



KARMA DRUBGYU THARGAY LING MAHAYANA BUDDHIST CHARITABLE SOCIETY

(Registered under the Society Registration Act No. XXV of 2006. Reg.No. 19/SDJ/ST/5/2010 H.P. India)

(NALANDA BUDDHIST INSTITUTE FOR NUNS)

NEW INSTITUTE BUILDING PROJECT

(Proposed Nalanda Buddhist Institute for Nuns)

(PART – ONE)

Name of the Project:

Construction Project for New 'Nalanda Buddhist Institute for Nuns' at Tilokpur, P.O.Trilokpur, Tehsil Jawali, Dist. Kangra, Himachal Pradesh, India.

Implementing Agency:

Administrative Team: K.D.T.L. Tilokpur

Construction Project Director:

Most Venerable Choepon La Osal Nyingpo

When Started:

March 2017

Project Completion Date:

Target Deadline December 2018.

Original Budget Estimate of the Project:

INR: 32, 43,393.00

US\$ 69,318 .08 (Exchange Rate 1\$ INR 46.76)

Main Component of the Construction Plan:

- A. Classrooms: 8, Eight Classrooms of each size: 73' Sq. Ft.
- B. Library: 1, One Library of size: 160 Sq.Ft.
- C. Staff Room: 2, Two Staff Rooms of each size: 43' Sq. Ft.

Goal of the Project:

FIRST PHASE: As per Building Blueprint & Construction Estimate

1. To Solve Acute Classroom Shortage Problem
2. To have a New Spacious Library with Reading Room
3. To have adequate Staff Accommodation Quarters
4. To have an Exclusive Administrative Office for Nalanda Buddhist Institute.

Goal of the Project:

SECOND PHASE

Third and Fourth Floor to be added one by one

(Not included in the Budget Estimate of the present Construction Project)

1. To have a well equipped 'Computer Class' with facility for online education program
2. To have a 'Community Recreational Facility' for the Nuns
3. To have adequate living Quarters for the Senior Nuns
4. To have adequate Rooms for a decent Guest House on the Top Floor

About us: Early History

Dalhousie Days:

Karma Drubgyu Dhargye Ling (better known in Tibetan Community as Tilokpur Nunnery)

K.D.D.L. has its origin in foremost initiative taken in taking care of Tibetan nuns soon after the exodus of Tibetan Refugees into India in 1959 as a result of Chinese occupation of Tibet and His Holiness the Dalai Lama and His Holiness the Gyalwang Karmapa's escape to India followed by tens of thousands of Tibetans.

A section of members of Tibetan monastic members and lay Tibetans have found their first temporary shelter in Dalhousie Hills. Among them were a handful of elderly nuns. An English lady, **Madam Freda Bedi**, who was a member of inner circle of the then Indian Prime Minister Nehru, who had entrusted her the task to help the Tibetan refugees and was working with Tibetans in Dalhousie Hill station.

She was also inspired by **His Holiness the Dalai Lama** in her voluntary services for the Tibetans especially to look after the elderly nuns living the temporary shelters. Seeing the appalling condition in which the handful of surviving nuns were living there, greatly moved by compassion, Freda Bedi instantly took upon herself the task to take care of them. She rented a building and converted into a working nuns' community and helped the nuns organize themselves into a virtual Nunnery greatly paving the way for the continuation, revival and restoration of the threatened female Buddhist Monastic religious tradition in exile and ensured its preservation and continuation in modern world outside Tibet. This was the beginning of the one of the most important events in the modern history of Tibetan Buddhism that was to leave a far reaching impact upon the future revival and development of the female Buddhist education and Monastic

tradition across the world.

