
THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

FALL 1992

On this immaculate white paper spread before me
the excellent manifestation comes forth
through the artifice of my fingers moving swiftly,
as this old man named Chagdud sets down these words of affection and joy —
a message to be set before the eyes of a host of interested people.
For all of you, this verdant tree of your body that provides freedom and opportunity
is firmly rooted in the ground of your wholly positive merit.
Nurtured by the water, manure, warmth and moisture of renunciation and faith,
the branches and leaves of hearing and contemplating teachings flourish,
and the fruits of the warmth of personal experience ripen through meditation.
I offer you my hope-filled prayers of aspiration that your accomplishment
of the two kinds of benefit be close at hand.

As for me, although this illusory residence created by the elements coming together
is weighted down by the heavy burden of many years,
the humors are in balance and I am not much pained by growing old.
My mind is that of a child with few cares.

Like a winged bee I fly through the drama of illusion,
wandering here and there over lovely beds of lotuses,
sipping the sweet and pleasing nectar of sublime bliss.

I revel in the joyful dance of the three kinds of blazing,
while the dulcet melody of the renown of the three gatherings resounds,
dancing and singing my madman's song—that whatever occurs has no fixed basis.

I hope this is pleasing to those of you with the karma to gather and watch the show.

I, whose hearing and contemplation are still young and whose dynamic energy
is still in its first bloom,

am lovingly protected by the compassion of my lamas, holders of intrinsic awareness.

They have placed in my hands the powerful weapon of the transcendent wisdom of view,
and I have trained in the magical arts of the skillful means of love and compassion.

In marshalling these forces against my foes, the two obscurations, I make no boast that I have defeated these enemy hordes;
but since I have befriended my enemies, they have now become my allies.

The regal garuda of the view of self-cognizing intrinsic awareness spreads the wings of meditation and soars in the spacious sky,
and with the beaks and talons of conduct free of arrogance devours as its food the naga demons of nonrealization
and grasping at extremes.

Returning again, it alights on the tip of the wish-fulfilling tree, shaking from the branches a rain of wish-granting fruit to benefit beings.

You, my loved ones: cut to shreds the demon of clinging to things as permanent with the sword of impermanence and illusoriness.

Burst the narrow confine of clinging to the seeming truth of things in cyclic existence with the weapons of emptiness and compassion.

There is no time like the present for the child to inherit the father's legacy.

I offer my prayer that we meet joyfully and soon.



Chagdud Tulku Rinpoche

Lineage Holders of Inherent Truth

This article is the sixth in a series on the lifestories of those great beings who upheld the sublime methods of the Great Perfection in an unbroken fashion up to our present time.

The nature of mind is primordially Buddha.

In mind, as in the sky, there is no creation or cessation.

Having realized the genuine truth of the sameness of all things,

if it is established without being sought, that is meditation.

Garab Dorje

Dangma Lhundrup Gyaltsen, whose name means 'victory banner of spontaneous presence, was born in the eleventh century in central Tibet eight years after the great Tingdzin Zangpo had attained rainbow body. He was known by some to be the emanation of Vimalamitra, but to most people he was considered just an ordinary temple attendant. Dorje Leg, a dharma protector with special connection to the Great Perfection lineage, appeared to Lhundrup Gyaltsen and gave him prophecy concerning where and how to reveal the Great Perfection texts Tingdzin Zangpo had concealed. Lhundrup Gyaltsen brought an offering of gold to the keeper of the Zha temple whose construction Tingdzin Zangpo had sponsored. There he revealed the texts and was allowed to remove them from the temple.

After practicing intensely for fifteen years he began to look for someone capable of carrying on the transmission of the lineage. He found Kharak Gomrung, who attained liberation soon after receiving the transmission. He also found Chetzun Senge Wangchug, born into the Che clan, who had been an excellent scholar of the buddhadharma from an early age. Lhundrup Gyaltsen told him to copy the texts well and take them away during the following spring.

