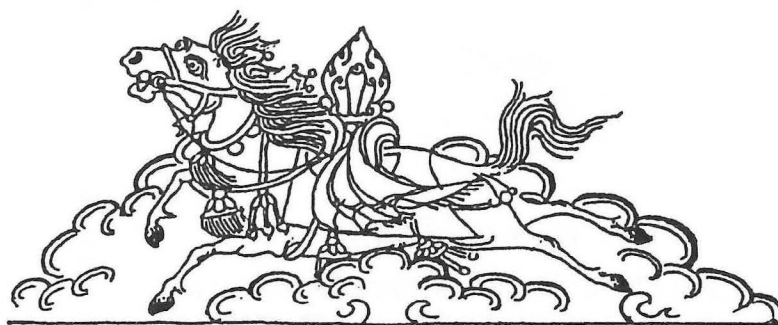


THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

SUMMER 1991



Lamas of Chagdud Gonpa, Tibet, 1987

Dear Sangha,

This August I will return to Tibet for the second time since I escaped during the Chinese conquest in 1959. This time, as before, I will visit monasteries that I have been associated with in this and past lifetimes: Kathog Gonpa, Chagdud Gonpa, Tromge Gonpa and Tenphel Gonpa.

These monasteries have suffered various degrees of destruction and disruption during the conquest and

the subsequent cultural revolution. Tromge Gonpa was razed to the ground and all its books, statues and puja instruments destroyed or lost; Kathog was likewise devastated. The buildings of Tenphel Gonpa were allowed to stand but their contents were destroyed and the teaching lineage was disrupted by the killing of many of its lamas. Chagdud Gonpa fared best. Its buildings are still standing, its contents are intact and its lamas—who were

repressed and imprisoned but not executed—are still present there.

The forces of impermanence often give us cause for sorrow and regret, yet we should remember that evil and darkness are subject to impermanence, too. Now there are many positive changes in Tibet. During my last trip in 1987, I was extremely happy to see that as soon as the Chinese gave them the opportunity, the Tibetans—with great faith and generosity—were resuming lama training, rebuilding monasteries, painstakingly carving new woodblocks for texts and sculpting new statues. Amazingly, none of the skill and craftsmanship has been lost. Tromge Gonpa, for example, is being rebuilt better than before. Nevertheless, there is much to do, and I am very fortunate to be in a position to make substantial personal offerings during this trip. I also hope to establish an association for the ongoing connection with and support of these monasteries, and if possible, to open the way for others to visit them in the future.

Now, as I set off on this long trip which will keep me away until the end of the year, my prayers and best wishes are with you. Do not overlook any opportunity to practice virtue; always watch carefully the workings of your own mind.

In the dharma,

Chagdud Tulku Rinpoche



THE WIND HORSE

Newsletter of the Chagdud Gonpa Foundation

Chagdud Gonpa Foundation Directory

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Seattle, WA 98125
(206) 367-7377

Chagdud Gonpa Canada
2036 Stephens Street
Vancouver, B.C., V6K3W1
(604) 733-5583

Friends Of Tibetan Chagdud Gonpa

When Rinpoche returns to eastern Tibet this summer, he will be taking funds for use in the reconstruction of four monasteries with which he has been associated. Kathog, which for centuries was Eastern Tibet's foremost Nyingma monastery and a place where thousands of practitioners attained rainbow body, needs funds to continue rebuilding and to expand its shedra (lama college). Chagdud Gonpa, the seat of the Chagdud incarnations, needs support for repairs and for the establishment of a shedra to train lamas. Tromge Gonpa, Rinpoche's family's monastery, has been enriched by the presence of great lamas during the difficult years, but recently two of them—Tulku Arik and Tulku Kundun—passed away. Funds are needed to continue rebuilding and to train and care for its lamas. Tenphel Gonpa, the monastery of Rinpoche's mother and sister, needs support to establish a shedra, an extremely important undertaking in that area where there are so few trained lamas.

If you would like to make an offering towards these efforts, your contribution will be tax-deductible through the Mahakaruna Foundation. Make checks payable to Mahakaruna Foundation with a reference note at bottom of check that it is to go towards the Friends of Tibetan Chagdud Gonpa project. Your contribution may be sent to Mahakaruna Foundation, P.O. Box 340, Junction City, CA 96048 and will need to be received by July 25.

