

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

SPRING 1988

A letter from Rinpoche

Dear Sangha,

Tashi deleg!

In June 1987, about 50 of my students journeyed to Boulder, Colorado, to receive an empowerment from His Holiness Khyentse Rinpoche.

When we arrived in Boulder last year I requested that His Holiness give a Guru Rinpoche empowerment from his own treasure. This request was made in recognition that H. H. Khyentse Rinpoche is the representative of Guru Rinpoche on the face of this planet, and that now is a time when the practice of the Khyentse treasures will create the most spiritual increase. I deeply desired that my students should have this great blessing.

When I made this request, His Holiness said he would give the empowerment to me alone because, unless the practice commitment could be kept, the empowerment would be of no benefit. I assured him that my students were very diligent and would not lose their commitment. I also promised that I would create a Drub Chen every year. His Holiness Khyentse Rinpoche then empowered my students and me into his precious Guru Rinpoche treasure.

Drub Chen means "great accomplishment." Of the various levels of practice, it is the highest. All substances are gathered, with nothing missing, and the practice is done within the seal of strict, inviolate retreat. Those students who received empowerment from His Holiness should participate in at least one Drub Chen in their lifetime.

Other students who were not able

to go to Boulder but who wish to do this practice and will keep the daily mantra commitment can receive the empowerment from me at the opening of the retreat at 4:00 p.m. on Saturday, June 25th. The retreat seal will be established at the time, and from then until dawn Sunday, July 3rd, no one will come or go. From the time of the empowerment, day and night for a week, continuous practice will be done in eight shifts per day. Each shift will correspond to the blessing of the altar, the practitioners and the retreat ground.

The preparations have already begun with two persons working full time sewing victory banners and lama dancing costumes. Two of our younger sangha members will be trained as lama dancers, an elaborate sand mandala will be created as well as an altar that is a full and exquisite display of the gathered substances.

There will be a daily session of lama dancing. The retreatants as witnesses to this mudra of dance participate by prayer and mantra to liberate the obstacles to enlightenment. During the seven days there will be four different fire pujas and the retreat will conclude with a second empowerment.

Guru Rinpoche prophesized that the accomplishment of participating in one week of Drub Chen is equal to a year of solitary practice. If your mind is fully concentrated and does not move from its intention to realize full benefit from this method, and if you practice according to the lineage instructions of this profound treasure, the door to Copper Mountain, Guru Rinpoche's pureland, will be open to you at the time of death. Benefit accrues not only to you, but also throughout the world, by the purifica-



tion of obscuration and the increase of peace.

I believe that this may be the first time that a Drub Chen has been created in the West. You who went to Boulder have already demonstrated your good karma by taking this empowerment from Khyentse Rinpoche. It is my prayer that this Drub Chen will vastly speed and increase your spiritual attainment into the full fruit of enlightenment.

In the dharma,

Chagdud Tulku Rinpoche



Chagdud Gonpa: Perspectives

by Tsering Everest

The Chagdud Gonpa Foundation originated some years ago when students of Chagdud Tulku Rinpoche, recognizing Rinpoche's unique transmission of Vajrayana Buddhism, requested that he establish a teaching center in the West, to be called Chagdud Gonpa after his monastery in Eastern Tibet. The purpose of the organization would be to make accessible the teachings and practice of Vajrayana, particularly the Nyingmapa tradition of Tibetan Buddhist Vajrayana.

When Rinpoche agreed to this request, his students dedicated themselves to fulfilling the purpose of the Gonpa, offering with unstinting generosity their time, energy and resources. In the past two years, the Gonpa activities have gained tremendous momentum, in large part because many new persons have discovered their connection to Rinpoche and have used their skills and talents to support Gonpa projects.

Students find joy and inspiration in working with Rinpoche. He exemplifies the principles of his teachings and has almost limitless capacity to sustain effort on behalf of sentient beings. As a young lama in Eastern Tibet he was a negotiator between hostile clans and he was the abbot of his monastery; after the Chinese takeover he became a leader in the refugee camps in India. These experiences are a source of insight, humor and humanity in dealing with ordinary situations, and together with his open, creative methods of problem-solving, make it interesting and instructive to work with him. He often finds five alternatives when his students find only two, or an oblique approach that's straight to the point.

