

Progress Report on the *Lapchi Children Project*, May 8, 2020



May all be auspicious! Thank you for your kind support.

1. Currently, fourteen children from the Lapchi village are taken care of by the staff members at the Lapchi Compassion Home. Ten out of the fourteen children have sponsorship, four children are without. Three more children are expected to come soon, so there will be seven children without sponsorship.
2. This is the 5th consecutive year that our Swedish sangha and Ratnashri Meditation Center take the sponsorship of two children. From April 2019 to May 8, 2020, twelve sangha members made contributions. The total amount together with the list of donors and their donations were handed over to H.E. Nubpa Rinpoche on May 6, 2020. Donors are blessed by H.E. Nubpa Rinpoche through their names.
3. The children are doing well. They have been well taken care of by the staff members. The children love school and enjoy studying together in the Lapchi Compassion Home after school. See https://ratnashri.se/Progress2005_film1.mp4.
4. During the winter school break of the entire month of January, they all went home and spent quality time with their families in Lapchi village. See the pictures below.
5. Last year before the coronavirus, the Lapchi Compassion Home caretakers brought the children to many different activities such as swimming and outings such as Chandragiri Hill and Phulari. They enjoyed these recreational activities very much as you can see from the pictures below.
6. The Lapchi Compassion home is regularly visited and blessed by the Lapchi retreat master Gelong Dorzin Dondup Palden Rinpoche as well as by other Lapchi retreatants, and lamas from Drikung Rinchen Ling Monastery.
7. Gelong Dorzin Dondup Palden Rinpoche came to the Lapchi Compassion and celebrated Losar together with the Lapchi children and some of their parents. See https://ratnashri.se/Progress2005_film2.mp4 (Progress 2005_film3.mp4.)
8. The project is still running a deficit since four children are not sponsored. When three newcomers arrive in the near future, the expenses of a total of seven children are not sponsored. Thus, the project must rely on funds from Lapchi Association which currently channels valuable resources from other projects aimed at restoring and preserving the holy place of Lapchi. We sincerely hope that more sponsorships can be found for the continuous operation.
9. After the big earthquake in Nepal in 2015, many retreat huts, trails, village homes and temples were destroyed or badly damaged. With the invaluable help of H.H. Chetsang Rinpoche, H.E. Nubpa Rinpoche and sponsors from different parts of the world, Lapchi Association was able to establish a five-year restoration plan, which has been carried out until now. The plan includes restoring the trails, retreat huts, temples and the village in Lapchi and establishing a Lapchi Children Home in Boudhanath. The success in these activities brings much peace and security to the Lapchi villagers who are predominately parents to the Lapchi children. See https://ratnashri.se/Progress2005_film4.mp4.
10. In spite of the coronavirus outbreak and the lockdown policy, the Lapchi children are doing well staying at the Lapchi Compassion Home. They keep on learning and playing together, having much fun. See pictures below.
11. Children grow up healthily, happily and harmoniously. It is H.E. Nubpa Rinpoche's wish that they receive proper care and education so that they can contribute to society as well as their home area in the Lapchi in the future. As before, Rinpoche encourages all of us to donate whatever amount you can to support this project. Rinpoche said, "This kind of virtuous deed when it is done with good motivation, the amount is not important. One simply donates whatever one can. Most important is how we do it. If we do it from our heart of loving kindness, it is virtuous. Once the virtuous act is done, there is no need to think about the result. If we perform virtuous deed without expectation, one is free from attachment and self-grasping; thus, one can live in a care-free manner." We are so grateful to Rinpoche for giving us such a precious opportunity to practice bodhicitta and generosity to accumulate merits.

12. The budget for each child remains the same as last year.

Items	Particulars	Monthly per child	Annually per child
1	Education fee	2,950 Rs	35,400 Rs
2	House Maintenance fee	100	1,200
3	Food	2,700	32,400
4	Staff pay	2,454	29,450
5	Medical	300	3,600
6	Electric/water/phone	400	4,800
7	Clothing	1,300	15,600
8	Stationery	300	3,600
Total in NEPALI Currency Rs:		10,504	126,050
Total fee for sponsoring a child in SEK		922 SEK	11 064 SEK
Exchange rate: 12 Nepali rupee		according to Western Union on May 9, 2020	

13. Complete information of the program can be found at www.ratnashri.se/children.htm

Any one-time or regular donation of any amount will be greatly appreciated.

Local transfer in Sweden: Plusgiro:1287806-2 (Ratnashri Meditation Center)

Foreign transfer: (use currency SEK)

Name & address of bank: Nordea Bank Sweden, 10571 Stockholm, Sweden

Swift address: NDEASESS

Account holder: RATNASHRI MEDITATION CENTER

IBAN Account number: SE91 9500 0099 6026 1287 8062 (within European Union)

Bank Account number: (Clearing 996026) 1287806-2

You can transfer donation to the bank account above via Western Union.

****Please write "Lapchi Children", your name and email address on the payment.**

Blessings and dedication of merits to Benefactors

In appreciation of the benefactor's contribution for the projects run by the Lapchi Association, there are activities to invoke blessing for donors and dedicate merits to donors throughout the year, such as:

- Recitation of the Mahaprajnaparamita Sutra on auspicious months.
- Dharma practice and hanging of prayer flags on auspicious days.
- Continued offering of light to the Buddha, daily recitation of mantras and offering to protectors, done by the resident lamas of Lapchi.

Daily visualization and dedication of merits to benefactors of the ten directions done by practitioners at the various retreat centers in Lapchi.