A Prayer for Raisa Gorbachev

In May, Maria Manetti Farrow, student of Chagdud Rinpoche, journeyed to the Soviet Union at the invitation of Raisa Gorbachev, as part of "The Friends of Raisa Gorbachev" organization's successful fundraising efforts to bring Soviet scholars to Stanford University. Maria has said of her visit, "My personal motivation in visiting Mrs. Gorbachev was to bring a spiritual message from Chagdud Tulku Rinpoche to help her in her distress over the present unstable situation in the Soviet Union. The aspirations of Mrs. Gorbachev are Patience, Peace and Non-violence. Her face lit up when I undid the scroll that contained the prayer and when I presented two of Rinpoche's booklets to her. She appreciated these spiritual messages more than all the other lavish gifts our group brought to her and I am so thankful to Rinpoche for agreeing to write this prayer which made my visit so greatly fulfilling."

A Prayer of Aspiration for President and Mrs. Gorbachev and the Soviet People

Homage!

*In all directions and all times without exception
by the blessings of those who are endowed
with wisdom, compassion, power and the great truth
that surges forth from pure, selfless motivation,
may disease, famine, war and strife be dispelled
in every nation of the earth.*

*May the peoples and the nations of the earth
increase in merit and prosperity
generation after generation.*

May they encounter no obstacles to their highest aspirations.

*Soothed by the shimmering radiance of cool, peaceful moonlight,
may the feverish fears and pain of humanity subside,
and may the illumination of virtue and excellence
shine forth everywhere unceasingly.*

This heartfelt prayer of aspiration was written in support of the good intentions of President Gorbachev and his honorable wife Raisa. May their policies for peace and happiness come to fruition. Good fortune!

*Delivered by Maria Manetti Farrow
24th May 1991*

Chagdud Tulku

Drub Chhen

The Williams, Oregon sangha is pleased to host the fourth annual Drub Chhen this year at Rigdzin Gatsal. The Drub Chhen, which means great accomplishment, is an extensive accumulation of merit and wisdom. All substances are gathered, continuous practice is done in eight shifts per day, and lama dancing takes place daily as retreatants participate through prayer and mantra recitation to liberate obstacles to enlightenment.

The practice is a treasure from His Holiness Dilgo Khyentse Rinpoche entitled *Essence of Siddhi*. Through the immeasurable kindness of His Holiness Khyentse Rinpoche and that of Chagdud Rinpoche, participants from many parts of the country will gather as one mandala in practice that unifies the Three Roots. Under Rinpoche's guidance, the well-motivated practitioner, experienced or not,

is certain to receive the blessings of the great Guru Padmasambhava and of the lineage lamas who are inseparable from him. Guru Rinpoche prophesied that for such a practitioner, the benefits of participation in one week of Drub Chhen are equal to those of a year of solitary practice and that the door to Copper Mountain, Guru Rinpoche's pureland, will be open to the practitioner at the time of death. This is a precious opportunity to participate in a practice of great magnitude and to deliberately benefit all sentient beings.

The dates are July 13 - 21. The cost is \$175 for individual members of Chagdud Gonpa, \$200 for associate members and \$225 for non-members. Preregistration by July 1 will be appreciated. Participants will be staying in a camp-like setting and strict retreat will be kept. Call (503)846-6942 for details or information about Tara meditation Thursdays, 7:30 p.m.



Practice by the Days of the Moon

June

- 5 Last-quarter Moon: Tara Day
- 7 Twenty-fifth Day: Dakini Day
- 1 New Moon: Vajrasattva
- 18 First-quarter Moon: Tara Day
- 21 Tenth Day: Guru Rinpoche Day
- 26** Full Moon: P'howa

July

- 4 Last-quarter Moon: Tara Day
- 6 Twenty-fifth Day: Dakini Day
- 11* New Moon: Vajrasattva
- 18 First-quarter Moon: Tara Day
- 20 Tenth Day: Guru Rinpoche Day
- 26** Full Moon: P'howa

August

- 3 Last-quarter Moon: Tara Day
- 5 Twenty-fifth Day: Dakini Day
- 9 New Moon: Vajrasattva
- 16 First-quarter Moon: Tara Day
- 19 Tenth Day: Guru Rinpoche Day
- 25 Full Moon: P'howa

