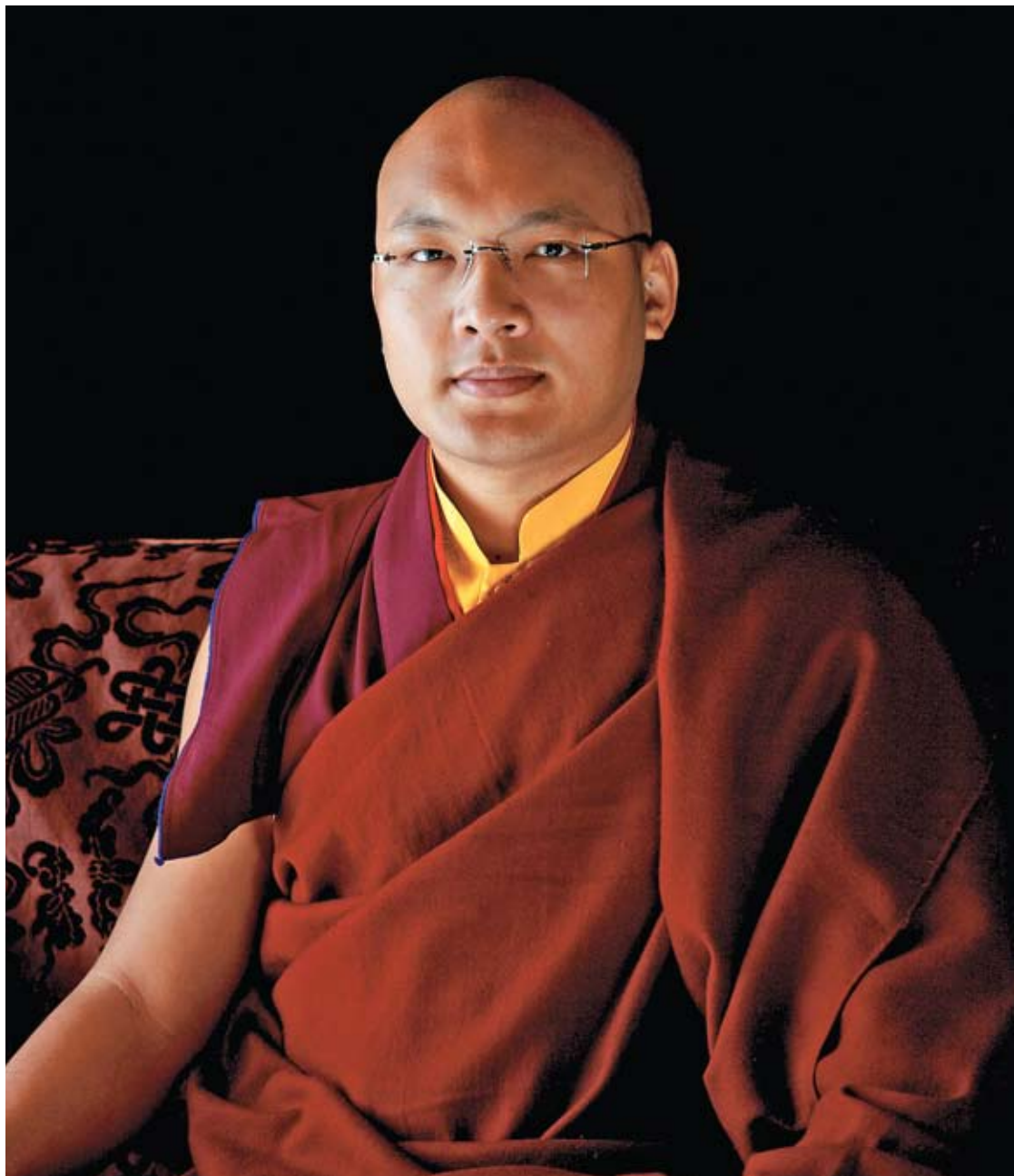
Ms Margaret Lee with Thrangu Rinpoche and Lama Pema on the newly bought land
李佩雯女士與創古仁波切及喇嘛貝瑪攝於新購之土地上

Messages

獻辭

A Prayer Made by the Son of the Buddhas, the Karmapa

佛子噶瑪巴 題加拿大創古寺 開光祈願



The 17th Gyalwang Karmapa, Ogyen Trinley Dorje
第十七世大寶法王噶瑪巴 鄔金欽列多傑

I prostrate to the exalted being who is my tutor, the Lion of Speech* who overwhelms opponents with the strength of a lion and the loud roar of a lion who has perfected the power of compassion and wisdom.

The master, the guru who sits above, has the brilliance of compassion, and the disciples, the students at his feet, have the excellent continuity of faith. The compassion of the master, the faith of the disciples: the master's compassion mends the rent heavens; the disciples' faith sews the split earth—the heavens and earth are joined harmoniously. Striving inseparably for their own and others' sake, they do not merely have faith in the Teachings: their beneficial deeds fill many lands in this world. Such is the excellence of the master and disciples who have samaya.

Now in Vancouver, Canada, they have erected a temple, and this virtue of creating the representations of the Three Jewels shines like the sun and blossoms like a flower. I pray that through the power of this, the master may have a long life and strong helm and the benefactors may receive all they wish in accord with the Dharma. May this temple be firm, and may our fathers, mothers, and all other limitless, infinite sentient beings quickly accomplish unexcelled Buddhahood.

稽首大師善知識，大悲獅王，空智獅吼，攝伏眾等：教理詮說獅子*者也。上師悲憫，徒眾誠信；師徒悲信遇合，大悲補天，虔信彌地，天地合心，精勤自他二利，非唯三寶弟子，乃至天下諸境，廣被其益，斯誠清淨師徒之德也。

今此殊勝師徒，於加拿大溫哥華，建寺立像，善德熠熠，如日斯燦，如華斯芳，依此之力，願 至尊上師壽命長久，威德奕奕；施主心意，如法成就；寺院穩固，普渡有情，速成正覺。



The Seventeenth Gyalwang Karmapa, Ogyen Trinley Dorje
The fifteenth day of May in the year 2010