Having completed his task, Chetzun Senge Wangchug was returning with great gifts for his master when he met Nyang Kadampa at Nyetang, who told him that his master Lhundrup Gyaltsen had passed away. Chetzun Senge Wangchug then offered the gifts to a nearby monastery. Nyang told him that everyone was amazed when Lhundrup Gyaltsen passed away not as an ordinary person, as most had taken him to be, but amid wondrous signs, the sky filled with rainbows. He also manifested many precious relics upon his passing. Chetzun Senge Wangchug

bestowed transmission of the teachings on Nyang Kadampa, who after only two years of meditation attained enlightenment, his physical body vanishing into primordial space.

After his master Lhundrup Gyaltsen passed away, Chetzun Senge Wangchug concealed in three places the Great Perfection texts concerning the direct introduction to the nature of mind. The first was at the foot of a spring at Langdro Chepa Takdra, the second in the valley of Uyuk and the third in the upper valley of Cel.

Having concealed the sacred texts he then wandered in the mountains between Uyuk and Shang practicing meditation. During this period a master appeared to him in a dream and said, "Oh, fortunate one! I am the learned Vimalamitra. If that which you seek is innermost quintessence, on the upper slope of Trakmar Gegong in Chimpu there is the heartlike, secret, innermost spirituality. Take it and meditate for seven years, not seen by anyone, at Oyuk Chigong. The corrupted body will then disappear."

Chetzun Senge Wangchug immediately set out for Chimpu, meeting along the way, Phadampa Sangye, from whom he received teachings. When he reached Chimpu, he met an extraordinary woman with teeth of conchshell and eyebrows of turquoise who bestowed on him the Great Perfection texts. Deep in the mountains of Uyuk he found a place of complete solitude and began his retreat.

Vimalamitra, having traveled by miraculous means from Wu Tai Shan in China, appeared and stayed with him, giving him complete empowerments and instructions for his practice in the years to come. After seven years of meditation, he attained the freedom of full realization. Not finding a suitable recipient upon whom he could bestow the transmission of the teachings, he maintained his physical body until he was 125 at which time he conferred the complete instructions on Tulku Zhangton. The lineage having been transmitted, his ordinary physical body transformed into a rainbow light body just as the bodies of Vimalamitra, Nyang Tingzin Zangpo and others had done before him, a rainbow light presence appearing for millennia to come to those with the fortunate karma to perceive it.



Ven. Lingtrul Rinpoche

The Kaht'hog Transmission

The Venerable Lingtrul Rinpoche has agreed to offer the complete transmission of the Longsal Dorje Nyingpo, the main practice of the Kaht'hog lineage, never before given in the United States. The empowerments will be given over a three-week period at Rigdzin Ling in the spring of 1993, Lingtrul Rinpoche's immigration status permitting. Lingtrul Rinpoche, abbot of 700 monks in Traling Gonpa in Golog, eastern Tibet, is currently visiting Rigdzin Ling with a number of his students.

Kaht'hog Monastery in eastern Tibet was founded in the fourteenth century by Dampa Desheg. One of his students, Dritzza Gangpa, founded the original Chagdud Gonpa, which fell into ruin and was rebuilt by another Kaht'hog tulku, Chagdud Sherab Gyaltsen. Thus Chagdud Gonpa is actually a subsidiary of Kaht'hog monastery.

Due to Chagdud Rinpoche's strong connection with His Holiness Dudjom Rinpoche and His Holiness's instructions to Rinpoche to spread the Dudjom lineage because of its great capacity to benefit during these degenerating times, Rinpoche has not emphasized the Kaht'hog lineage in his own practice or teachings. However, Chagdud Rinpoche has a strong commitment to seeing the Kaht'hog lineage taught and maintained in the United States. To this end, he is helping facilitate the establishment of a Kaht'hog center in this country where Lingtrul Rinpoche and his students can teach and practice.