Destined by past Karmic spiritual seeds, soon, in early 1960s Freda Bedi she was able to make a life changing spiritual connection with **His Holiness the 16th Gyalwang Karmapa Rigpe Dorjee** which resulted into a huge transformation within. She had now embraced Buddhism and became a great disciple of the 16th Karmapa. Determined to devote her life in pursuit of liberation and enlightenment, she sought Karmapa's guidance in searching a suitable location for establishing a proper Nunnery for the small number of Nuns community in Dalhousie, and this was how they moved to Tilopa Cave Shine here in small village, called Trilokpur, some 40 KM from Dharamsala and midway to Pathankot. It was none less than His Holiness the 16th Gyalwang Karmapa, who instructed Mummy (Freda Bedi) to establish the new Nunnery here at this sacred place where historical Tilopa Meditation Cave is located. His Holiness had already visited Tilopa Cave Shrine His pilgrimage to India way before 1959.

It was because of the sanctity of the holy place and its very special connection to Kagyu School not to speak of the blessing it transmits that Mummy Ji remained adamant to not only to establish new Nunnery at Tilokpur but also to meet every challenge to remain put here and rooted here making huge personal sacrifices and willingly enduring hardships for decades. In the beginning the Nunnery was just a thatched hut and they had to fetch drinking water from a water spring from other place and survived on frugal meals as money was the rarest thing those days. When they finally embarked upon building the new Prayer Hall, they transported brick by brick from the nearby ruins of an old fort located within the village abandoned and in shambles.

Around 1970, Mummy Ji sought an audience with His Holiness the Dalai Lama and His Holiness assured all support from the Dharamsala Tibetan Administration. Like other Tibetan communities, the nuns also began to receive monthly supply of Bulger Wheat, Soyabean Oil and Skimmed Milk Powder donated by Catholic Relief Services through USAID improving their daily diet. Following this slight improvement in food, and as they became well settled in their humble seat, for decades they relied on donations pooled from performing Pujas, Rituals, and Prayers for the lay household families.

Lot of positive changes and development had taken place since then. Much progress have been made in all area of endeavour and activities of the Nunnery and as for preserving monastic tradition and continuing traditional religious services, our nuns have earned highest respect from the Buddhist community. With His Eminence Tai Situ Rinpoche assuming the spiritual leadership of the Nunnery, gradually things became much better and the nuns have all basic infrastructure in place and they he nuns have been smoothly carrying out their religious, spiritual and educational activities in peace and with greatest devotion and commitment, and due course of time, they have made a credible impact on the Buddhist community by their monastic integrity and purity of the tradition they have maintained.

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Immediate Background of the New Construction Project
Justification: Why Construction of the New Institute Building?

Following our spiritual head, His Holiness the 17th Gyalwang Karmapa Orgyen Trinley Dorje's sacred decision to offer the entire complex of the New Gonpa built in 2006 at Bhatoli Village (30 Minutes walk from Old Gonpa) to **Shalu Monastic Tradition Holder Monks**, the management and administrators of the K.D.D.L., Tilokpur Nunnery, took upon themselves to fulfil and honour wishes of our Guru and acted fast to fulfil His Holiness's instructions with unanimous approval and support from all the Sangha members of the Nunnery after due discussion and deliberations over the gift issue. After completing moving of all the nuns and their personal belongings to the Old Gonpa in first week of November, the final handing over of the New Gonpa Complex to Shalu Gonpa monks took place on 10th November 2017.

Shalu Tradition is one of the lesser known smaller sub-tradition within Gelugpa School evolved after one of the most famous and celebrated Tibetan Buddhist Scholar and Master, Buton Thamched Khyenpa (Omniscient). The original Monastery existed in Tibet at Shigatse and very few monks had escaped to India in recent times that joined Drepung Monastic College of main Gelug Monastic Universities based in South India. His Holiness the 14th Dalai Lama, took personal initiative to rehabilitate and revive this important tradition in exile and under the financial support and aegis of His Holiness the Dalai Lama's Office, a temporary center was established for them within Poanta Sahib Settlement near Dehradun where a small place of community religious activities - a Stupa and a Temple was converted into their Monastery later to be known as 'Shalu Gonpa' and they built some monks quarters around it. They gathered a small number of young kids who are ordained as monks and started giving them traditional monastic training and education while attending the local Tibetan School at the same time. Since all the elder monks have joined Drepung Monastic University in South India, they occasionally visit and stay for some time at their Gonpa in Poanta Sahib what is now the main seat of 'Shalu Tradition'.