September

- 1 Last-quarter Moon: Tara Day
- 3 Twenty-fifth Day: Dakini Day
- 8 New Moon: Vajrasattva
- 15 First-quarter Moon: Tara Day
- 17 Tenth Day: Guru Rinpoche Day
- 23 Full Moon: P'howa
- 30 Last-quarter Moon: Tara Day

October

- 2 Twenty-fifth Day: Dakini Day
- 7 New Moon: Vajrasattva
- 15 First-quarter Moon: Tara Day
- 17 Tenth Day: Guru Rinpoche Day
- 23 Full Moon: P'howa
- 29 Last-quarter Moon: Tara Day

November

- 1 Twenty-fifth Day: Dakini Day
- 6 New Moon: Vajrasattva
- 14 First-quarter Moon: Tara Day
- 16 Tenth Day: Guru Rinpoche
- 21 Full Moon: P'howa
- 28 Last-quarter Moon: Tara Day
- 30 Twenty-fifth Day: Dakini Day

December

- 5 New Moon: Vajrasattva
- 14 First-quarter Moon: Tara Day
- 16 Tenth Day: Guru Rinpoche Day
- 21** Full Moon: P'howa
- 27 Last-quarter Moon: Tara Day
- 30 Twenty-fifth Day: Dakini Day

January 1992

- 4* New Moon
- 12 First-quarter Moon: Tara Day
- 14 Tenth Day: Guru Rinpoche Day
- 19 Full Moon: P'howa
- 26 Last-quarter Moon: Tara Day
- 28 Twenty-fifth Day: Dakini Day

February

- 3 New Moon: Vajrasattva
- 11 First-quarter Moon: Tara Day
- 13 Tenth Day: Guru Rinpoche Day
- 18 Full Moon: P'howa
- 24 Last-quarter Moon: Tara Day
- 27 Twenty-fifth Day: Dakini Day

March

- 4 New Moon: Vajrasattva
- 5 Losar, Tibetan Year Of The Water Monkey
- 11 First-quarter Moon: Tara Day
- 13 Tenth Day: Guru Rinpoche Day
- 18 Full Moon: P'howa
- 26 Last-quarter Moon: Tara Day
- 28 Twenty-fifth Day: Dakini Day

* Eclipse of the sun; practice is multiplied 10,000 times.

** Eclipse of the moon; practice is multiplied 1,000 times.

The phases of the moon correspond to the subtle male and female energies of our body and increase the benefit of practice on certain days of the lunar month. The specific practices done at Chagdud Gonpa centers are given here, but there are many practices from other lineages that are equally appropriate. Even keeping a mantra commitment on these days generates powerful virtue.

LINEAGE HOLDERS OF INHERENT TRUTH

This is the third article in a series on the lineage of realized beings who have made the profound essence of the path to enlightenment available to all those who seek the immutable state beyond all hope and fear of cyclic existence.

During the latter part of Shri Singha's life, while he was teaching in the cemetery grounds of Sil Jin in China, two young Indian scholars, Jnanasutra and Vimalamitra, had a vision prophesying their destiny with him. As they were walking one day on the outskirts of Bodh Gaya where they were studying with five hundred other scholars, Vajrasattva appeared in the sky before them. "O sons of good family," he said, "you have each taken birth five hundred times as scholars yet you have not attained Buddhahood. If you would like to attain the enlightenment of the disappearance of the defiled body in this very life, go to the temple near the Bodhi Tree in China."

Vimalamitra immediately went to China, found the master Shri Singha, received teachings and returned to India where he told Jnanasutra of his experiences. Feeling deeply inspired, Jnanasutra journeyed to China to find his teacher. When he reached the temple near the Bodhi Tree in China he met a beautiful girl carrying a vase of water. Seeing him she gave him prophecy, advising him to go to a certain temple near the Bodhi Tree. Arriving there, he received further prophetic advice from a dakini to continue on to the cremation grounds of Sil Jin. There he met the great master Shri Singha and was moved to serve him faithfully for three years. After this time, Jnanasutra made offerings and humbly beseeched him to teach. Over the following nine years, Shri Singha taught him the outer, inner and esoteric teachings of the oral transmission of the Great Perfection. He then withdrew the texts which he had previously concealed in the temple near the Bodhi Tree and gave them to Jnanasutra. Following this, Shri Singha gave him higher teachings over an eleven year period.

