



RETREATANT HANDBOOK



*The sole medicine for the suffering of all beings,
And the source of all happiness,
May the Buddhadharma be upheld, honored and remain,
For a very long time.*

— Shantideva (India, 8th Century)



WELCOME

Welcome to the Dharmakaya Retreat Center in Cohecton! We would like you to have the best possible stay. Retreats can be of varying lengths and we will help you design a practice schedule that meets your needs. Retreatants will be expected to spend at least 8 hours per day doing practice. For shorter stays, the minimum hours will be less. These hours may include the Green Tara puja at 9am. Upon arrival you will meet with a resident lama to discuss your practice schedule. Those on longer retreats will meet periodically with the resident lama to check on how your retreat is going. If you are having any trouble with your practice, accommodation, or any other issue, please alert a staff member as soon as possible. We want your stay to be comfortable and free of distraction. When not practicing, please keep talking and other noise to a minimum. Please let us know if you choose to be in silence during your stay.

GENERAL INFORMATION

meals

Breakfast, lunch and dinner are included in your accommodation fee. Please wash, dry and put away your own dishes. Use the sponge labeled "Eating Utensils." To maintain the smooth operation of the Retreat Center, please do not leave finished cups of tea in the Study Room, outside, etc. and please stay out of the kitchen when meals are not in progress unless you are helping to prepare the food, or cleaning up afterwards. Hot water and tea are available throughout the day. We are sorry that at this time we can't accommodate special diets and can't allow retreatants to bring their own food to cook, or to keep in the kitchen.

- Breakfast is "make your own." Cereal, bread, eggs, milk, jam, butter and peanut butter are available in the kitchen between 7am and 8:45am
- Lunch is served at approximately 12:30pm, and is the "big" meal of the day. Lunch is usually vegetables, a grain, and a protein.
- Dinner is served at approximately 7:30pm, and usually consists of soup and bread.

laundry

Retreatants may do their own laundry for \$1.00 per wash or dry. Washer and Dryer are located in the kitchen and detergent is in the cabinet above.

phone

Center phone may be used for emergencies only. Emergency calls may only last for a very short time. Cell phone reception is available by walking down the road.

internet

As we only have satellite connection our download capabilities (videos, photos, etc.) are very limited. We have a small laptop for retreatants to check and send emails.

visitors

If you are planning on having any visitors during your stay, please let staff know in advance. All visitors will be expected to pay accommodation and/or meal fees, to follow all Retreat Center rules and to sign a waiver form.

children

Children are welcome at the Retreat Center except during some special programs. They must, however, be supervised at all times by a parent or designated guardian. Before bringing your child, please consider whether they will disturb those on retreat.

medical

In the event of illness or injury, the nearest emergency medical facilities are about 20 minutes away. We do not have our own medical facilities or personnel. Sometimes other visitors with medical or alternative health care training may offer help or advice. Please understand that the visitor is acting entirely on their own initiative, and not on behalf of or under the direction of Dharmakaya.

bedding

Although bedding is provided, retreatants are expected to make up their own beds. At the end of your stay, strip your bed and put the sheets on top of the washing machine. Please clean your room/cabin and make sure you have removed all your belongings. Also, remove any items you have put on the altar (flowers, fruit, etc.)

what to bring

Towels

Toiletries

Warm clothing

Rainclothes

Special items for your practice—meditation cushion and shawl (optional)

Flashlight

OPTIONAL PROGRAMS

Green Tara Puja 9-10am daily

Green Tara, also known as the Swift Liberator, is the most popular and well-known female manifestation of enlightenment in Vajrayana Buddhism. She is the embodiment of enlightened activity, the active principle of compassion who guides practitioners toward full awakening. Green Tara is capable of bringing to fruition all activities that bring benefit to others. While the resident lamas chant in Tibetan, retreatants may sit quietly and meditate and join in during the chanting of the Tara mantra:

Om Tare Tuttare Ture Svaha

Sunday Program 10:30am-12:30pm weekly

The first part of the Sunday program alternates between discussion of a particular Buddhist text, a general dharma discussion, and watching videos of talks by H.E. Trungram Gyaltrul Rinpoche. In the second part of the program, we practice a particular sadhana which includes chanting and meditation.

RULES AND RESPONSIBILITIES

To feel more a part of the Center and to enhance your retreat experience we suggest that you spend at least 1 hour per day in service. Chores may include cooking, cleaning, seasonal activities (snow shoveling, bringing in wood, gardening), etc. Please let us know what you feel comfortable doing.