If you are interested in attending the Kaht'hog empowerments or in helping to sponsor the development of a Kaht'hog center, please call Angie at Rigdzin Ling for further details.

Great Perfection Retreat

The first night that Rinpoche spent on what was to become the retreat land in southern Oregon, he had a vision of a magnificent Guru Rinpoche statue. The next morning while walking the land, Rinpoche pointed out the very spot he had seen the night before in his vision. This was the inception of Rigdzin Gatsal, "Grove of the Awareness Holders," and preceded what has now been ten years of Great Perfection (Dzog Chen) teachings on that sacred land.

The following year, in the summer of 1982, those in the sangha who could manage to leave behind families and businesses, packed up and left for the first thirty-day Great Perfection retreat. As with any powerful retreat, the obstacles to getting there seemed formidable, and an unwavering commitment was needed to surmount the personal and financial crises that arose. Eighteen students were able to make it to that first retreat.

Upon arriving and setting up camp—personal tents, a twenty-foot yurt and a very primitive kitchen—we had time to settle into the realization of what four weeks of unswatatable mosquitoes, communal cooking, no porcelain facilities, and celibacy—as well as the unheard of wake-up time of 4:00 a.m.—would be like. However, when Rinpoche began the transmission of the profound Dzog Chen teachings, all complaints faded into insignificance.

We were presented with the vast and profoundly simple view of the Great Perfection. We struggled through the thick layers of our own obscuring concepts to understand what was, in essence, beyond all concepts. Rinpoche's compassion and patience guided

us past the problems posed by the language barrier and undeveloped terminology until occasionally, just occasionally, we tasted the essence. Step by step we were led to the vast well of Rinpoche's heart, where an unnameable thirst was finally relieved. It felt like coming home.

After two weeks of teachings, Rinpoche told us that the time had come to begin work on the Guru Rinpoche statue. We envisioned a statue similar to the 12-inch ceramic one he had recently completed, but of course Rinpoche's vision was much larger. The



First Dzogchen Retreat, 1982

magnitude became apparent as we constructed a throne, which kept getting higher and higher, while Rinpoche sculpted the head below. Each morning we would receive teachings on the illusory nature of all phenomena, and then work the rest of the day and late into the night, until our perceptions of relative reality wore thin. By following his careful and sometimes mysterious instructions step by step, we got to see what he could see, and a 22-foot Guru Rinpoche manifested in a miraculous 18 days.

It is by this integration of view and action, incorporating the view of the teach-

ings into the fabric of everyday life, that it becomes possible to attain complete enlightenment in a single lifetime. Such is the power of the Great Perfection and the incomparable blessings of the great Dzog Chen masters of the past and the living lineage embodied in Chagdud Tulku Rinpoche.

Over the years, the momentum of pure motivation and the power of accumulated practice have created an interdependent condition that continues to mature, ensuring auspicious circumstances for all future retreats.

Each year the retreat has grown as more and more students from around the country and around the world have completed their preliminary practices and attended the first, second, and third-year teachings.

Padmasambhava, a forefather of the Great Perfection, predicted that there would come a time when the dharma would come

to the West. Surely we are seeing the truth of this prophecy unfold through Rinpoche's transmission of these timeless teachings. Rinpoche believes in the capacity of Western students to realize these teachings. He also reminds us, constantly, of impermanence. Although the Great Perfection is beyond the concepts of time and space, our ability to hear and practice these teachings is due to our precious human birth—a rare and precious confluence of merit, karma, and previous

aspirations.

How long each of us will be here, how long our collective merit will sustain Rinpoche's presence among us, we cannot know. The fortune to have here in the West a living master of the Great Perfection, teaching openly the heart essence of the Buddha's path, and working with each of our minds as if we were his own child, is almost inconceivable. Rinpoche's gift to us is the opportunity to resolve, in this one lifetime, all causes and conditions for rebirth in the ongoing cycles of suffering and to attain the awakened state of Buddhahood.