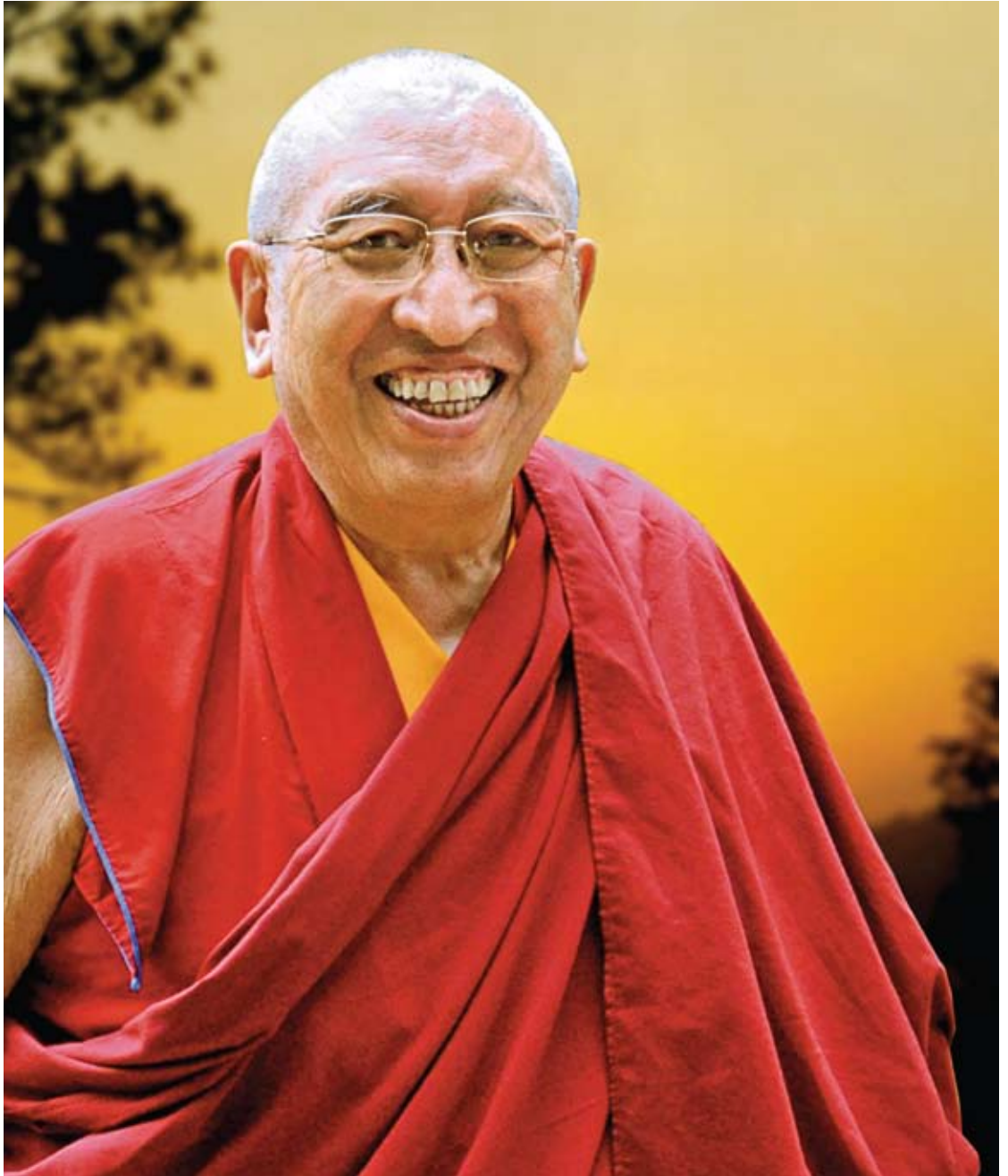
第十七世大寶法王噶瑪巴 鄔金欽列多傑 敬書
於西元2010年5月15日

* 'The Lion of Speech' is the name of Khenchen Thrangu Rinpoche
教理詮說獅子，乃堪千創古仁波切之名字





Monastery Supports Dharma to Thrive for Generations
寺院傳揚法教流芳百世



It is very important that there be peace and happiness in this world, and that is brought about especially by having good intentions, love towards all, and a kind heart. For this to happen, it is necessary that the lineage of the teaching, study, meditation, and practice of the Dharma be unbroken. That in turn comes out of people's efforts, and so it depends upon the Sangha: the community of lay followers and the community of ordained monastics.

There are two things that allow a community to continue and flourish from generation to generation: the external environment and its inhabitants. Of these two, the sentient beings who inhabit the environment are transient, changing from generation to generation, and so they are not particularly stable. What does remain stable is the external environment.

This is why when a monastery is built, its activity can endure for many generations. Not only does the activity endure, it spreads expansively in all directions. For example, without the monasteries at Nalanda or Vikramashila in India, Buddhism would not have flourished as it did. Because of them, not only did the Dharma thrive in India, it also spread to Tibet, China, and many other countries. We can actually see that this occurred due to the activity of those two temples.

In Tibet as well, there was the Nine Story tower built by Milarepa to gather merit and purify his obscurations. He thus pleased his lama, received instructions, practiced those instructions, and achieved a high level of accomplishment. This later led to the appearance of the masters of the Four Elder and Eight Younger Kagyu Lineages, and the teachings thrived for many generations. Even now they continue to spread to and flourish in many other countries throughout the world.

Since that is so, I ask all of you to come to the celebration of the completion of this new monastery.

令世間擁有和平與幸福極其重要，但是要實現這樣的世界，我們特別是需要有好的動機、對眾生的關愛、與一顆善良的心。為達此目的，我們也就必須要有一個未曾間斷之佛法傳承的教授、研習、禪修與修持。而這些也全靠人為的努力，有賴于由在家居士與出家僧伽所組成的教團。

一個教團之所以能夠代代相傳地綿延發展，主要是取決於兩個因素：外在的環境與居住其中的成員。此二者中，居於環境內的成員只是過客，歷經世代的更迭變遷，因此並不太穩定；相對地能夠穩定而持久的，則是外在的環境。

這也就是為何寺院一旦建立後，它的事業能夠流芳百世的原因。事實上，它的事業不僅是久遠，而且是能夠廣播十方。舉例而言，若無印度的那瀾陀寺或超戒寺，佛法將無法有今日的鴻展；依靠著這些寺院，佛法不僅能在印度蓬勃，也傳播到了西藏、中國、以及其他的許多國家。我們確實可以看到這些成果都是源自于這兩所寺院的事業。

而在西藏，我們也可以見到類似的例子：為積資淨障，密勒日巴尊者建有九層高塔，因而令他的上師歡喜而獲得口訣，繼而精進實修得到極高的證悟。依此，而有後來的噶舉法統的四大八小傳承，法教也因而能夠多個世代地綿延興盛，甚至一直到今天，仍然持續地向全球其他的許多國家散播弘揚。

依此之故，吾人誠摯地邀請諸位蒞臨新寺的落成大典。



Khenchen Thrangu Rinpoche
堪千創古仁波切



Sharing Dharma

共沐佛法海

I sincerely wish that the Dharma can spread and flourish in the West.

Thrangu Rinpoche is a compassionate and knowledgeable teacher of the Karma Kagyu Lineage, travelling around the world for 30 years to teach the Dharma, and many in the West have sought refuge in the Dharma because of Rinpoche. I feel very fortunate to have met Rinpoche and to be his student to receive the Dharma in the rightful way.

Sharing the same wish, I assisted Rinpoche in building a monastery, so the precious Karma Kagyu teaching can continue to flourish in the West. Practitioners can take this opportunity to further their practice here.