Having thus received these, Jnanasutra was feeling satisfied and was preparing to depart. Shri Singha asked him, "Are you now satisfied?"

Jnanasutra replied, "Yes, I am."

"Unreliable," said Shri Singha.

Reflecting upon his response, Jnanasutra requested of Shri Singha that, if there were even more profound teachings, that he confer

them upon him. Explaining to Jnanasutra that empowerment was necessary, Shri Singha took him to the temple of Tashi Thri-Go and there gave him the complete outer elaborate vase empowerment. After this followed a three year period of instruction in the innermost esoteric teachings, *man-ngag-dhe*, concerning the crucial points on direct experience of the nature of mind. He did not give Jnanasutra the texts, saying, "They will appear for you when the time comes." After this Shri Singha took Jnanasutra to a deserted city and there bestowed on him the complete simple empowerment. Having received this empowerment, Jnanasutra spent one year at the top of Mount Nosali practicing the "samsaric and nirvanic preparatory exercises." Having completed these, Shri Singha gave him the very simple initiation and Jnanasutra gained the confidence of nonreliance on any form of mental analysis. Shortly thereafter he was given the complete empowerment of utmost simplicity and directly attained the state of perfect awareness. The next sixteen years he practiced in the company of Shri Singha, marvelling at the display of his master's enlightened intent. Shri Singha wandered freely through the charnel grounds, transforming himself into various forms and mingling with dakinis and evil spirits without the slightest timidity.

After these years together, Shri Singha was invited to teach in another area of China. He departed, riding a white lion. Seven days later, Jnanasutra heard a huge cracking noise in the sky. Looking up he saw his master seated in the midst of beautiful rainbow light. Seeing him thus, Jnanasutra knew his beloved master's corporeal body had now transformed. As he offered prayers of praise and deep devotion, the testament known as the *Seven Stakes* fell into Jnanasutra's hands and he was told, "The texts of the inner esoteric teachings of the *Nying-t'hig* are concealed in a pillar in the temple of Tashi T'hri-Go. Take them and go to the Bha-Shing cremation grounds!"

Following the instructions faithfully, he recovered the texts and journeyed to Bha-Shing, far to the east of Bodh Gaya. While he was there practicing and teaching humans and non-humans alike, Vimalamitra received prophecy to find him there. After many years of separation they met again. Jnanasutra conferred all the empowerments on Vimalamitra and entrusted him with the sacred texts.

Rin-chen Ter-dzod and Vajrayana Studies

As the Dudjom Treasures drew to a close at Rigdzin Ling, Rinpoche said that in years past he had not known if he would have the opportunity to offer these profound treasures. Now inspired by the sincere interest on the part of so many dedicated practitioners, he has decided to offer an extraordinary series of empowerments next year, the *Rin-chen Ter-dzod*.

The *Rin-chen Ter-dzod* (Treasury of Precious Termas) is one of five major collections—the so-called "Five Treasuries." These collections were compiled by Jamgon Kongtrul Lodrö T'hayé (1813-1899), one of the greatest Tibetan lamas of the nineteenth century; he also authored a significant number of the texts found in these collections. As Kongtrul's student and biographer, Naysar Tashi Chhöp'hel, notes in his index of Kongtrul's collected works, "while one could never have the opportunity to practice all of these transmissions on a formal level, still to receive these teachings of sutra and tantra even once gives great purpose and meaning to one's existence as a human being in this lifetime."

At the same time, Rigdzin Ling would like to offer courses in Vajrayana Studies including Buddhist Philosophy, *t'hangka* and mural painting, and Tibetan Language Studies for the beginning and intermediate student. Padma Tenzin and Karma Wangchuk, two master *t'hangka* painters from Bhutan currently in residence at Rigdzin Ling, will teach *t'hangka* and mural painting in the context of the development of the *lha khang* which, in the Vajrayana tradition, is the focal point of such arts. Khenpo Tsewang Gyatso, a fine scholar who currently teaches at Palyul Namdroling Monastery in Southern India, and was commended by His Holiness the Dalai Lama for his excellent scholarship at the Tibetan Institute in Sarnath, India, has been invited to offer instruction in the Middle Way (*Madhyamaka*) philosophical school.