DRUBCHEN 1992

Five years ago Chagdud Tulku Rinpoche received the empowerment into the *Rangjung Padma Nyingthig: The Self-Arising Heartdrop of Padma*, from His Holiness Dilgo Khyentse Rinpoche, a terma cycle which His Holiness himself received directly from Guru Rinpoche. Every year since then, Chagdud Tulku Rinpoche has led an intensive week-long ceremony based on this practice with the aspiration that all beings will thereby receive the full blessings of Padmasambhava.

In attendance this anniversary year of Padmasambhava's birth were nine visiting lamas as well as practitioners from throughout the United States, Nepal, Europe, Brazil and Australia. This summer's ceremony was the first time that *drubchen* was held at Rigdzin Ling. Preparations began months before the event and Rinpoche and the sangha worked tirelessly to ensure that everything would come together as needed. At one point, when the amount of work still needing to be done seemed overwhelming, Rinpoche gave a short teaching in which he assured everyone that even if they could not see the fruits of the virtue being created in this lifetime, a foundation for the dharma was being laid by their efforts. He stressed that even more important than the amount of work that one accomplishes is the motivation with which one approaches each task. If one's intention is to benefit beings and if the merit one accumulates by working is dedicated to that end, then one's work will create exhaustless virtue. Without the generosity of everyone who contributed to its fruition in many different ways, the *drubchen* would never have been possible.

A *drubchen* is an extremely elaborate ceremony. The sadhana, the visualization, the chanting, the instruments, the offering of substances and the lama dances have all been handed down through a lineage of realization holders, and in order for the practice to be of greatest benefit it is important that each detail of the ritual be carried out properly.

Each morning, the practitioners awakened to the sound of *gyalings* (Tibetan oboes) and longhorns and then assembled for practice in the cool predawn as light was breaking over the surrounding foothills. The sadhana practice continued throughout the day, concluding with Lama dances until dusk. During meal breaks and throughout the night, groups of practitioners took turns reciting

mantra to ensure that the practice would continue unbroken throughout the *drubchen*.

In the afternoons, either Chagdud Rinpoche or one of the guest lamas offered teachings to the assembly. The lamas repeatedly stressed that the *drubchen* was a very precious opportunity for practice, and that everyone's presence there was the result of their having practiced and aspired to benefit beings over many lifetimes. From the lamas' teachings we saw that the preparations of the previous few months, although they seemed difficult, had only hinted at the diligence exhibited by many great lamas and practitioners of the past. The lamas also offered advice



on how to work with visualization, not as a complicated mental fabrication, but rather as a natural arising of that which has always been there.

Through the *drubchen* practice, in which we accumulate merit and wisdom, it is possible to begin removing the mind's obscurations and revealing its true nature. In contrast to the complex structure and detail of the ceremony was the vast openness which the practice itself brought forth naturally within the minds of the participants as the week unfolded. It is said that one week of *drubchen*, done diligently and with pure motivation, is equivalent to doing one year of solitary retreat. With so direct an approach to taming the mind it was to be expected that some difficulties would arise. At times the

afternoon heat was oppressive, the schedule was exhausting and the meal lines were long, but there was nothing to do but let go of the irritation, and continue to practice.

Surrounded by multicolored t'hangkas depicting the Eight Emanations of Padmasambhava, seated at the feet of so many great lamas amid the colorfully robed sangha, hearing the chanting and instruments as though they were coming directly from Copper Colored Mountain, smelling the fragrant incense, listening to the profound teachings, partaking of the abundant *tsog*, watching the swaying brocades and meditative power of the lama dancing as it transformed negativity into benefit, the participants were showered with the blessings of the practice. Everyone in attendance had made some sacrifice in their lives to be there. And throughout the week, many people came to realize that wherever they were within the boundaries of the retreat, on their cushion, in the kitchen, painting masks, sewing costumes, practicing dances, or making tormas, that they were deep within the heart of the practice. Certainly, no one left the *drubchen* unchanged.