Rinpoche in turn appreciates his

students' Western education, American practicality, excellent skills, enthusiasm, and most of all, their good hearts. Together Rinpoche and his students have created a sphere of authentic dharma manifestation, where spiritual practice is a training for organizational conduct and the merit gained through activities enhances formal practice.

The organizational framework that presently supports the Gonpa's activities is composed of the corporation officers, three chartered sanghas, three retreat sites and Padma Publishing.

The corporation is responsible for coordinating Rinpoche's schedule, generating funds for his support, and implementing major projects such as retreat land development, the Drub Chen and the publication of *Windhorse*. General communication and policies are established by the corporation officers, working closely with the sangha members so that all the elements of the Gonpa function well and advance its purpose.

The three chartered sanghas are in Oregon, the Bay Area and Los Angeles. The Oregon sangha is the longest established; it has had morning and evening meditation practice held in its River House Center in Cottage Grove since 1981. The sangha is increasing, particularly with individuals who have entered practice through the crystal healing teachings. Losar (Tibetan New Year),

Red Tara Tsog and the Red Tsog ceremonies are hosted by the Oregon sangha each year. Recently Rinpoche designated Lama Sonam Tsering as the resident lama of the Oregon sangha, although Rinpoche will continue to live in Cottage Grove for part of the year and will maintain a home there.

The San Francisco Bay Area sangha is considering the possibility of creating a center in the Richmond area. A proposed focus of this center is conducting Bodhisattva Peace Trainings. These programs will use Buddhist insight and methods as a means to teach conflict resolution in both personal relationships and among groups. It is Chagdud Tulku's present intention to spend more time in the Bay Area to establish on-going daily meditation sessions there and to carry forward the idea of the peace trainings.

The focus of the Los Angeles sangha is to establish strong, regular group meditation and bring its own resident lama to the United States. It is Rinpoche's wish that each chartered sangha have its own resident lama. The Los Angeles Chagdud Gonpa, through much skillful effort, has succeeded in cutting through major legal and financial obstacles to bring Gyatso Lama from India. Gyatso Lama speaks excellent English and is known not only for his

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The Lamas of Chagdud Gonpa
Eastern Tibet, 1987

PHOTO: JANE TROMGE

Napa Retreat

The summer Ngondro Retreat at Ati Ling provides a special opportunity to hear and practice the teachings of Ngondro, the preliminary practices of Tibetan Buddhist Vajrayana, under the guidance of Chagdud Tulku Rinpoche.

Each week Rinpoche systematically teaches the entire Ngondro practice, including the four thoughts, refuge, awakening enlightened intention, offering, purification and devotion. Since the highest view of Dzogchen (Great Perfection) is completely integrated into his teachings, students receive the innermost meaning of Ngondro as it relates to the nature of mind. In this way they know the target of meditation from the beginning.

Rinpoche practices with retreatants and is readily available to answer questions as they arise from practice. Time is scheduled so that one can do individual practice, but inspired and supported by the knowledge that other retreatants are exploring the same practice.

Participants come to the retreat with various connections to Rinpoche and his teachings. Some have studied with him for many years; others have heard one or two talks and want to learn more. Although many meet for the first time at the retreat, a sense of community quickly develops, and along with it the realization of a sangha traveling together on the path to enlightenment.

Ngondro means "to go before." In one sense Ngondro goes before other practices; in a more profound sense it goes before ultimate realization of the nature of mind.

Chagdud Rinpoche makes the commitment to complete Ngondro a requirement for those who wish to attend the winter Dzogchen Retreat, and a number of his students have completed several ngondro practices.

The retreat site of Ati Ling is situated on a high ridge that overlooks vineyards. Though the retreat land is not remote from the Bay Area, there is a profound sense of peace, of timeless and abiding wisdom, as Rinpoche sits in the shade of oak and madrone trees and expounds the precious doctrine of the Buddha.