Wish you all have immense inner joy, peace and harmony! Thank you for your support!

Lapchi Children love school



Lapchi Children enjoy drawing at home together



Lapchi children stayed with their parents in Lapchi village during school break



Lapchi children having fun at Chandragiri Hill recreation Park



Group picture



Rinchen Ling lamas blessed the Lapchi Children Home



Gelong Dorzin Dondup Palden Rinpoche celebrated Losar with the Lapchi children



Restoration of Lapchi village



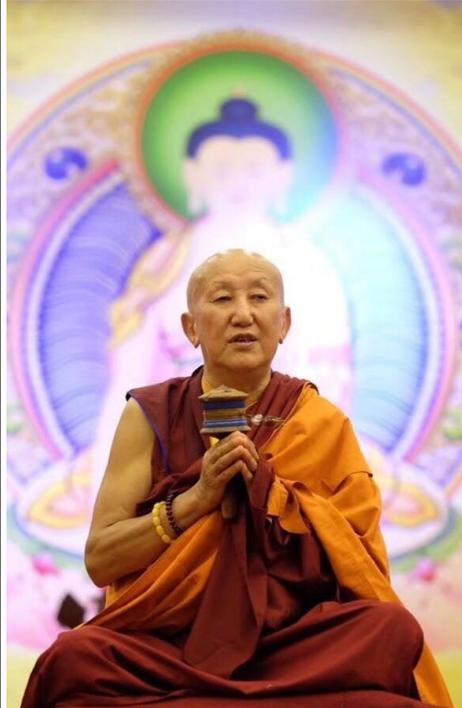
Restoration of Lapchi trail



Activities during the coronavirus lockdown



The spiritual guide of this project – His Eminence Nubpa Rinpoche



May Rinpoche live long!



How to Free Ourselves from the Eight Worldly Affairs by His Eminence Nubpa Rinpoche

In distinguishing between evil and virtue, the Buddha has taught us: “Shun all evils, accumulate all virtues, and purify one’s mind—this is the teaching of all the Buddhas.” It means that when it comes to a virtuous act, we do it vigorously; whereas an evil act, we have to try our best to abandon it. But how can we determine whether it is virtuous or evil? What is the basis for that? It is fundamentally determined by our state of mind at the time.

Regarding this, Lord Jigten Sumgön illustrated with a parable: “If a tree is medicinal, starting from its roots, it is medicine. As its roots are medicine, its stem is also medicine and so are the leaves. Through the growing process of roots, stem and leaves, they are all medicine that can cure diseases. If the tree is poisonous, it is poison already from its roots, then the stem and leaves are also poison.”

When we now talk about virtue or evil, where does the root lie? It lies in our mind. The way we distinguish if something is virtuous or evil, is the state of our mind at the time. Thus, when we talk about virtuous versus evil, it is not determined by the outward appearance. Sometimes an action looks very nice outwardly as if it were virtuous; however, if the actor had attachment, hatred or ignorance in his/her mind at the time, it is impossible to say that it is a righteous, pure virtuous act. Hence, when we talk about virtuous versus evil, it is mainly determined by the state of our mind.

Among all states of mind, the kindest and most supreme is the mind of bodhicitta (the desire to attain enlightenment for the benefit of all sentient beings). Thus, if we perform an action with bodhicitta, the action's all three phases—beginning, middle and end—would bring about the fruit of peace and happiness. Just like Shantideva said in Bodhisattva’s Way of Life: “One who embraces bodhicitta, no matter when and where one is, one would enjoy peace and happiness.” Thus, bodhicitta will harvest us the fruit of peace and happiness both temporarily and ultimately. Hence, no matter which deed we perform, it is most important to do it with the mind of bodhicitta.

Normally, people would like to engage in the eight worldly affairs (gain/loss, pleasure/pain, fame/disgrace, praise/blame). Because we think that we have a very long life to live. To live this long life, we have to make lots of preparations—to gain reputation, to win praise and respect from others—just for this life. All these are based on our belief that we still have a long life to live. Thus, we like to pursue the eight worldly affairs.

Instead, we have to turn our mind from the eight worldly affairs, back towards the Dharma. The best way to do that is to meditate on this life’s impermanence. Through observing how everything is impermanent, we will understand that our life can actually end any time. Impermanence has two categories according to the Dharma—gross and subtle impermanence.

The so-called gross impermanence refers to impermanence due to succession—our lives are in succession and the world is in succession. Gross impermanence is divided into two types: impermanence of the outer world and of the inner sentient beings. Impermanence of the outer world can be observed through the changing of the four seasons—spring, summer, fall and winter. All phenomena in this world are subject to changes of the four stages—arising, abiding, deterioration and extinction. Inner sentient beings go through similar stages of birth, aging and death. All these tell us that all phenomena are impermanent. This kind of impermanence is observable, and belongs to the gross impermanence.

Subtle impermanence refers to momentary changes. It is impossible for us who have not yet realized emptiness to observe this kind of subtle changes. Since we believe that we can live up to 100 years, some even have wishful thinking that they can live up to 1000 years, we think that we still have many years left to live, so we have to make preparation for this life. Thus, we like to pursue the eight worldly affairs. Based on that, we are attached to everything in this world, craving for gain, fame and prestige. Therefore, in order to really get rid of the bondage of the eight worldly affairs, we should right now focus on our life and meditate on its impermanence.

Source: Oral teaching by H.E. Nubpa Rinpoche (<https://www.youtube.com/watch?v=WBSiJILhblc>) and translated from Chinese to English by Ratnashri Meditation Center.