本人心願是希望藏傳佛教教法得以流傳於西方各地。

我的上師創古仁波切是一位德戒俱足、慈悲為懷的噶瑪噶舉傳承長老禪師，持有正統傳承的法教，非常難能可貴。由於創古仁波切三十多年來每年都到世界各地宏揚佛法，領受法教的西方弟子無數。故此上師心願是建造一座藏傳佛教的寺廟，能讓佛陀正法於西方興盛長存。

本人與上師十分有緣，亦早有相同心願，於是決定買地建造寺廟，讓各地有緣人都能沐浴於佛法海中！

Eva Lau Wai Ken 劉惠娟

I Am Out of Words

無盡感激

I am very grateful to my family, lamas, friends, volunteers, and all those who have contributed towards the monastery. The monastery has been made possible by the blessing of H.H. the 17th Gyalwang Karmapa and Khenchen Thrangu Rinpoche, and the foremost generous support given by our major sponsor, my father, Dr. Shau Kee Lee and my mother, Mdm Eva Lau, together with our friends and volunteers who have played a part in building the monastery.

Seven years of planning and building of the monastery has been a challenging and rewarding experience in that it has taught me many lessons through being a student of Thrangu Rinpoche, a practitioner of the Dharma and a follower of the Sangha.



I am truly privileged to be granted the fortuitous opportunity of undertaking the building of Thrangu Rinpoche's first Karma Kagyu monastery in Canada. The project was not easy; it came with many obstacles in its construction as well as in the pursuit of city planning approvals and the much delayed fundraising program. Every detail of the design and painting has been attended to and drawn under the guidance of Rinpoche. Furthermore, the moment which the jewel on the crown of the main Buddha statue's head was filled with sacred substances and mantras happened to be the 9th hour on the 9th day of the 9th month of 2009 — an auspicious and unintentional confluence of four nines. On May 27, 2010, we obtained the provisional occupancy permit for the monastery, allowing lamas to move in. The date is significant because it is the most auspicious day of the year in Tibetan Calendar, the memorial day of Buddha's Enlightenment, Saga Dawa. I have seen the project through with Karmapa's and Rinpoche's blessing.

We are all extremely fortunate to be living in this time and receiving the precious teaching of the Buddha. With the blessing of the Buddha Dharma and Sangha, we hope that this monastery will bring peace and happiness to many and will be a place where the Dharma can flourish. I am out of words to thank all those who put in much hard work, energy, and patience towards making the monastery a reality.

在尊貴的第十七世大寶法王和創古仁波切的祝福、喇嘛的努力下，還有主要贊助人、我父親李兆基博士和母親劉惠娟女士的慷慨支持，與寺院各位朋友、善長仁翁及義工的攜手協力下，創古寺終於順利落成。

寺院由計劃興建至落成，歷時七年。作為創古仁波切的弟子，可以協助上師將這個珍貴的法脈帶給善信，讓藏傳佛教得以流傳，使我得到很大的啟悟及感到十分可貴。

在加拿大籌備興建這第一座藏傳佛教噶瑪噶舉寺院，過程中困難重重，由申請建寺批文到籌款等等都遇到障礙。幸而在大寶法王和仁波切的加持下，我們終於取得寺院臨時入伙紙，啟用當日是2010年5月27日，是藏曆四月十五日——佛陀成道日，是非常殊勝的日子。

尊貴慈悲的創古仁波切對佛教的典藏學識非常淵博。寺院由外至內的建築規格，以及佛像入藏等都由仁波切根據經典親自指導下建造，非常嚴謹。寺院中所有佛像鋪金、雕樑、刻柱及曼陀羅等均由創古寺資深法師親手雕繪。

在仁波切帶領僧眾主持主尊釋迦牟尼大佛灑淨入藏儀式，佛像每個部份都藏入寶物及經卷，然後逐一裝嵌，當將佛像頭部與身體連接的最後步驟時，適逢是2009年9月9日9時9分，圓滿吉祥，顯現了被譽為黃金唵珠的噶瑪噶舉法脈傳承的殊勝珍貴。

最後，跟各位一樣，作為三寶弟子，有幸生得逢時，能參與和親睹寺院落成，可謂福份無邊。在佛、法、僧的祝福下，我們希望這所寺院能為眾生帶來平安與快樂，讓佛陀教法長住，發揚光大。對於協助創古寺興建的所有人士，我心裡的感激，實在非言語所能表達的。

Margaret Lee Pui Man 李佩雯

Congratulations from Hong Kong
來自香港的祝賀



香港佛教聯合會會長覺光
題



萬德莊嚴

創古寺落成開光慶典

加拿大創古寺開光誌慶
 佛在世间常救苦
 佛心無處不慈悲
 香港佛教僧伽會會長 侶根 敬賀



Sharing Compassion and Wisdom

分享慈悲與智慧

Dear Vajra Master and Dharma friends at the Thrangu Monastery Canada:

It is my pleasure and honor to take part in celebrating the founding of the Thrangu Monastery Canada, the first Kagyu Monastery in Pacific Northwest of North America. For centuries, the teaching of Kagyu lineage has been preserved, spread and benefited many people. As reflected in the basic tenet of Buddhism from Shakyamuni Buddha's time, Buddhism should be addressed to the needs of different people and it manifests various teachings in the contest of their needs at all times and all occasions.

On behalf of Dharma Drum Mountain, I would like to express my hearty greeting to you to become a neighbor of our Vancouver Center and to join us in the endeavors of sharing compassion and wisdom of Buddhadharma to humanity and making the world a peaceful place.

加拿大創古寺 上師及各道友敬啟：

誠蒙諸君邀約參加北美洲太平洋區首間噶舉寺院創古寺成立大典，本人深感榮幸。幾百年來，噶舉傳承的法教得以維持，傳揚和惠澤眾生。自佛祖之還，佛教基本教義是因應眾生之根器，在不同時候不同場合給予不同教誨。

本人謹代表法鼓山溫哥華道場歡迎各位成為鄰居，共同致力與眾生分享慈悲和佛法智慧，祈求世界和平。

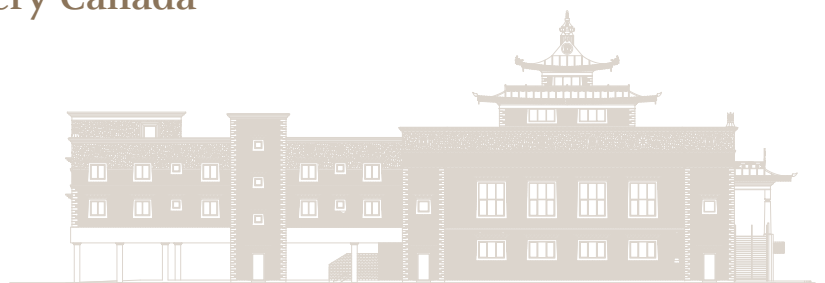
Guo Dong

Guo Dong, Abbot President of Dharma Drum Mountain

法鼓山方丈和尚果東



Thrangu Monastery Canada
加拿大溫哥華創古寺





The Buddha first turned the Wheel of Dharma in Sarnath, Varanasi. This brought benefit to many sentient beings. Since that time, monasteries have played an important role in the history of the spread of the Dharma as a place to listen, contemplate, and practice the Dharma. The Thrangu Monastery in Richmond, B.C., near Vancouver, is a Tibetan-style monastery intended to be like a pure land for the people of North America to practice the Dharma.