In recent times, while His Holiness the Gyalwang Karmapa was on a religious tour to Northern part of Tibetan communities and Monasteries in Dehradun areas in the Uttarakhand State, the Shalu monks requested His Holiness the Karmapa to bless their seat and also to confer to them religious teachings and in the course of briefing His Holiness on how His Holiness the Dalai Lama had taken a special interest and arranged to have this Settlement Stupa Place to be put at the disposal of the handful of Shalu Monks who had escaped to India and had carried out necessary work to convert it into a small Gonpa with some new quarters built to accommodate the monks. Knowing about this story, His Holiness the Karmapa also took deep interest in their story and asked about their future plans for the Monastery. On being presented to Karmapa their future vision plan for the Monastery development, His Holiness told the monks about the New Monastery Building at Tilokpur as a suitable one for a Monastery which he could think of offering to the monks provided the Shalu monks must first apprise His Holiness the Dalai Lama about this offer and if His Holiness approved the offer, the Karmapa expressed His wish to donate it to the Shalu Monks. Accordingly, the Shalu monks apprised His Holiness the Dalai Lama of this great and most generous offer from Gyalwang Karmapa. On hearing this from the Monks, His Holiness was greatly moved by the extraordinary gesture of Gyalwang Karmapa and was all praise for Karmapa's most generous and divine offer which showed His Holiness's deepest commitment for the cause of preserving precious Buddhist traditions. Immediately, Shalu monks relayed this auspicious information to His Holiness the Gyalwang Karmapa, which set the stage for actual transfer of ownership of the Tilokpur New Gonpa to Shalu Monks.

In the beginning of November, 2017, the nuns began to move their things from their New Gonpa to the old Gonpa and process of vacating completed, ready for handing over the Gonpa complex to Shalu Monks.

On 9th November 2017, Two Senior Monks from Shalu Gonpa arrived Tilokpur and on 10th task of handing over charge of the new Gonpa to them completed.

At the Old Gonpa, which has limited number of nuns' quarters, over-crowding problem was imminent, plus water shortage problem also surfaced as this location had water problem from the beginning and with onslaught of large number of nuns all of a sudden, it gave raise to few new problems, such as, water shortage and sanitation. The biggest was the accommodation and class room problem. Somehow urgent adjustments were made to cope with the new situation and after initial commotion and chaos, within a week, the nuns began carrying out with their routine religious and educational activities and classes resumed.

Meanwhile, construction work on proposed new Institution Building had already begun few monks back and the site being exactly above the historical Tilopa Cave Shrine close to the Gorges behind the old Gonpa and not far away from another sacred Tilopa Cave at the Khudd river side. There are several authentic signs that indicate these caves and place being associated with the life of Maha-Siddha Tilopa, such as, the historical cave above the Khudd river and just below Old Gonpa has an unmistakable prominent huge image of Tilopa (holding in his right hand his wooden tool with which he grinded 'Til' (sesame seeds) to extract oil) curved on the rock at the entrance to the cave. This Tilopa shrine has found mentioned in very old Buddhist Guide Books on holy places in India and most probably, Tibetans and Himalayan devout had tradition to visiting this sacred Tilopa caves long before Tibetan refugee exodus to India in 1959. Near Foot of this Tilopa Rock Curved Image, even today, one can clearly see, finely engraved 'Om Mani Padme Hung' in Tibetan worn and weathered by time.

Maha-Siddha Tilopa, being the father of Kagyupa School, the significance and spiritual value of this shrine and place is beyond any doubt, especially for the Kagyupa School of Tibetan Buddhist tradition.