The empowerments and courses will be offered over a two to three month period, during either the summer or fall of 1992. The dates and schedule will be announced in the next issue of Windhorse. For further information, call Maile Wall at Rigdzin Ling.

Reflections of the Dudjom Treasures

Chagdud Tulku Rinpoche gave the empowerments and scriptural transmissions for the treasures of Dudjom Lingpa from April 22 to May 19 at Rigdzin Ling. Rinpoche received these empowerments from H.H. Dudjom Rinpoche, a reincarnation of Dudjom Lingpa, a supreme holder of realization and treasure discoverer. The event was attended by Tharchin Rinpoche and Lama Sonam Tsering as well as practitioners from across the United States and as far away as Europe and Australia. The following poems share the impressions of two of Rinpoche's students who attended the entire event.



In the chill dawn air, the morning fog is cut with the sharp enlivening sounds of the reed horns,
reminding us of the purpose of our lives,
of our presence at Rigdzin Ling.

Rinpoche, awake—always awake—protects us
from slipping into irretrievable laziness and sets the pace—
always forward, regardless:
Like the buddhas of old, never calculating how many beings
are liberated from samsara,
only considering what is yet to be done.

The collective aspirations come together
in this home of a wishfulfilling jewel.
The land vibrates with sounds of forgiveness,
no longer the ravaged victim, but a richly adorned home of
absolute goodness.

We hear, "This is the time for the Treasures of Dudjom."
We think, "This is the treasure land revealed for Dudjom."

A shrine room grows to sturdy maturity, vast and secure—
A dharma fortress for activities beyond ordinary conceptions.
The need arises and a kitchen emerges, impermanent,
with perfect harmony, dissolving back again like a great
bodhisattva from the pure land
whose only purpose is to nourish and protect.

The sandy earth swells up, is packed down, and, like a celestial
mansion, becomes a prajnaparamita retreat castle.

Endless amrita dripping from the faces of the thousand-
armed workers
holds down the gusting dust,
keeping the vision of the lama's face always sharp and clear.
The land moves and shifts into place—
a reservoir absorbing the streams of purifying rinse water
flowing every day.

Prayer wheel mantras, by the billions,
endless streams of liberating sound.

This must be the time for Dudjom.
This must be the place for Dudjom.

This is where holders of intrinsic awareness gather to enjoy
the dharma feast,
Where the faithful gather to offer the best and worst of
themselves,
Where 'this' dissolves into the purity of the lama's intention
And all wishes are fulfilled.
Even the historic moment of the transmissions doesn't matter
anymore.

The lama's endless buddhamind manifestations
maturing and liberating the faithful.
We are filled with wonder, determination and gratitude.
No one, here or not, will ever be the same.

This is the Buddha's promise.
This is the lama's blessing.

Richard Baldwin

O Lord of the Dance!

As the sun of your infinite compassion shines on the snows of accumulated merit here in this land of America, the sweet nectar of the dharma fills the air in this rocky valley. From the gathered clouds of lineage blessings, the long awaited rain, heart drops of wisdom have moistened the parched ground of our beings so the precious teachings may truly flourish here.

For all those who live here and those to come, words and gold can never say enough. Thank you, Precious One, for everything.

Wyn Fischel

Sangha News

Padma Ling, Spokane

Losar was celebrated for the first time in four years in Spokane. Immediately thereafter we moved to our beautiful new center which has a large shrine room to accommodate a growing sangha, a counselling room, family room, office, large kitchen and eight bedrooms. There is also a garden to grow vegetables and flowers and a vast view of the city.

Right after the open house celebration we were blessed by a visit from Chagdud Rinpoche, who gave many wonderful teachings, two empowerments and a public talk which was attended by about 100 people. While Rinpoche was in Spokane, he also bestowed a new name on the center, changing it from Padma Amrita to Padma Ling.