佛陀證悟後，首先在印度鹿野苑初轉法輪，造福眾生。而傳統歷史上，寺院是傳法、禪修、學法的場所，至為重要。加拿大溫哥華創古寺，以藏傳佛教的建築形式，矗立在溫哥華列治文區一片清淨土地上，為北美地區人民締造了修持佛法和灌溉文化的淨土。



The Making 大興土木



Construction started after the ground breaking ceremony on October 10 2004. The statue of Shakyamuni Buddha in the main shrine hall was consecrated on September 9, 2009. The grand opening of the monastery will be held on July 25, 2010.

寺院於2004年10月10日舉行了動土儀或。
大雄寶殿供奉的主尊釋迦佛像在2009年
9月9日圓滿入藏。主建築在2010年7月25日正式
揭幕啟用。



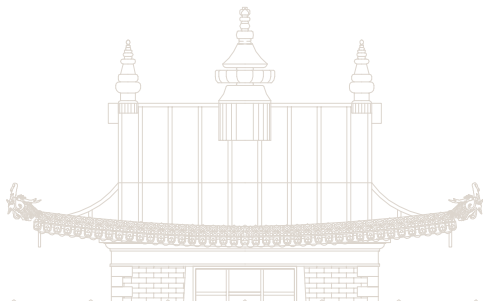


The Making 精雕細琢



The construction was not easy, but beautifully done. The gold-plated statues, craftsmanship on pillars...etc. were all hand-made by senior lamas from Thrangu monastries.

寺院由外至內的建築規格，專業嚴謹，所有佛像鋪金、樑柱雕砌等，均由創古寺資深喇嘛親手如法行事。





The Making 殊勝莊嚴

Under Rinpoche's guidance, the painting of the mandalas, the consecration of the Shakyamuni Buddha and other statues, all went well.

在仁波切親自指導下，壇城的繪製，所有大小佛像的入藏，殊勝莊嚴，參與者都充滿法喜。





Completion 壇城示現



The architecture and design of this monastery is based upon the ancient monasteries at Nalanda and Odantapuri in India, both of which were home to many of the greatest masters of Indian Buddhism. The ancient Indian monasteries reflected Buddhist principles as they were based upon mandalas. Such designs were later also brought to Tibet, where they were used at the first Tibetan temple in Samye and at most other temples built thereafter. Thrangu Rinpoche's design for this temple incorporates these ancient Indian and Tibetan Buddhist elements and the mandala principle.



創 古寺的風格和設計造型源自印度菩提迦耶附近的那爛陀寺院——曾培育無數大師的著名古剎。這類型的寺院以壇城（曼陀羅）為基礎，展示佛教的理念，後來傳入西藏，更成為西藏常見的建築形式。本寺的建築由創古仁波切設計，乃依據古老的佛教和藏族傳統以及壇城原則，極為特別。



Main Shrine Hall (Lhakhang)

大雄寶殿



The beautiful Main Shrine Hall on the first floor features stunning Tibetan art and decorative craft. It has 30 feet ceilings and a 16 feet gold-plated statue of the Shakyamuni Buddha flanked by the 35 Buddhas of Confession. The two side walls have 500 Medicine Buddha statues each and there are 200 Amitabha statues adjacent to the main entrance. Behind the Shakyamuni statue are the six ornaments, and 12 mandalas are painted on the ceiling. The six pillars are decorated with traditional Tibetan designs with statues of Guru Rinpoche and Four-Arm Chenrezig on top. The hall can comfortably accommodate four to five hundred people.



宏偉的大雄寶殿設在二樓，整個佈局是藏族寺院的格調。大殿樓高三十呎，正中安放一尊莊嚴、高達十三呎的鍍金釋迦牟尼大佛，兩旁伴有三十五佛，左右兩面牆壁供奉共一千尊高八吋的藥師佛，大殿入口兩旁則置有二百尊高八吋的阿彌陀佛，所有法像皆安詳精緻。大佛後面飾有六莊嚴鋪金浮雕，天花繪有十二個不同菩薩的壇城，六支柱刻畫著傳統藏族雕飾，頂部更安放了蓮花生大士及四臂觀音佛像。大殿可容納四至五百人。

Shakyamuni Buddha Statue
釋迦牟尼鍍金佛像





釋迦牟尼鍍金佛像高十三呎，是參照尼泊爾藝術風格在泰國鑄造。佛像為紀念佛陀在世傳法普渡眾生，方便信眾參拜。

2009年9月9日，堪千創古仁波切連同來自多國的喇嘛呈獻法物為佛像入藏，聖物包括：多位證悟大師的舍利子和身語意金剛丸，蓮師、馬爾巴、密勒日巴和岡波巴的袈裟，多尊菩薩佛像；以及一百零八個國家地區的沙土石塊，包括中國大陸、中國香港、馬來西亞、尼泊爾、印度、不丹、泰國、西藏、斯里蘭卡、緬甸、台灣、加拿大和美國。這許多珍貴的入藏聖物，如小乘、大乘及金剛乘的傳統僧袍，密乘多種咒語和經典等等，都是由堪千創古仁波切所捐贈。

The main shrine of Thrangu Monastery, Canada, features a statue of the Shakyamuni Buddha so that his followers can pray and recall the great kindness and compassion of the Buddha, who appeared in this world to teach the Dharma and to guide limitless beings to enlightenment. The gold-plated 13-ft statue was crafted in Thailand in the Nepali style.

On September 9, 2009, the Venerable Khenchen Thrangu Rinpoche and many of his lamas and monks filled the statue with various precious offerings. Among the substances placed inside the statue were relics of several great masters from the past, including pills of their body, speech, and mind, and fragments of the robes of Guru Rinpoche, Marpa, Milarepa, and Gampopa. There are also statues of various Buddhas; sacred substances given by Thrangu Rinpoche; monastic robes from the traditions of the Theravada, Mahayana, and Vajrayana; sutras and scriptures; millions of mantras of several different deities written on tightly-wound scrolls; medicinal and fragrant substances; and sacred stones and pebbles from 108 different countries, including China, Hong Kong, Malaysia, Nepal, India, Bhutan, Thailand, Tibet, Sri Lanka, Burma, Taiwan, Canada, and the United States.

The Buddha's throne is in the traditional design of a lion throne. The four lions supporting the throne represent the four fearlessnesses of the Buddha. The double vajra represents the unchanging and indestructible nature of Buddhahood. The gold-plated designs were crafted in the traditional Nepali style.