In order to maintain an environment appropriate to practice and the smooth running of the Retreat Center, we ask that you please follow the rules below:

No smoking, alcohol or illegal drugs

No meat or fish

No doing ones own cooking on premises (except for breakfast)

No keeping personal food in kitchen

No pets (please be aware that there is a friendly dog living at the Retreat Center)

No food or drink in the Shrine room

No cooking, showering, or talking during Green Tara pujas

No shoes in the main house

Please avoid loud noises or conversation that may disrupt the practice of others.

Please keep showering to a minimum due to water concerns. No showering after 10pm.

Please turn off lights and any electric appliances when not it use.

Please wear modest clothing.

Please don't put Dharma texts or pictures directly on the floor, and do not step over them.

Please don't sit with feet outstretched towards the altar or teachers.

Silence in the house after 10pm.

FEES AND DONATIONS

All fees include overnight accommodation and 3 meals. Donations to the Center are welcome, completely optional, and may be given by cash, check, or credit card. You may also arrange to give regular monthly donations to the Center. Donations to the Retreat Center help maintain the day-to-day running of the Center, facilities, and programs. All donations to the Center are tax deductible and a receipt is available. Traditionally, an offering is made to the Teacher for his great kindness in sharing the Dharma. Offerings may be monetary (free envelopes available, please ask), in the form of a khatag (for sale), etc.

H.E. Trungram Gyaltrul Rinpoche

His Eminence Trungram Gyaltrul Rinpoche is the founder and spiritual director of United Trungram Buddhist Fellowship. As one of the most prominent incarnate lamas of Tibet, Rinpoche is a renowned teacher and lineage holder of many Buddhist teachings and practices, among which the most unique are those of the Trungram Tradition—a special meditation tradition of the Kagyu School of Vajrayana Buddhism. Among the highly realized masters, scholars and ordinary people of Tibet, Trungram Gyaltrul Rinpoche is recognized as an emanation of the great yogi Milarepa.



As the reincarnation of the Third Trungram Gyaltrul Rinpoche—a legendary Buddhist master of the 20th Century, Rinpoche was carefully tutored by accomplished lineage masters such as H.H. the Sixteenth Karmapa and H.H. Dilgo Khyentse Rinpoche—his main gurus. Rinpoche’s lineage transmissions came from them as well as other prominent teachers including Lama Gendun Rinpoche, his own tutor Khenchen Rinpoche, and Lama Karma Geleg, a direct student of Rinpoche’s previous incarnation. Like his previous incarnation, Rinpoche is also a practitioner of Remya teachings—the lineage transmitted mainly from Dilgo Khyentse Rinpoche.

After seventeen years of traditional training in monastic settings and years of modern academic studies and research at Harvard University, Rinpoche has both a traditional acharya degree and a Ph.D. in Indo-Tibetan Buddhism.

Rinpoche was born in 1968 in India to a Sherpa family from Nepal. While he was still in his mother’s womb, his parents dreamed of many auspicious and miraculous signs. On the morning of July 12, the baby was born below a cave of Guru Padmasambhava on the sacred mountain of Tsari. The skin of his abdomen was clear and transparent and surprisingly, it shifted location from time to time. This left the doctors bewildered and led the worried parents to seek out His Holiness the Sixteenth Gyalwa Karmapa who was in Nepal at the time.

At the age of eighteen months, Rinpoche was recognized by Karmapa who stated to his parents, “You must relinquish this child to me. He does not have any health problems and he will be of great benefit to all sentient beings and the Dharma. He is the reincarnation of a great Kagyu master. This master is like Milarepa, showing great accomplishment. Your child is the reincarnation of Trungram Gyaltrul Rinpoche.” Thus, Karmapa gave the baby a vajra band, performed the bathing ceremony and conducted a puja to purify disasters and obstacles for him.

The Karmapa, explaining Rinpoche’s transparent abdomen as a symbol of his realization, said that it could be normal now if the parents wished, since it had already served its purpose in proving the realization of his Mahamudra practice. The transparency slowly disappeared over the following three weeks. Rinpoche was enthroned at the age of four in Sikkim where Karmapa resided. He thus took on the role of a reincarnate master.

UTBF was founded by Rinpoche to engage in preservation of the living Buddhist traditions and render humanitarian and educational service to the society. Besides guiding the activities of UTBF, Rinpoche is currently active in giving teachings and training students. Rinpoche is now heading the Mahamudra Hermitage Project, a retreat compound that includes a traditional 3 year retreat center.