Plans for this summer include a Chod workshop led by Lama Inge and Lama Yontan July 26 to July 28. August 16-18 we will have a Ngondro instruction and practice weekend. Starting Wednesday, June 19th, we are adding beginning Tibetan classes to our regular program of study and practice. The ongoing schedule of Padma Ling is daily practice at 6:30 a.m. and 8:00 p.m. on weekdays, 8:00 a.m. and 8:00 p.m. on weekends. There are weekly Dharma teachings on Thursday evenings at 7:00, tsog feasts on all special days and public meditation on Sunday evenings at 7:00.

Amrita, Seattle

Amrita, Chagdud Gonpa Foundation's Seattle center, enjoyed a very full four-day visit by Rinpoche in late March. We were given the opportunity to receive the Red Tara, Takhyung Barwa, and P'howa empowerments, and many people attended the full day workshop on P'howa practice. Rinpoche also gave a public talk on "Life in Relation to Death", which was very well received. (A professional quality video tape of this talk was produced and is now available through Tibetan Treasures.) Towards the end of Rinpoche's visit we were treated to some concise and extremely helpful teachings on Ngondro and Red Tara practice, which were like the icing on the

cake of Rinpoche's always inspiring presence.

Amrita meets Monday evenings at 8 p.m. for the practice of Red Tara at the welcoming home of Richard and Susan Baldwin. We also gather together every other Friday for Red Tara and Guru Rinpoche tsog celebrations, and meet monthly for a full day of teachings and practice (Ngondro, P'howa, etc.) with the benefit of Richard's helpful direction.

Dechhen Ling: Cottage Grove, Oregon

Chagdud Tulku's presence in our area in March benefitted us in many ways. The sangha was able to receive teachings and the Takhyung Barwa empowerment we had requested that we might practice for the benefit of his long life. Rinpoche was also present at the sangha meeting where we elected new officers and rededicated ourselves to dharma activity. The new officers are: coordinator, Chandra La Husen; treasurer, Fred Mallory; recording secretary, Marie Powell; outreach coordinator, Mark Poole; and publicist, Peter Moulton.

On behalf of the sangha, Lama Sonam has requested that Bhakha Tulku Rinpoche and Khenpo Zangpo Rinpoche come to Dechhen Ling. In June Bhakha Tulku will conduct the annual Nyung Nay retreat. Participants from last year's retreat were very moved by the profound purification of this practice involving fasting and silence. The retreat will be from June 21, Guru Rinpoche day, through June 26, closing with a fire puja in the countryside on the full moon.

Khenpo Zangpo Rinpoche will be coming to Cottage Grove to give an Amitabha Pureland training from October 1-9. We will celebrate the annual Tara statue reconsecration over the Thanksgiving holiday.

In August Lama Sonam will be starting a weekly Tibetan language class and a class in ritual arts and tormas making. Later this summer he will teach methods for supporting people at the time of their death. The sangha is very pleased to now have Lama

Sonam residing in the center. His spontaneous teachings on the integration of dharma in daily life continue to inspire this sangha of householders.

On the weekend of September 20-22, Dechhen Ling will sponsor a MoMo booth at the Eugene Celebration as a fund-raiser for the center. Volunteers are needed in preparation for and during that weekend. Call Dechhen Ling for more information.

Practice is done in Eugene Wednesdays at 7:30 p.m., and in Corvallis, Tara Healing Practice Wednesdays at 6:30 p.m. At Dechhen Ling, puja is done twice daily at 7:00 a.m. and 7:30 p.m. Those of us who enjoy Dechhen Ling facilities appreciate this most holy place that has been blessed for ten years by the wisdom teachings of many great lamas. We hope that anyone visiting our area will come sit and enjoy the blessings of this place. For further information call Marie Powell at Dechhen Ling.

Rigdzin Ling, Northern CA

By the inspiration and blessing of Chagdud Rinpoche, Rigdzin Ling has continued to transform at a swift pace. With spring has come the blossoming of Moonland, as the efforts which were previously directed underground towards the development of the infrastructure are now flowering above ground. Activities this spring primarily involved preparation for the Dudjom Treasures which necessitated completion of major portions of the infrastructure. The water system has been completed on the upper part of the land and there is now water on Moonland. A campground has been developed on a wooded hillside and a permanent bathhouse built adjacent to it. A large construction shed which will house heavy equipment as well as a woodshop was erected, and served as the shrine room for the Dudjom Treasures. The Dudjom Treasures also required the construction of a temporary kitchen.