The 35 Buddhas of Confession 三十五佛

The 35 Buddhas are known from the Sutra of the Three Heaps (Sanskrit: Triskandhadharmasutra), popular in Tibetan Buddhism. This Mahayana sutra actually describes a practice of purification by confession and making prostrations to these Buddhas, and is part of the larger Stack of Jewels Sutra (Sanskrit: Ratnakutasutra). Practitioners who frequently recite the text daily will achieve great merits. They will be cleansed of karmic obstruction and serious guilts, and will attain whatever Samadhi, deliverance and spiritual level they seek in this life.



十五佛出自《決定毗尼經》的〈三十五佛懺悔文〉(亦稱〈三聚經〉或〈三蘊經〉), 是藏傳佛教禮懺的重要儀軌。信眾每天唸誦此懺悔文, 對自己的惡業誠心懺悔並禮拜, 罪障能得以淨化, 且現生所求禪定解脫及諸位地, 皆能滿足, 功德廣大。





Medicine Buddha 藥師佛

Medicine Buddha protects living beings from physical and mental sickness and other dangers and obstacles.

In Tibetan images of the Medicine Buddha, his right hand rests with the palm facing out over his knee in the posture of supreme generosity, holding a branch of myrobalan, and his left hand rests on his lap, holding an alms bowl filled with healing nectar. Tibetan medicine recognizes three basic types of illness, the root causes of which are the three afflictions—greed, hatred, and ignorance. Myrobalan is the only herb in the Tibetan pharmacopoeia that can aid in healing each of these three types of diseases. Thus his posture represents the eradication of suffering, especially the suffering of sickness, through the means of relative truth.

Benefit of sponsoring Medicine Buddha:

One will experience an increase in healing powers both for oneself and others and will accumulate lots of good merits and decrease in physical and mental illness and suffering.

供養之功德利益：能夠裨益自他，恢復健康，增長福德，消除病苦。

藥師佛能救渡眾生免受身心疾病和其他危難障礙。

藏傳藥師佛的造型，左手托鉢，鉢內有開花的訶子和甘露。藏傳醫學認為疾病有三種基本類型，病源是矛盾的情感：貪、瞋、癡。訶子是西藏草藥藥典中唯一可以幫助治癒這三種疾病的草藥。藥師佛右手掌心向外，持訶子，於右膝上作無畏印。這代表解除苦難，尤其是痛苦的疾病，以世間法治療。



Amitabha Buddha 阿彌陀佛

Amitabha Buddha, who is also called Amita or Amida Buddha.

Amitabha symbolizes mercy and wisdom. Tantric meditation on Amitabha is an antidote to desire. He is sometimes pictured in between the bodhisattvas Avalokiteshvara and Mahasthamaprapta. Amitabha, a Sanskrit word, literally means boundless light and boundless life. He is the Buddha in the Land of Ultimate Bliss (Pure Land), in which all beings enjoy unbounded happiness. Amitabha has 48 great vows to establish and adorn his Pure Land. People recite or call upon his name by the time of dying will be born in the Land of Ultimate Bliss with the reception by Amitabha.

Benefit of sponsoring Amitabha Buddha:

One can overcome mental afflictions and will experience longer life and can accomplish the transference of one's consciousness to the Pure land of Buddha Amitabha by formulating a special aspiration.

供養之功德利益：安定身心，減除煩惱，得到長壽；臨終如願往生西方極樂淨土。

阿彌陀佛亦稱無量佛，是慈悲與智慧的象徵。在佛教圖像中，祂常被置於觀世音菩薩和大勢至菩薩之間。阿彌陀佛的梵文意思是光明無限和生命無限。他是極樂淨土之佛，祂曾發四十八願，誓要成就淨土。人在離世之時，宣誦阿彌陀佛佛號即能往生淨土，得阿彌陀佛接引。

Mandalas (Kyil Khor)

壇城

Mandalas visually represent the core essence of the Vajrayana teachings. Mandalas usually depict a landscape of a "Buddha realm" or the enlightened vision of a Buddha, which represents the nature of experience and the intricacies of both the enlightened and confused mind. Such mandalas consist of an outer circular mandala and an inner square (or sometimes circular) mandala with an ornately decorated mandala palace placed at the center. The inner parts of mandala can be occupied by Buddhist glyphs and symbols, as well as by images of its associated deities, which "symbolize different stages in the process of the realization of the truth."

Mandalas are commonly used by tantric Buddhists as an aid to meditation. More specifically, a Buddhist mandala is envisaged as a sacred space or pure Buddha realm and also as an abode of fully realized beings or deities. It is a place that has been cleansed and purified of the ever-changing and impure aspects of samsara, which is why it is a pure realm of a Buddha.

A mandala can also represent the entire universe, which is traditionally depicted with Mount Meru as the center of the universe, surrounded by the continents. A "mandala offering" in Tibetan Buddhism is a symbolic offering of the entire universe. Every intricate detail of these mandalas is specified in the tradition and has a particular symbolic meaning, often on more than one level.

The ceiling in the entrance to the main shrine are the mandalas of:
大雄寶殿入口的天花繪有的壇城：



Shetso
解脫



Medicine Buddha
藥師佛

壇城是金剛乘教義核心本質的形象。壇城（曼陀羅）意指佛地風貌，或是佛陀的開悟世界，代表著開悟之心和迷惘之心的經歷，壇城外圍是圓輪，內有方城（或圓形），中央是宮殿。內壇一般飾有佛教字形和符號以及相關主尊，象徵證悟過程的不同階段。

壇城是密宗觀想常用的助緣。壇城可具體設想為「神聖的空間」、「佛淨土」，也是得道或成佛者的住處。同時，壇城是受保護的地方，免受輪迴不斷變化又不純淨的情器世界影響，因而是「佛境」或涅槃和平之地。

壇城也可以代表整個宇宙，傳統描繪是以須彌山置中為宇宙軸心，四周有四大洲。藏傳佛教的壇城是象徵供奉整個宇宙。壇城的每一複雜細節，在傳統上有特定的象徵意義，往往是多層次的象徵意義。

In the center of the ceiling are the mandalas of:

大殿天花中心繪有的壇城：



Hey Vajra
喜金剛

Hey Vajra Mandala

Hey Vajra, one of the 13 tantras from the tradition of Marpa, is one of the most important deities and practices in Karma Kagyu lineage. In 1992, His Holiness the 17th Karmapa Ogyen Trinley Dorje convened the Karma Kagyu Conference at the Vajra Vidya Institute in Sarnath, India. During the conference, he assigned a different tantra to each of the Kagyu monasteries to study and practice in order to preserve the living traditions of the 13 tantras of Marpa. The Thrangu Monastery was assigned the Hey Vajra Tantra.

