APPENDIX II
The Flyer Text

The flyer, after the original as written by the Tulku’s brother, presumably meant for English speaking guests of Tashi Gomba with the request for educational support.

Tashi Chime Ghatsal, the joyful grove of fortune and immortality, is the name of the place where the Begu monastery is located. In 1932 the devoted dharma practitioner Nyima pasang sherpa requested Sherab Dorjee to build a monastery and he offered the land where it is now standing. In response to the request, Sherab Dorjee performed a special ritual offering (Torma) in the meditation cave (Drupok) - and later on when he clapped, at the same time a spring arose from the ground which is even seen today. After drinking that water from the spring, he soon went to sleep, and that evening in his dream he had signs of a hand print above and the foot print below a span of mountain area which were imprinted on the stone. The span of mountain land which is the land of Zambala, and its surrounding range is the body of Zambala (Yidam deity of wealth). The dream professed that in this area it is good to build the monastery. When he awoke, he sent out a messenger to see if there was a hand and foot print as in his dream. The messenger returned with positive reply, he noticed that by looking from a far distance. This mountain ranges resemble Zambala and then he called it as Gowri Shankar. Thus, Sherab dorjee built Begu monastery, where later on jewels and riches ceaselessly pour from Zambala’s hand.

Many auspicious and evidences are found in the history of Gowri Shankar. In two days walk from Begu to Lapche, where we find two caves in which Milarepa did his meditation. Towards the northern side if we walk for another two days we find another mountain calls Gowri Parbath mountain, where Sherab Dorjee did his ten years solitary retreat in an area of the snow mountains. On the other side of Begu Monastery we find Jangchup Metok Monastery (the flower of enlightened mind) where many lamas come for retreat. At present Dukpa Rinpoche (Ven Ngawang Khendap) the reincarnation of Sherab Dorjee presides over Begu monastery and four other monastery which were all built by Sherab Dorjee.

Tashi Chime Ghatsal Monastery contains one thousand small statues of the one thousand arm Chenrezig (Avolkateshwar) Bodhisattua of great compassion. An elaborate statue of Chenrezig is surrounded by five other statues at the alter. To the right of this main Lhakang (Monastery) is the mani Lhakang (wheel containing of one million texts of Chenrezig) - to the front and to the right is the Ka-gyarlkakang (which contains a library of one hundred and eight teachings of Buddha Sakyamuni. Below the main temple towards the left side we find the kitchen that welcomes all the communities and travellers. The nun quarters lays directly across and below the monastery. There are sixty one nuns in the monastery - they practice and perform all the ritual ceremonies together. The guest room is underneath the Ka-gyurlhakang. In an hours walk up to the hill one is able to see the vast snow mountains of Tibet, forest, many flowers in the spring season, and many wild animals especially the white monkey. Beside the monastery ground there is a spring water for all to drink. This is how the Begu monastery is situated.

The Buddhist Community of Rolbaling is quite friendly with Begy monastery From 1932 under the influence of Sherab Dorjee and Dukpa Rinpoche. The killings of animals both for ritual and daily living have been completely stopped.
At Begu, since the Buddhist tradition is strengthening, and every year the number of nuns is increasing - with this now the monastery is facing big problem without proper teachers to guide all the nuns. The Monastery now requires a few well qualified teachers, with the knowledge of Tibetan, English and Nepalese language.

The reason for the required of these three languages are as:-

1. The Tibetan language is the most important language to teach the nuns, since all the religious scripts are in the tibetan language.

2. The importance of Nepalese language is that since the monastery is located in the region of Nepal, it becomes a prime language to communicate with the locals.

3. Its even important for them to have a basic knowledge of english language to communicate with the travellers and monastery visitors.

May the precious Dharma continue, increase and may all be auspicious.