As we move into the summer, the blessings of the Dudjom Treasures remain fresh in our daily activity. The work that has gone on thus far has resulted from vast efforts of many generous supporters who

have offered their time, skills and financial backing to the project. Chagdud Gonpa has now raised the necessary funds to begin a sand and gravel business at Rigdzin Ling. This was made possible by a matching grant that was enthusiastically supported and matched by many contributors. At present, equipment for the business is being purchased and permit applications are in progress. As summer progresses construction will resume on Tara House, the site of a new Tara shrine and Rinpoche and Jane's new residence; the foundation to the *lha khang* will be prepared and poured; the prayer wheel house built; the first staff house completed; and by the end of the summer the campground will be completely finished and available as a resource for Chagdud Gonpa members and interested groups for retreats.



Ati Ling: Bay Area Chagdud Gonpa

On March 8, Rinpoche met with his Bay area and Napa Valley students at a lovely reception in St. Helena, followed by a weekend of teachings on Guru Yoga. Rinpoche expressed his delight that weekly puja focusing on the Tara practice is being held in the East Bay (7:00 p.m. on Sunday). The Bay area sangha is rapidly coalescing, and all members are pleased to have a regular session to meet and practice together. Rinpoche has named Kevin Arnold vice-coordinator of Bay Area Chagdud Gonpa, citing his enthusiasm and ongoing commitment to supporting the dharma. He can be called at (415) 839-3710 for details regarding practice sessions and other activities.

Construction continues apace at Ati Ling, where the roof is now up. Wooden posts, corbels and beams are being installed to support the distinctive roof overhangs and the interior walls are being framed as well. In the Napa Valley, weekly practice takes place at 10:00 a.m. Sundays in St. Helena (call [707] 963-8154 for details) and meditation class facilitated by Robert Racine continues Thursday evenings at 7:30 p.m. at the St. Helena Accupuncture Clinic (Call Ati Ling for further information). In Sonoma, meditation classes facilitated by Jon Weinberger take place Monday evenings at 8:00 p.m. at the Sonoma Community Center. Call Jon at (707) 996-4874 for further information.

Los Angeles Chagdud Gonpa

Los Angeles Chagdud Gonpa has had an active year thus far, beginning with two sangha events, a long life practice for Venerable Chagdud Tulku and a ngondro practice and discussion; and one public event, a viewing of the video, "Life In Relation To Death". Attendance has grown at Sunday practice and consistency has improved, often despite personal hardships (work, sickness, and distance). Since there has been avid interest in discussing aspects of puja, time has been allowed for questions specific to daily practice as well as ways in which practice can become ongoing in our everyday lives.

Seven Los Angeles sangha members were able to travel together to Rigdzin Ling to attend the Dudjom Treasures. It was a great fortune for so many sangha members from such a distance to have the opportunity to share in this profound dharma activity.

Rinpoche will be conducting a Bodhisattva Peace Training in Los Angeles from July 26 to 28. For information about that event, or to arrange to visit, share a cup of tea or join us for puja on Sundays at 11:00 a.m. call Don Delaquil at (213) 754-0466.

Chagdud Gonpa "Wish List"

If, in the course of Spring cleaning, you have found any of the following items that you no longer use, if you've won the lottery, know of sources for the following items at substantially reduced prices, or you have the following skills to donate, please call Maile at Rigdzin Ling. Contributions to Chagdud Gonpa Foundation are tax-deductible.

Khenpo Zangpo Rinpoche Returns To United States

Khenpo Zangpo Rinpoche, founder of Samye Memorial Institute, a highly respected college of Buddhist Studies in Nepal, and of Yeshe Chokhor with centers in Hong Kong, Taiwan and New York, will be returning to the United States in the fall of 1991. Renowned for his mastery of the arts and poetics as well as Buddhist doctrine and meditation, Khenpo Zangpo Rinpoche was found by H.H. Dudjom Rinpoche and H.H. Khyentse Rinpoche to be an apt recipient of the most profound and essential teachings of the Vajrayana.