No wonder that His Holiness the Gyalwang Karmapa Orgyen Trinley Dorjee, after making observation of the holy place, resolutely issued clear direction to the Monastic Officials to initiate relocating the nuns from the new Gonpa to this original Tilopa shrine location –old Gonpa, and also to earnestly start actual construction work on the new Building at the Tilopa cave shrine site for the proposed Nalanda Buddhist Institute for Nuns.

The New Building Site land being rocky one, it took huge amount of man-power work and time to dig the foundation and clear the rocks for the construction work. Already into more than six months, huge amount of money has been spent on the foundational work.

Since the construction work had to be taken up urgently and at short notice in order to solve the acute shortage of Classroom and accommodation problem, we have not been able to reach out to any prospective donor organizations and individual sponsors for the much needed funding support to meet the huge expense being incurred on the on-going construction work on daily basis which led to depletion of

whatever limited funds available with the Monastic Office. Hence, now construction work had to be slowed down as we are faced with fund crunch and have no money to pay to the Contractors which is having repercussion on the retaining the labour force and retaining their services for speedy progress of the work at site.

Hence we are compelled to reach out to our patrons, sponsors, donors and well wishers for raising the much needed funds to ensure smooth work going on with regard to completing the New Institute Building Construction work within the target deadline unhampered by fund shortage, so that New Classrooms and Library and Staff Quarters will be fully completed and ready by the end of 1918 next year and we are able to restore and pursue full entire religious, spiritual and educational activities and work in full vigour and freedom paving the way for further standardizing, streamlining and improving and expanding the educational programs to up the level and quality to the highest prevalent among other top Nuns' Institutes and Monasteries in the region and thereby substantially move forward towards realizing the divine visions and expectations of our spiritual Guru, His Holiness the 17th Karmapa Orgyen Trinley Dorjee. Needless to say that although our Nuns are highly respected for continuing and upholding the highest female Monastic training and religious tradition and regarded as the instrumental in reviving the Bhikkhuni tradition in India to which our founder inspiration Mummy Ji or Jetsunma Karma Khechog Palmo (Freda Bedi) had made pioneering contribution, widely respected for organizing and preserving many important Deity Pujas and Rituals and Prayers, much remains to be done in the field of Buddhist Dialectics and Philosophical studies in our Institute , due to numerous factors, despite having received very clear and explicit heart-advice and guidance both from His Holiness the 16th and now 17th Gyalwang Karmapa Orgyen Trinley Dorjee for giving top priority to educational work in the Institute and studying the Dialectics and Philosophical treatises at par with other prestigious academically advanced other Nunneries and Nuns Institutes.

It may be relevant to recall those trying times through which our pioneering elderly Nuns led by our motherly figure-Mummy Ji (Freda Bedi) alias Gelongma Karma Khechog Palmo had passed for decades, their lives strewn in struggles for survival in this remote, isolated tiny hill top surrounded thick jungle and wild animals with donations collected from conducting numerous Prayers and Rituals and Pujas for house-hold families and Dharma benefactors was the sole source of monetary income on which they survived and held on carrying out their religious and spiritual activities and practices without complaining and without neglecting their spiritual work and mission.

Until funding support came in recent years from Tibetan Nuns Project, which supports education program and regular food of the Nuns community, even the second generation nuns were compelled to live on the sparse donation pooled from conducting and performing various religious and spiritual services for the Dharma benefactors and house-hold families and individuals living in and around Dharamsala; and this had prevented them largely from plunging deeply into the pursuit of intellectualization and dialectic and philosophical study program in this Institute resulting into lagging behind in educational endeavour as compared to sister Nunneries and Nuns Institutes in the region.

Last two years has seen many leading Tibetan Nunneries creating history by completing Geshema study program and actually receiving Geshema Degree, an event that was beamed live world-wide and grabbed

headlines in leading Tibetan print and electronic media and have also generated an intense interest and attention among the International Buddhist world, which was a historical development and huge leap for the further strengthening the foundation of Buddha Dharma across the world for the benefit of entire sentient beings as the only source of lasting peace, happiness and success !