喜金剛壇城

喜金剛儀軌是噶瑪噶舉派(白教)最重要儀軌之一，源自於馬爾巴傳承的十三上乘密法。十七世大寶法王噶瑪巴鄔金欽列多傑曾蒞臨印度智慧金剛學院，討論馬爾巴傳承的十三上乘密法，當時法王以喜金剛加持創古寺，基於這個原因本寺把此壇城置於正殿天花中央。



Kalachakra
時輪金剛

To the right side of the main Buddha statue on the ceiling are the mandalas of:

佛陀右側天花上的壇城有:



Avalokiteshvara (Chenrezig)
白觀音



Gyalwa Gyatso (Red Avalokitesvara)
紅色千手觀音



Buddha Vairocana
大日如來



Mahakala
大黑天

To the left side of the main Buddha statue on the ceiling are the mandalas of:

佛陀左側天花板上的壇城有:



Buddha Aksobhya
東方金剛不動佛



Chakrasamvara
勝樂金剛



Vajra Yogini
金剛瑜伽母



The Fifteen Dakinis
十五天女

Tibetan Art 西藏傳統工藝



Gyen Druk

Behind the Buddha statue are the sculpted “Six Ornaments” or “gyen druk” as they are called in Tibetan. These six different creatures represent the six paramitas or transcendences that make up the Mahayana path to liberation. The six paramitas are transcendent generosity, transcendent discipline, transcendent patience, transcendent diligence, transcendent meditation, and transcendent wisdom.



六莊嚴

大雄寶殿佛陀背後的鋪金浮雕為「六莊嚴」。

六莊嚴代表六度波羅蜜，是到達彼岸的大乘道，
即：布施、持戒、忍辱、精進、禪定和智慧。





Pillars

The six pillars in the main shrine room are decorated with traditional ornaments and feature statues of Padmasambhava and Avalokiteshvara at their tops. Above the pillars there are five different traditional symbols: wheels (Khorlo), flowers (Metok), vajras (Dorji), dharma texts (Choe tsek), Pema (Lotus). The first three represent the body, speech, and mind of the buddhas, and the fourth represents the collection of scriptures that make up the Buddhist teachings. The lotus is a symbol of purity.

支柱

主殿的六個支柱飾綴美麗工藝，是藏式寺院的風格，其頂部置有蓮花生大師和觀世音菩薩佛像。

柱頂有五環傳統標誌，從上而下是代表佛陀身語意的法輪、花和金剛杵；第四個是佛教經文，第五個是蓮花，意指純淨。



Dharma Wheel and Deer

The Dharma Wheel and Deer are two symbols found at Buddhist monasteries in many different countries. They represent the first teachings given by the Shakyamuni Buddha at Deer Park in Sarnath, Varanasi, India.

The reason for a wheel is that shortly after the Buddha achieved enlightenment, Brahma came down from heaven to ask him to teach by offering him a Dharma Wheel.

The Dharma Wheel has eight spokes, symbolizing the Noble Eight-Fold Path. The three segments represent the Buddha, the Dharma (the teachings), and the Sangha (the spiritual community). The three different parts of the wheel each represent one of the superior trainings: the hub represents the training in discipline, the spokes training in wisdom, and the rim training in meditation.

The Deer represents the Buddha's first teaching or turning of the wheel of Dharma (dharmachakra parivartan) in Deer Park. The Buddha's demeanor was so wondrous and peaceful that even the animals came to listen to him. In the Tibetan tradition, monasteries which contain the complete collection of scriptures called the Kangyur and Tengyur have these statues of a deer on either side of a Wheel of Dharma.

Mani Prayer Wheels

Tibetan prayer wheels contain hundreds, thousands, or even millions of mantras written on strips of paper, usually the six-syllable Om Mani Padme Hum mantra of Chenrezig, the bodhisattva of compassion. Spinning the wheel is like repeating the mantra many times, increasing our merit and evoking Chenrezig. The prayer wheels at Thrangu Monastery, which were made in Nepal, are placed here for students in Canada to develop merit and positive states of mind.

法輪和鹿

各地藏傳佛教寺院多見法輪和麋鹿標誌。

法輪左右兩側的故事是佛陀悟道後不久，梵天神從天上而降，傳法輪予佛陀弘法。法輪有八輪輻，是為八正道。法輪中心的三片旋轉葉代表佛、法、僧三寶。亦可解讀法輪分為轂輻輞三部分，代表佛教儀軌的三學：戒、定、慧。

佛陀初轉法輪於鹿野苑向五比丘說法，動聽之處動物亦來聽道。藏族的傳統，寺院有收藏《甘珠爾》（佛經）和《丹珠爾》（論典）藏經，而屋頂就置有法輪和麋鹿。



轉經輪

在西藏轉經輪內，裝藏著很多寫在長條紙上，並捆捲起來的咒語。轉動經輪猶如反覆地唸誦這些咒語。傳統的轉經輪內，時常藏有百千萬，甚至更多的「唵嘛呢叭咪吽」咒語，這是觀世音菩薩的咒語，能夠喚醒我們本具的慈悲本質。

加拿大創古寺中安置著從尼泊爾特別訂做的轉經輪，祈願這些經輪，為加拿大人民帶來吉祥與福祉。

Wheel of Life

The painting of Wheel of Life outside the front door is to remind all beings that we could only get rid of sufferings of rebirth in six realms by practicing Dharma.

The Six Realms, are six divisions of the possible states of rebirth in traditional Buddhist cosmology. They represent all the possibilities, good and bad, of life in samsara. They include rebirth as a deva, an asura, a human being, an animal, a hungry ghost, or a being in Naraka (hell) according to the individual's karma.



六道輪迴

大雄寶殿門外繪有一幅六道輪迴圖，做醒人們奉行佛法，始能擺脫輪迴之苦。

六道是天、人、阿修羅、畜生、餓鬼和地獄。眾生由於無明，致有種種行為，這些行為形成業力；當這一生結束後，業力會牽引眾生投生六道，然後老、病、死和各種痛苦又再次伴隨而來。眾生只要尚未證悟真理、斷除煩惱，如此的生命現象就會一再的循環。



Special Logo of Khenchen Thrangu Rinpoche

Khenchen Thrangu Rinpoche has produced a special logo for his monasteries, nunnery and different Dharma Centers with the Tibetan words of prayers inside it, which is now known as the Thrangu Logo. The upper part of the logo is the wheel and this represents the tantra teachings of the Buddha (practiced realization or wisdom) and lower part of the logo is the text, which represents the sutra teachings of the Buddha. The prayer in it simply means may the sutra and tantra teachings of the Buddha flourish. This is Rinpoche's aspiration or prayers.

堪千創古仁波切的特別標誌

堪千創古仁波切設計了創古標誌：上半部是法輪，代表佛陀的密乘教法，下半部是經書，代表佛陀所開示的顯乘教法。下面的藏文字，寫著創古仁波切的祈願：祈願佛陀的教法（義理）和證法（實修）興盛。

Resident Lamas

駐寺喇嘛



Lama Pema Tsewang 喇嘛貝瑪次旺

Lama Pema Tsewang was born in 1972 in Tsum, Nepal. He is the eldest son of Pema Lapchen. Lama Pema's family lineage is that of Guru Chowang, the Ngak Labrang.