Excerpts from Ngondro Teachings:

Generally in meditation there is a circulation of the mind through four types of practice. First is contemplation, second is relaxation, third is prayer and fourth is compassion. . . .

Padmasambhava foretold that there would



Tulku Arak
Eastern Tibet, 1987

be a time when there would be no time and no one would have much opportunity or leisure. Padmasambhava then gave the teaching of the short Dudjom Tersar Ngondro. . . . Each one of these practices are very condensed and essential. . . they can fit into our every day life.

. . . further (the lama's) quality is as a dharma protector. Sometimes when people hear about the dharma protectors they think that they are some kind of big, bulging-eyed, fanged, clawed monster, who, if you offer them a cookie every day, will follow you around and make sure nobody bothers you at the bus stop. But,

this is not exactly the way dharma protectors work. . . . The lama teaches you how to keep a pure heart and how to turn the thoughts of the mind in a positive way. . . (and this provides) your own sphere of safety in that you no longer create the karmic conditions that put you in peril.

. . . Whether you have visions or you have no visions is not a measure of your accomplishment in practice. The actual measure is if you have more compassion than when you started, and if you have more faith.

Translated by Tsering Everest, with special thanks to Susan Strack for transcription.

WU TAI



Wu Tai Shan is a remote, mountainous region in northern China, sacred to all Mahayana Buddhists, a place where the physical emanation of Manjushri appears, the place of pilgrimage for the wisdom holder Vimalimitra where he gathered the teachings of the Great Perfection to take to Tibet.

In October 1987, Chagdud Rinpoche and 13 students made a pilgrimage to Wu Tai Shan.

Rinpoche had told us that Manjushri's emanation would actually be seen here in this place of the five sacred peaks. A great practitioner would immediately recognize him, while a practitioner of lesser ability would see only an ordinary person. With this outlook, every resident of Wu Tai Shan became extraordinary. Each one could be the great wisdom holder—the old monks who held the dharma in the barren rock temples of the high peaks; the carpenters who saw me gazing at their construction and invited me up on the scaffolds to learn the secrets of their curved roofs;

the keeper of the Bright Moon Pool who bemusedly let us peer down a pitch black shaft only to see the nature of our own minds; the caretakers who let us glimpse the ancient, towering Manjushri statue that few others knew about. Or could it have been the old black sow who seemed so happy to see us, and fell over in a state of bliss when we all stroked her? Even as we left Wu Tai Shan, Rinpoche would not say. As the bus passed a crazy man talking to himself and waving his stick, Rinpoche nodded. "Maybe that's Manjushri!"

David Everest



Slowly making our way up to central peak
Rinpoche setting the heartbeat: climbing and resting
The breath of offering and purification
Rocks strewn like flowers on the hard ground
The stupa was seated on the edge of the world
We circled with nothing to stop our prayers and aspirations
Reaching everywhere at once, arising from nowhere
As the fog grew thicker
Like cotton strands whispering around
Gathering in the rising wind
Stark and untame
Every gust carrying Manjushri's name
The harshness here only heightening
The essential tranquility

Karen Poverny



PHOTOGRAPHY BY DAVID EV

SHAN



Mountain peaks, buddhas,
a legless man,
Statues and stupas swirl
in the sacred land.
Manju and Vima in
radiant display
Visions of beauty;
no words to say.
A place far beyond
dual hopes and fears,
For those compassionate ones
who shed crystal tears.
A land neither close
nor far apart
To be in Wu Tai Shan
remain in your own heart.

Glen Sandvoss



With the unsurpassable light void of loving understanding
opening the page of the lotus word
he shattered the darkness of beings.
Homage to Vimalimitra!
Following in your footsteps
the great space of pure awareness is quickly attained.

Catching carefully the whispered words,
we find the arrow already at the target,
and the snake-knot of doubt is loosened at the heart.
The seeming paradox of the Great Perfection,
the non-doing path without progress or perfection,
dissolves in magnificent appearance of the five peaks,
a faraway land from which we've never really been separate.
As the glorious teacher so carefully pointed out:

"Nothing being seen, there is nothing at all left over.
The profound meaning is absolute certainty in one's
own mind."