In the light of above new positive scenario emerging in the Buddhist world, it is imperative to have a clear vision and direction for future course of our mission and work and It is with these new facts and emerging role and responsibilities for the Monastic Institutions including Female Monastic Centres in our mind, it is our ardent wish and aspiration to substantially strive towards realizing the long standing divine expectation and vision of our spiritual Gurus and very soon take this Nunnery and Institute to the level of other top Nuns' Institutes in imparting and show-casing the intellectual capability and talent of our nuns in the field of studying and mastering Buddhist Dialectics and Philosophical studies and eventually pace up to seeing the day we can also confer well recognized Degrees equivalent to Shastri and Acharya Degrees to a pretty good number of candidates from our Nunnery and Institute before long.

Name of the Project

New Institute Building Construction Project for Nalanda Buddhist Institute for Nuns
(Classrooms, Library and Staff Quarters)

1. Project Overview

Main component of the Construction Project comprises of building 8 eight new Classrooms under Academic Block and plus 30 rooms for the Nuns' Quarters under Nuns Hostel Block. Foundational work started in May 2017 and the work is going on in full swing.

2. Background Information/Statement of the Problem

His Holiness the 17th Gyalwang Karmapa Orgyen Trinley Dorjee, during His religious programmers in Northern India where a sizeable Tibetan community is based in Dehradun area in Uttarakhand Himalayan State, His Holiness was received to almost all the Tibetan Buddhist Monasteries, Institutes and Centers of all Tibetan Schools and Traditions. One of the smaller Tibetan Monastic Center of the area is Shalu Gonpa with a small number of monks and striving to preserve and protect Shalu Monastic and Study and Spiritual Training Tradition within the larger Gelugpa School of Tibetan Buddhist tradition. The founder of the Shalu Monastic tradition was none other than one of the most famous and celebrated Tibetan Buddhist Scholar and Teacher of all times, Buton Thamched Khyenpa Rinchen Drup, who is regarded as the greatest Buddhist Scholar and writer from U-Tsang province of Tibet, with over 250 Buddhist and scriptural works credited to his name.

Following the handing over of the New Nunnery Institute Complex to Dehradun Based Shalu Monastery, in compliance with wishes of our spiritual leader, His Holiness the 17th Gyalwang Karmapa Ogyen Trinley Dorje, and all the nuns from the New Nunnery, having moved to old Nunnery, a new situation has developed leading to shortage of Hostel accommodation for dwellings as well as shortage Classrooms for holding the regular Classes. All kinds of adjustments had to be made to absorb all the problems being faced by the nuns and administration to ensure minimum inconvenience to all the members and staff for carrying our normal religious, educational and spiritual activities within the limitations imposed by the new situation.

(PART – ONE CONCLUDED)

Kindly refer to the detailed New Institute Building Project Blue Print and Budget Estimate prepared by our Architect & Engineer (Available on request).

Thank you very much!

May Peace Prevail on earth!

Submitted By:

Sd/.

Most Venerable Choepon la O-sal Nyingpo
IN-CHARGE/DIRECTOR

Rev. Bhikkhuni Ani Padma Dolma
Administrator/Chagzoe / Sr. Manager

Rev. Bhikkhuni Ani Machik Labdron
Administrator/Chagzoe /Sr. Manager

Rev. Bhikkhuni Ani Tenzin Namdol
(Chief Accountant/PRO)

On behalf of K.D.T.L. Nunnery Institute
& All the Nuns at Tilokpur
K.D.T.L Mahayana Buddhist Charitable Society.
Tilokpur

Post office –Trilokpur- 176225
Kangra Dist.
Himachal Pradesh
India.

Karma Drubgyu Thargay Ling Buddhist Charitable Society, Tilokpur. P.O. Trilokpur – 176225, Dist. Kangra (H.P.) India
Office Tel.: +91 1893 - 203992 Mob.: Accountant: 9459147534 Director:9418413686 Email:officetilokpur@gmail.com Website www.tilokpurnunnery.com