Venerable Khenchen Trinley Paljor Rinpoche



Venerable Khenchen Trinley Paljor Rinpoche is one of the chief lineage holders of the Karma Kagyu school of Tibetan Buddhist traditions. Khenchen, Maha-upadhyaya in Sanskrit, means Great Principal officiator at the ordination of a monk or nun of the lineage. Khenchen Rinpoche became a monk at an early age, underwent the traditional 3 year, 3 month, 3 day retreat three times by the age of thirty, and became a Druponla (retreat master) during his second full retreat. He received the various Kagyupa teachings from H.H. the 16th Gyalwa Karmapa and other Rinpoches and received numerous Sakyapa and Nyingmapa teachings from H.H. Dilgo Khyentse Rinpoche.

Khenchen Rinpoche participated in the projects of the 16th Karmapa as a Tibetan refugee, and was later appointed the personal tutor of the Fourth Trungram Gyaltrul Rinpoche, the founder of UTBF. He has been working closely with Gyaltrul Rinpoche ever since. Khenchen Rinpoche is a main teacher of UTBF and has bestowed tremendous gifts upon us through his teachings, initiations, meditation instructions and conducting pujas and other Dharma activities.

Khenchen Rinpoche was born in 1930 in Nangshen of Kham. He began monastic training at the age of five after being sent to the Bakyod Monastery by his father. Khenchen Rinpoche took the full monk's vows in 1948 at the age of nineteen. In 1960, Druponla met with the 16th Gyalwa Karmapa Rigpe Dorje in Sikkim. According to Karmapa's instruction, he stayed in Rumtek Monastery, which was still under construction. While the young monks joined in the construction work, Karmapa assigned Druponla to the practice group doing certain practices every day to clear obstacles. Several years later, Karmapa sent Druponla to take care of the Tashi Choeling Monastery in Bhutan, which had been offered to the Karmapa by the King of Bhutan.

During his three-year stay in Bhutan, Druponla received many Nyingmapa teachings from Dilgo Khyentse Rinpoche, visited numerous holy places where Guru Rinpoche Padmasambhava had stayed, including the famous cave of Taksang (Tiger's Den). Here Padmasambhava had forcefully subdued hostile forces and here also Druponla did a month's retreat on Padmasambhava. Some extraordinary experiences from the practice arose in him.

In the beginning of 1972, Druponla received a letter from the 16th Karmapa asking him to return to Rumtek Monastery before the eighth day of the Tibetan new year to be Trungram Gyaltrul Rinpoche's personal tutor (Gegenla). He hesitated and asked the Karmapa whether he was really qualified for the task. The Karmapa reassured him by saying, "If I'm not sure, why would I choose you? I chose you from many lamas." Then Gegenla said, "Because of my father's wishes, I hope to practice in closed retreats for the rest of my life." Karmapa then said, "If you follow my instructions, that's the best practice!"

Therefore, on an auspicious day, Gegenla began to teach Gyaltrul Rinpoche the Tibetan language, then various rituals and practices. When Gyaltrul Rinpoche was eight years old, Gegenla received the complete Karma Kagyu teachings from the 16th Karmapa. Later, together with the ten-year-old Gyaltrul Rinpoche, he received Sakyapa teachings and Nyingmapa teachings from Dilgo Khyentse Rinpoche in Nepal and in Bhutan respectively.

Recent activities of Khenchen Rinpoche include the giving of important transmissions to holders of the Karma Kagyu lineage, including H.H. the 17th Gyalwa Karmapa Thaye Dorje.



2012 Fees for Accommodations and Meals

accommodations, including 3 meals per day

PRICE PER PERSON (US \$)	DAY	WEEK	MONTH
Indoor room, not shared	70	420	1,260
Indoor room, shared	55		
Cabin, not shared	65	390	1,170
Cabin, shared	45		
Center furnished tent, not shared	40	240	720
Center furnished tent, shared	35		
Visitor's tent	30	180	540

Retreatants may share a room for no more than 3 nights. After this, retreatants must have separate accommodations in order to do a proper retreat.

The center provides simple vegetarian food (including eggs and dairy).

Tenting is restricted to May 15–Sept 15. Center furnished tents include bed(s), linen, small table, and battery powered lamp.

The cabins are furnished, and have electricity and heat, but no plumbing (use house facilities).

meals without accommodations

For day visitors or those staying off-site, meals may be taken at the center. Please inform the center in advance if meals are desired.