James Kalfas

Lama Sonam Tsering

by Sandra Bishop

When Lama Sonam first came to Oregon in 1984 at the invitation of his uncle, Chagdud Tulku Rinpoche, he was simply introduced as Rinpoche's nephew. He was young and shy. He still seems rather shy, but his strength of character has become very apparent. Chagdud Rinpoche, recognizing his qualities as Vajra Guru, has designated him as the resident lama for the Oregon sangha.

Those of us who met Lama Sonam when he first came to Oregon from Nepal were captivated by his sense of humor and his gentle nature. What we didn't know at the time was the depth of his meditation and the years he had devoted to studying dharma. We occasionally caught a glimmer of his brilliant mind, but we didn't realize first hand his scholarly qualities and his compassionate patience until he started teaching and leading meditations. Through the years we have gotten to know him and recognize him as a profound scholar and meditator.

At Losar each year Lama Sonam delights us with his exhilarating lama dancing. He also teaches the Tibetan language and is an excellent chanting master. Lama Sonam has received extensive teachings and trainings from many great lamas. He studied for eight years at



Lama Sonam

PHOTO: JANE TROMGE

the Nyingmapa Institute now located in Boudhanath, Nepal.

Lama Sonam was born in 1953 into a nomad family in Tibet. His family fled from Tibet when he was six years old. He and his parents and brother and sister traveled for nearly a year before they made their way to India. It was in India at a refugee camp where Lama Sonam

and Chagdud Tulku Rinpoche met for the first time. They knew they were related but had not been acquainted.

In 1975 Lama Sonam began working nights preparing food and doing any work he could find to earn enough money to pay to attend a religious school. His single-minded determination to study dharma was not weakened even in times of famine when there were only 15 students in the school and they survived on radishes and a little black tea.

Today Lama Sonam lives comfortably in Cottage Grove, and his enthusiasm and love for teaching dharma is unfailing. His teachings are heartfelt and based on a thorough scholarly understanding of the teachings of Buddha, as well as a depth of many years of practice. Chagdud Tulku Rinpoche has great respect for Lama Sonam and is confident students will all continue to refine and increase their practice through Lama Sonam's guidance.

As the resident lama of Chagdud Gonpa in Oregon Lama Sonam is available to travel to other parts of the northwest to teach and to practice with people. People with questions about practice are encouraged to call, write or see Lama Sonam. He can be reached at (503) 942-8619, or by letter at 198 N. River Road, Cottage Grove, OR 97424.

It is a blessing to have Lama Sonam in Oregon.



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Glenn Sandvoss (503) 942-8619

The Wind Horse

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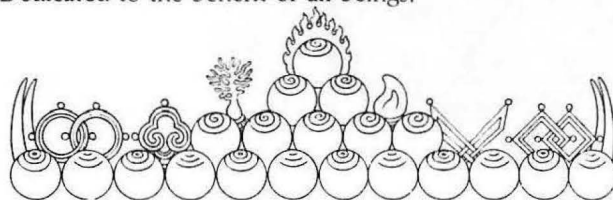
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Dedicated to the benefit of all beings.



Chagdud Gonpa: Perspectives

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teaching ability, but also for his skill in working harmoniously with various groups and reconciling different interests.

The three retreat land locations offer Gonpa practitioners expansive possibilities for both group and solitary retreats. Rinpoche delights in the unique potential of each retreat center and intends that each be completely infused with the blessing of powerful practice. Rigdzin Gyatso, the retreat land in southern Oregon, has been developed over the past seven years, beginning with a retreat house for Rinpoche and a monumental, 22-foot Guru Rinpoche statue. It is the site of the six-week winter Dzogchen Retreat and the extraordinary Drub Chen ceremony will be held there in June.

Ati Ling in the Napa Valley is the land used for the summer Ngondro Retreat. A road has been put in and this spring a well with excellent water flow was drilled. In the future there are plans to build a house for Rinpoche on the land.