In 1981, at the age of 9, Lama Pema entered Thrangu Tashi Choling Monastery in Boudha, Kathmandu. In 1983, he took the initial vows of a monk. In 1989, he took the complete ordination vows of a Gelong (bhikshu) from the Very Venerable Thrangu Rinpoche, tutor of H.H. The 17th Gyalwang Karmapa. In 1993, Lama Pema entered a three-year retreat at Namu Buddha Retreat Center in Namu Buddha, Nepal under the guidance of V.V. Thrangu Rinpoche. After retreat, Lama Pema returned to Tsum and received all the empowerments for his family lineage of Guru Chowang.

In 1997, Lama Pema completed his studies in Buddhist philosophy and rituals. From 1997 to 1999, he was in charge of the administration of Shree Mangal Dvip High School, Rinpoche's school for Himalayan children. Lama Pema was then appointed the discipline master for Thrangu Tashi Choling Monastery. In 2002, Rinpoche appointed him as a Vajra Master, one of the highest posts in the monastery among Khenpos, Retreat Masters, staff and monks.

In 2003, Rinpoche sent Lama Pema to Vancouver, Canada and opened a new center called Thrangu Vajra Vidhya Buddhist Association. From 2004, under Thrangu Rinpoche's guidance, Lama Pema has been dedicated to building the Thrangu Monastery Site in Richmond, B.C. .

喇嘛貝瑪次旺1972年出生於尼泊爾喀縣，是貝瑪拉丈的長子。貝瑪家族的血統源自拉卜楞寺的上師秋旺。

1981年，九歲的喇嘛貝瑪，進入加德滿都的創古扎西確林寺院。兩年後受沙彌戒。1989年，他在尊貴的第十二世創古仁波切座前受比丘戒。1993年，在仁波切指導下，於尼泊爾南無布達閉關中心完成了噶舉傳承的三年閉關。出關後，喇嘛貝瑪返回家鄉，受上師秋旺家族相傳的灌頂。

1997年，喇嘛貝瑪完成修讀佛教哲學和儀軌。之後兩年，他管理仁波切為喜馬拉雅兒童開辦的師利曼哥普智寄宿中學，又奉委創古扎西確林寺執掌戒律。2002年，仁波切冊封他為金剛上師，這是在寺院眾多堪布、閉關導師、工作人員和僧人中的最高榮譽之一。

2003年，仁波切派遣喇嘛貝瑪到加拿大溫哥華，成立創古智慧金剛佛學中心。從2004年到現在，喇嘛貝瑪致力於卑詩省列治文市建設創古寺。





Lama Dawa 喇嘛達華

Lama Dawa Chhiring was born in 1969 in Tsum. He had a strong desire to become a monk from an early age and at the age of 13 entered Thrangu Tashi Choling Monastery in Kathmandu, where he learned all the Buddhist rituals. He received full ordination as a gelong (bhikshu) from Thrangu Rinpoche nine years later. In 1986, he joined the Namo Buddha Monastic College and completed the five-year program as well as the ngondro practice. Upon completing shedra studies, he spent three years as a monastery manager of Thrangu Tashi Choling and also overseeing the early stages of construction of the Vajra Vidya Institute in Sarnath, India. He was appointed residential teacher of Hong Kong Thrangu Center and has been instrumental in the management of the center since 1994.

喇嘛達華，1969年出生於尼泊爾喀縣。年幼時，他立志要成為一位僧侶。十三歲時，進入加德滿都創古扎西確林寺，剃度為沙彌，學習修法儀軌，並於二十二歲在南無布達，創古仁波切處獲得比丘戒律。1986年，他進入南無布達高級佛學院接受五年佛學教育並圓滿了四加行。畢業後，他擔任創古本寺院監三年，亦為印度金剛智慧大學的工程總監，負責該項目的整體監察工作。1994年，他受邀到香港創古中心擔任常駐導師並負責該中心的一切行政事宜。



Khenpo Karma Tashi Gurung 堪布噶瑪札西古隆

Ven. Khenpo Karma Tashi Gurung was born in Nepal on 1966. He joined Thrangu Tashi Choling Monastery, Nepal and became a monk at the age of 12.

At his age of 15, Khenpo went to Karma Shri Nalanda Institute for higher Buddhist education at Rumtek, Sikkim, India. He completed an intensive curriculum of five major Buddhist philosophy texts and engaged in Buddhist debate practices for 10 years until he was 25. Khenpo has completed the Higher Buddhist studies and obtained the Acariya Degree from the same institute, which is equivalent to a Professor Degree in Buddhist studies.

Khenpo took full ordination of monk Bhikusuvows (observing 253 precepts) from Thrangu Rinpoche in 1992.

After completing the 10 years of Higher Buddhist study, Khenpo Tashi was appointed by our Thrangu Rinpoche, as Head Khenpo of Thrangu Institute (monastic College) at Namo Buddha Monastery, for nine years and then later appointed as Head Khenpo of Varja Vidya University of Higher Buddhist studies, Varanasi, India.

Khenpo then went into a traditional four-year retreat at Thrangu Sekar Retreat Center in Bhaktapur, Nepal. After that, Khenpo was appointed as the Teacher of Thrangu Monastery, Vancouver, Canada in 2010. He has also taught Buddhism to westerners and has visited many countries with Rinpoche.

堪布札西古隆於1966年在尼泊爾出生。十二歲時加入尼泊爾創古扎西確林本寺，剃度出家。

十五歲時，堪布在印度錫金隆德寺的噶瑪師利那瀾陀學院接受高等佛學教育，經過十年修讀五部論典，參與辯經，取得阿闍黎學位，相當於佛學教授資格。1992年，堪布在尊貴的堪千創古仁波切座下受具足戒。

其後，他獲仁波切任命為南無布達寺創古佛學院院長，在任九年後獲任命為印度智慧金剛高等佛學院院長。

堪布其後依照傳統在尼泊爾的創古斯卡閉關中心閉關四年；之後在2010年被任命在加拿大溫哥華的創古寺院擔任教職，向西方人士教授佛學，並多次陪同仁波切訪問許多國家。

Thrangu Center in Different Countries

各地之創古寺



青海 創古扎西叢林寺

Thrangu Monastery, Qinghai

Qinghai Thrangu Monastery is located five kilometers south of Jyekundo, Yushu County, which is in the state of Qinghai. The history of Buddhism in this area dates back 1200 years to when the Princess Wen Cheng founded the temple of Nampar Nangdze on her way to Lhasa to marry King Songtsen Gampo. This is a source of inspiration and a catalyst for the spread of Buddhism in this region.