Price for individual meals: Breakfast: \$ 4
 Lunch: \$ 8
 Dinner: \$ 8

Accommodation fees may be paid with cash, check, or credit card.

Thank you !

NAME _____

Retreatant Schedule

TIME	MON	TUES	WED	THUR	FRI	SAT	SUN
4:00 AM							
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DHARMAKAYA RETREAT CENTER RELEASE, WAIVER OF LIABILITY & ASSUMPTION OF RISK AGREEMENT

I am entering into this Agreement on behalf of myself, and my heirs, assigns and legal representatives, as a condition of my participation in a Retreat or Visit at Dharmakaya Retreat Center ("The Center").

I confirm that my participation in a Retreat or Visit at The Center is wholly voluntary. In consideration of being allowed to participate in a Retreat or Visit, I hereby agree as follows:

1. I have read The Center's Welcome document and agree to follow all the rules and responsibilities described therein.
2. I am aware that while I am at The Center, certain inherent risks are present, including, but not limited to: the remoteness of the location, the unavailability of public transportation; potentially insufficient available healthcare; the hazards of hiking, camping and pursuing other activities in the woods and countryside; the presence of wild animals; the forces of nature; the possibility of accidents, illness, injury or other damages, etc.
3. I have concluded that the risks of participation in a Retreat or Visit are acceptable to me and are outweighed by a desire to participate in a Retreat or Visit.
4. I agree to use good personal judgment and exercise caution in any potentially risky situation while I am participating in a Retreat or Visit.
5. I understand that it is not the function of Dharmakaya, and any of their Rinpoches, lamas, teachers, directors, officers, employees, representatives or agents, predecessors, successors and assigns (collectively "Dharmakaya") to serve as guardians of my physical or mental health or safety, or of my personal property, while I am on a Retreat or Visit.
6. Accordingly, I understand and agree that Dharmakaya provides no assurance and assumes no responsibility or liability in whole or in part for (i) arrangements for health care or insurance, (ii) travel to and from the Center; (iii) arrangements to safeguard myself and my belongings in connection with my participation in a Retreat or Visit.
7. I voluntarily and knowingly assume any and all risk of personal injury, death, illness, damaged or stolen property, or other injuries or damages, known and unknown, arising out of, or in connection with my participation in a Retreat or Visit.
8. I agree to hold Dharmakaya harmless for any personal injury, death, damaged or stolen property, or other injuries or damages, known or unknown (including the failure to render first aid, medical treatment or other treatment or service) arising out of, or in connection with my participation in a Retreat or Visit and I voluntarily, knowingly, expressly and forever waive and release any claims, actions, or causes of action for these risks, and for any and all of the other risks that could arise out of or occur during my participation in a Retreat or Visit.
9. This release, waiver of liability and assumption of risk expressly includes the assumption of any claims, actions, or causes of action for personal injury, death, damaged or stolen property, or other injuries or damages alleged to result from or to arise out of any negligence by Dharmakaya, expressly including, without limitation, negligent supervision, negligent infliction of emotional or mental distress, or premises liability.

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10. I agree that I, and not Dharmakaya, shall be fully responsible for payment of any bills for medical services rendered to me as a result of any accidents, injuries, illness or other medical condition arising during, or in connection with my participation in a Retreat or Visit.
11. I agree to indemnify and hold Dharmakaya harmless for all costs, damages and awards, including attorneys' fees, arising out of any demands, claims (including counter and cross claims), causes of action brought by any other person or entity against Dharmakaya pertaining to, arising out of or as a result of any act or omission by me, whether intentional, negligent or otherwise, in connection with a Retreat or Visit.
12. The provisions of this Release, Waiver of Liability and Assumption of Risk are severable. If any part of this agreement is found to be unenforceable, the other provisions shall remain fully valid and enforceable.

I have carefully read the complete Release, Waiver of Liability and Assumption of Risk and fully understand its contents. I hereby assume, knowingly and voluntarily, each of the risks referenced in this Agreement, and all of the other risks that could arise out of or occur during my participation in a Retreat or Visit. I am aware that this agreement is a contract between myself and Dharmakaya and have signed of my own free will.

DATE	SIGNATURE	PRINT NAME
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If participant is under 18 yrs old:

AS LEGAL GUARDIAN OF _____

I CONSENT TO THE ABOVE TERMS AND CONDITIONS.

DATE	SIGNATURE OF PARENT OR GUARDIAN OF PARTICIPANT	PRINT NAME
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