Most recently, a 320-acre tract of land near Redding, California, was offered to the Gonpa. The arduous process of surveying the land, obtaining permits and looking for well sites has begun. The success of this process will determine what is feasible in developing a retreat facility.

Padma Publishing is the publishing arm of the Gonpa. Presently its focus is reprinting all the practice texts in a uniform format, and preparing books of Rinpoche's teachings on Ngondro, crystal healing and transference of consciousness. Next year Rinpoche has scheduled publication of the first volume of Rabjam Longchenpa's *Seven Treasures*.

Even in a brief summary of the Gonpa's activities such as this, it is obvious that abundant effort and resources will be needed to carry projects forward. Yet, according to Rinpoche's teachings, the sangha should approach them without hope and fear by simply engaging tasks as fully as possible, reestablishing selfless intention, dedicating merit to the welfare of all and, constantly, seeing each activity as a mirror of the nature of mind. In this way, whatever is outwardly accomplished, great or small, unlocks vast spiritual benefit.



Monks at the Portal of Chagdud Gompa
Eastern Tibet, 1987

PHOTO: JANE TROMGE

Return to Tibet

Last year Chagdud Tulku Rinpoche returned to Tibet after an absence of 28 years. He traveled to three regions of Eastern Tibet (Kham); to Dakog, the birthplace of the epic warrior Gesar and the home of his sister; to Tromthar, the homeland of his mother's family and Tulku Arak, one of Tibet's greatest living saints; and Nyarong, where Chagdud Gonpa, Rinpoche's monastery still stands, almost unscathed by the destructive years of Chinese oppression.

His sister turned out to be a wisdom holder of the highest order and a delightful eccentric. Before she would allow him to continue his journey, she exacted a promise that he would come back soon. At one point she gave him a paper to sign with a date for his return. "I will become crazy if you don't tell me when you will come back," she insisted.

Because of his promise to his sister and because he wants to assist the three monasteries that he has been associated with, Rinpoche will travel to Tibet again in the summer of 1989. He hopes that some of his Western students will be able to go with him at this time.

That Westerners will be permitted by the Chinese to travel with Rinpoche is very tenuous, because tourists have never been allowed in Eastern Tibet and because of recent political troubles. Moreover, such a trip will be rough and expensive, with poor accommodations or tents, terrible and dangerous roads,

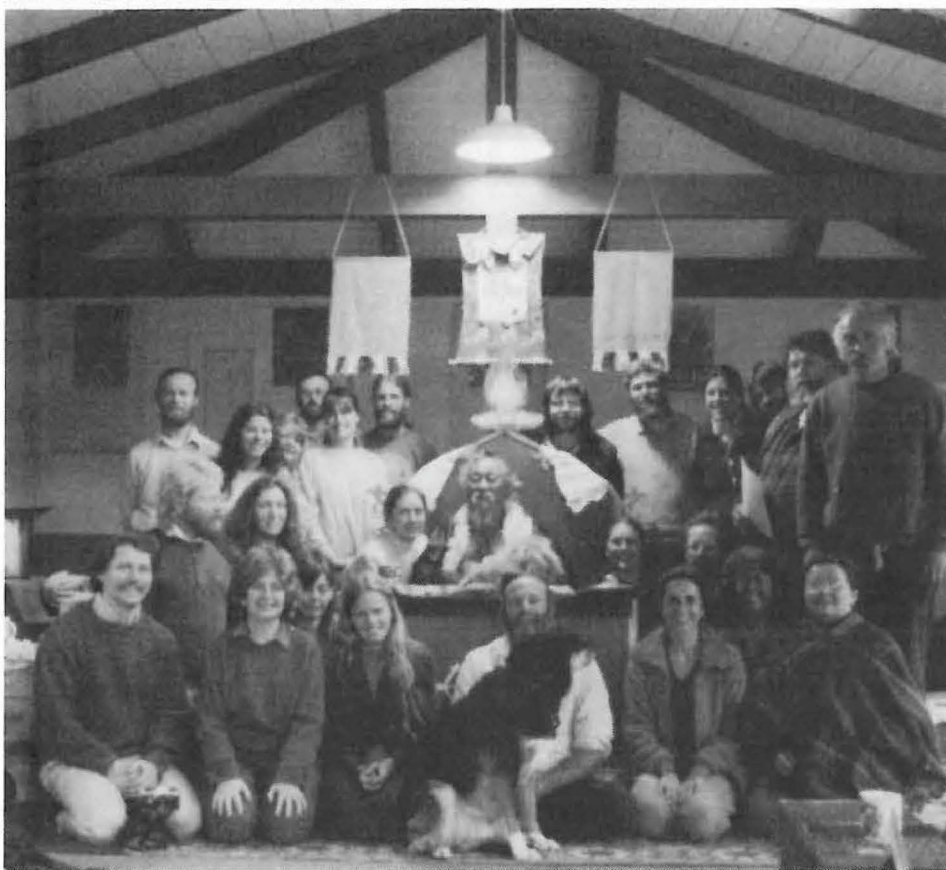
bad food and the possibility of altitude sickness.