There are four Rinpoches who have guided and benefited this magnificent monastery: the Venerable Traleg Kyabgon Rinpoche, Khenchen Thrangu Rinpoche, Lodro Nyima Rinpoche and Dzuri Rinpoche. These masters have all taken rebirth at this monastery many times in order to uphold this sacred and holy place with the compassionate wish that beings in the future may continue to benefit from the Buddha Dharma.

The Ninth Lodro Nyima Rinpoche is the present abbot. He built a new temple, a monastic college, a library, and a school to educate the young monks and lay children from the area, including nomads. Unfortunately, the entire monastery and all its associated buildings were destroyed in the earthquake of April 14, 2010. Plans are currently being made to rebuild the monastery.

青海創古扎西叢林寺(簡稱創古寺或禪古寺)位於東藏(康區)青海省玉樹藏族自治州結古鎮以南五公里處。創古寺和其管轄的文成公主廟距今已有1200年的佛教傳承史，是修行佛法和噶舉傳承的著名寺院之一。

在歷史上，創古寺是由四位著名的仁波切守持著，他們是察列將昆仁波切、創古仁波切、洛卓尼瑪仁波切和殊利仁波切。為了弘法利眾，他們永不間斷地轉世來守持寺院。

第九世洛卓尼瑪仁波切現為青海創古寺住持，以「紹隆佛種、續法慧命；淨化人心，利樂有情」為己任；為當地(牧民)兒童和寺中的學僧提供一個完善修持和教學環境。

寺院在2010年4月14日大地震中盡毀，重建工作正全面展開。

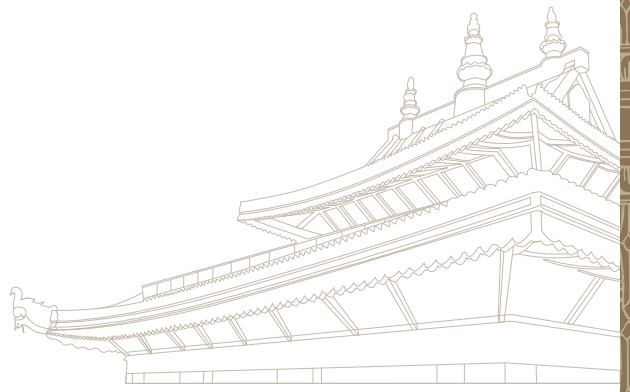


The four Rinpoches of Thrangu Monastery, Qinghai
創古寺四位仁波切

Namo Buddha Thrangu Tashi Yangtse Monastery, Nepal

The supreme sacred place known as Namo Buddha is located in the mountains about two hours from Kathmandu. It is one of the most important Buddhist pilgrimage sites in Nepal and one of the holiest in the world. It is known as the place where the Buddha, in a previous life as a prince, gave his body to a starving tigress and her cubs. By doing that, he achieved transcendent generosity there.

With the help of some Dharma supporters, Venerable Khenchen Thrangu Rinpoche first built a small retreat center on the top of this hill surrounded by lofty mountains in 1977. Later he began to build a monastic college (shedra), which was completed in 1992. Ground was broken for the main temple in 1998, and the temple was consecrated in 2008. There is also a Mahakala Shrine; a school for young monks; a clinic offering free Western, Chinese, and Tibetan medical care for the surrounding area; and the office of Thrangu Dharmakara Publications.



尼泊爾 南無布達創古寺

南無布達距離加德滿都約兩小時車程，是尼泊爾三大佛教聖地之一。

世尊釋迦牟尼佛尚在修持菩薩道時，曾為王子寧多千波，由於將自己的身體布施給飢餓的母虎，以此因緣在南無布達聖地成就布施波羅蜜。

怙主堪千創古仁波切在十方善信護持下，於1977年開始在南無布達山興建閉關中心，佛學院在1992年成立，寺院則正式在2008年開幕。另有瑪哈嘎拉護法殿、安放靈位的極樂寺、義診中心、創古法源譯經院。



Thrangu Tara Abbey, Nepal

Venerable Khenchen Thrangu Rinpoche began the construction of Thrangu Tara Abbey, which is located in Swayambhu near Kathmandu, in 1992. It was completed in 2009.

Over 300 nuns live at the Abbey. Most of them come from the northern areas of Nepal, but there are also some from Tibet, India, and Bhutan. Sometimes nuns from Hong Kong, Taiwan, Malaysia, Europe, and North America also come to stay at the Abbey.

Starting in 2002, some nuns were sent to study traditional Tibetan medicine at Shree Mangal Dvip School in Boudhanath. In addition, the nuns make a special incense. In 1992, a retreat center in Manang was founded, and the Tara Abbey Monastic College for Higher Buddhist Studies (Shedra) was inaugurated in 2004.

尼泊爾 創古度母寺

怙主堪千創古仁波切於1992年在加德滿都鄰區的斯和任布大佛塔旁，開始興建度母寺，三期工程全部於2009年圓滿。

目前，全寺共有逾300位尼師，有西藏人、尼泊爾人、不丹人及印度人，偶爾也會有香港、台灣、馬來西亞和歐美之尼眾到度母寺裡住宿。

自2002年開始，寺院派尼師入讀五年制的西藏醫學製藥學校，醫學院學生更學習傳統的藏香製作，而度母藏香在當地甚為出名。1992年更成立了涅香女眾閉關中心。在2004年，佛學院成立，課程分為三年基礎班與五年正式班。





The Vajra Vidya Institute, India

In order to preserve Tibetan Buddhism and maintain the Karma Kagyu tradition in India, Venerable Thrangu Rinpoche built an institute of Buddhist studies in Sarnath, India, near the city of Varanasi. Completed in the fall of 1999, Rinpoche named it the Vajra Vidya Institute after the 16th Gyalwa Karmapa. The name means “Indestructible Knowledge.”

The Vajra Vidya Institute is currently training more than 100 ordained monks in Buddhist philosophy in general and the teachings of the Karma Kagyu lineage of Tibetan Buddhism in particular so that they may become teachers of Buddhism. The monks study with resident khenpos (accredited teachers) under the guidance of Thrangu Rinpoche. The students follow a seven-year curriculum.

The institute also has a library, dispensary, book store, and coffee shop. Located next door is a guesthouse suitable for group retreats as well as for individual guests, as it is completely self-contained within its own compound.

印度 創古智慧金剛大學

為紀念第十六世大寶法王，及使噶瑪噶舉法脈傳承在印度生根普傳，怙主堪千創古仁波切在印度鹿野苑興建一座佛教學府，於1999年秋天竣工，並命名為創古智慧金剛大學。

學院現約有逾百名受戒學僧正進行深入的佛教經典與教理的研習，有助於使他們成為佛教教師。按照創古仁波切的指示，各學僧必需在堪布指導下完成七年的進階佛法課程。大學還附設圖書館、義診所、藥房、書店及咖啡室。

近年訪客及海外信眾人數增多，為使他們能安心修持，大學旁邊建有智慧金剛招持所，適合團體及個人租住。



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Kaoshiung Vajra Vidya Buddhist Centre

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