At the invitation of Chagdud Rinpoche, he has agreed to teach at all the Chagdud Gonpa centers during this visit to the United States. When he was here last year, those who had the good fortune to hear him teach at several of the Chagdud Gonpa centers were extremely impressed with his breadth of understanding, the precision of his presentation and his clear and classic discourse. A highly personable teacher with a strong background of study and practice, he is equally inspiring to both those new to and those familiar with dharma. For further information, see the Chagdud Gonpa schedule in this newsletter.

Rigdzin Ling Kitchen

- Blenders, preferably Waring commercial
- Large water heaters for teas and beverages that will heat and hold water to tea brewing temperature, preferably stainless steel, electric, with water source hook-up
- Energy-efficient freezer

Padma Publishing

- Transcribing units with foot pedals, counter and earphones
- (3) 386 or 386SX PC compatible computers
- (3) Uninterruptible power supply units
- PC compatible hard drive units
- Two-drawer lateral file cabinets, preferably with locks
- Transcriptionists

Rigdzin Ling and Ati Ling Building Projects

- Sources of building supplies at reduced rates
- Heavy equipment operators, carpenters, electricians, plumbers, and persons with experience in the sand and gravel business
- Both projects are in ongoing need of financial contributions

CHAGDUD GONPA'S SUMMER/FALL/WINTER 1991 SCHEDULE

June 8-15 **Ngondro Retreat**, Chagdud Rinpoche, Ati Ling
 16-22 **Dream Yoga Retreat**, Chagdud Rinpoche, Ati Ling
 21-26 **Nyung Nay Retreat**, Bhakha Tulku Rinpoche, Dechhen Ling

June 24- July 10 Chagdud Rinpoche will be in São Paulo, Brazil (211-6214)

July 13-21 **Drub Chhen**, Rigdzin Gatsal, OR

July 25 **Bodhisattva Activity in Everyday Life**, Chagdud Rinpoche, San Diego (619) 454-0820

July 26-28 **Bodhisattva Peace Training**, Chagdud Rinpoche, Los Angeles Chagdud Gonpa

July 29 **Life In Relation to Death; Red Tara empowerment**, Chagdud Rinpoche, Santa Barbara, (805) 687-3744

Aug 1 Bay Area party and teaching on the eve of Rinpoche's trip to Tibet, (707) 944-1907

2 Rinpoche leaves for Tibet, China, Taiwan, Indonesia, Hong Kong and possibly Malaysia and Singapore
 For further information, (916) 623-2714

27 **Tibet Slide Show**, Dechhen Ling

Sept. 20-22 Dechhen Ling MoMo booth at Eugene Celebration

Oct 1-9 **Amitabha's Pure Realm: Teachings and Practice**, Khenpo Zangpo Rinpoche, Dechhen Ling

10-13 **Development and Completion Stage Practice and Visualization**, Khenpo Zangpo Rinpoche, Chagdud Gonpa Canada, Vancouver

14-17 **Manjushri and Vajrasattva Empowerments and Teaching**, Khenpo Zangpo Rinpoche, Padma Ling

18-20 **Manjushri Empowerment and Commentary on Development Stage Practice**, Khenpo Zangpo Rinpoche, Amrita

21-30 **Teachings on the Three Higher Tantras, the Inner Yogas and the Protectors**, Khenpo Zangpo Rinpoche, Los Angeles Chagdud Gonpa

Oct. 31- Nov. 5 **Methods of Visualization, Empowerment and Teaching into Padmasambhava Practice**, Khenpo Zangpo Rinpoche, Oakland and Ati Ling

Nov 28 **Thanksgiving Day sangha prayers and dinner**, Dechhen Ling

Nov 29- Dec 1 **Annual Tara Tsog**, Dechhen Ling

Dec 27-29 **100,000 Tsog Offerings**, Rigdzin Ling

Jan 11- Feb 22 **Annual Dzogchen Retreat**, Rigdzin Gatsal

Feb 29- Mar. 5 **Losar: Tibetan New Year Ceremonies**, Rigdzin Ling

Feb 29 **Vajrakillaya Empowerment**

Mar. 1-3 **Vajrakillaya Practice**

4 **New Year's Day preparations**

5 **New Year's Day celebration: Year of the Water Monkey; annual Chagdud Gonpa membership meeting**

All phone numbers not listed here may be found in the Chagdud Gonpa Directory

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