However, it will also be the experience of a lifetime for those whose desire to know Tibet firsthand is so deep that they can forego ordinary comforts. Peter Moulton, who traveled in Central Tibet and China last year has agreed to explore arrangements for a group trip with Rinpoche. Those who are interested should write him at 2900 Capital Drive, Eugene, OR 97403, or call him at (503) 344-0796. Because of the constraints of travel in China, the group will probably be limited to about 16 persons.



Trinley Wangmo, the sister of
Chagdud Tutku Rinpoche.

PHOTO: JANE TROMGE



Retreatants at winter Dzogchen Retreat
Williams, Oregon, 1988



PHOTO: ANDY JOHNSTON

CONTACT POINTS

Retreat in Napa

Friday, June 3—Friday, June 24

Chagdud Rinpoche will teach for three weeks at Ati Ling. The main retreat will focus on Ngondro. The retreat will also include two open weekend seminars. The first seminar will be on P'howa, the transference of consciousness at the moment of death (June 11-12) and the second on Chod, cutting the ego through generosity (June 18-19). For information and pre-registration, call Linda Richmoon 415-849-3300.

Retreat in Southern Oregon

Saturday, June 25—Sunday, July 3

The Drub Chen will be held at Rigdzin Gyatso, the retreat land near Williams, Oregon. The retreat will open with an empowerment at 4 pm on Saturday, June 25th and continue until dawn Sunday, July 3rd. For information and pre-registration, call James Kalfas at 503-846-6942, evenings only.

Mamas Mo Mos at the Oregon Country Faire

Thursday, July 14—Sunday, July 17

Mama needs you! This is the Oregon sangha's main fundraising event and the money is used to support Chagdud Tulku Rinpoche's residence in Cottage Grove. The Faire itself is a reminder of the good old days circa 1967, with music, crafts and upbeat "happenings." Our contribution is an endless supply of Tibetan mo mos (dumplings) that are a hot item at the Faire. It's hard work but a lot of fun. If you can cook, chop vegetables, carry heavy boxes or hawk mo mos, call Judy Abel at 503-942-8608, evenings only.

His Holiness Penor Rinpoche

His Holiness Penor Rinpoche will be in Cottage Grove on July 29th to give the Lama Yangtig empowerment. H.H. Penor Rinpoche is the head of the Palyul

Lineage and the abbot of the Nyingmapa Monastery in Bylakuppe, India. The Lama Yangtig is an empowerment specifically for the practice of Dzogchen (Great Perfection). For information, call Judy Abel at 503-942-8608, evenings only.

Directory

For information about events call:

Don Delaquil in Los Angeles,
213-754-0466
Mary Nevader in the Bay Area,
415-428-9196
Judy Abel in Oregon, 503-942-8608
James Kalfas at the Williams Retreat
Land, 503-846-6942
Linda Richmoon about retreats in
Napa, 415-849-3300

If you have an urgent message or personal emergency and need to contact Chagdud Rinpoche call Jane Tromge at 503-942-5081 or 942-7270.