One particularly auspicious event during the week was the enthronement ceremony of Padma Gyurmed Palden, who is the reincarnation of Gyari Aka Nyima Rinpoche, an accomplished Great Perfection practitioner who lived much of his life in retreat near Chagdud Gonpa in eastern Tibet. Aka Nyima Rinpoche was the attendant and student of Tulku Arig, one of Chagdud Rinpoche's main teachers. During the ceremony, the five-year-old tulku took his throne and received prayers and offerings from the assembly of lamas and sangha, which included his parents, Angela and Kevin Arnold.

The boundaries of the ceremony were taken down at sunrise on the tenth day of the month, the anniversary of Guru Rinpoche's birth. In celebration of the auspicious time the Chagdud Gonpa lama dancers performed a series of traditional Tibetan ritual dances offering praises, skillful activity and supplication to the Eight Aspects of Padmasambhava and their retinue. Dressed in ornate brocade robes, wearing intricately painted masks of both peaceful and wrathful deities and bodhisattvas, and carrying symbolic implements, the dancers performed the steps of the dance as carefully trained by Lama Sonam Tsering, according to the lineage transmission.

The land and intention of Rigdzin Ling are permeated with the blessings of this year's *drubchen*. Through the kindness of Chagdud

Tulku Rinpoche and his teacher Khyentse Rinpoche, the dharma continues to become established here.

When His Holiness Khyentse Rinpoche passed into parinirvana over a year ago, Chagdud Rinpoche and a few of his students joined many lamas and practitioners who came to the palace in Paro, Bhutan where his body was enshrined to make offerings and prayers. As they stepped into the hushed shrine room, the blessing of his presence completely pervaded the room, just as it had in Boulder in 1987 when they had first received the empowerment for the *drubchen* practice. His physical presence or absence made no difference for his mind was not subject to ordinary limitations of time or place. On the palace grounds below, a group of practitioners chanted the life story of Padmasambhava to the accompaniment of bells and small hand drums. As rays of afternoon sunlight streamed into the shrine room, incense wafted out of the windows and dissolved into the cloudless sky.

Halfway across the world, some months later, the ritual dances of this year's *drubchen* came to a close with the following song of aspiration:

*On this special occasion of the tenth day
of the moon
In a state of supreme joy,
You have arrived from the emanated pure
realm of Orgyan
In a state of supreme bliss.
I offer my prayer that I meet with you
again and again.*

The Dakini Dance



The Enthronement of Aka Nyima (Tulku Wyatt)

For Western students encountering the Tibetan tradition of Buddhism, one of the most striking elements is the role of tulkus, or incarnate teachers. The Tibetan term *tulku* is the equivalent of the Sanskrit *nirmanakaya*, both meaning literally "emanated body." The *nirmanakaya* aspect manifests in any way necessary to tame beings' minds as circumstances dictate. The formal recognition of lines of successive incarnations is an important factor in the transmission of lineage among Tibetans, and it is only to be expected that with the coming of the teachings of these lineages to the West the recognition of Western tulkus will play a part in this transmission. Already a number of young Westerners have received such formal recognition.

During the *drubchen* retreat held at Rigdzin Ling this summer, the sangha had the opportunity to participate in the formal recognition of one such Western tulku. Wyatt, five-year-old son of Angie and Kevin Arnold, was enthroned as the reincarnation of Aka Nyima Rinpoche. Chagdud Rinpoche made the identification on the basis of his own intuition and experiences. Aka Nyima had been the personal attendant of Tulku Arig, one of Chagdud Rinpoche's main Dzog Chen teachers, and had been renowned in his own right as a meditator with great spiritual power.

The traditional enthronement ceremony involved a formal procession to escort Wyatt, newly named "Tulku Gyurmed," into the shrine room. Following addresses by Chagdud



Tulku Gyurmed

Rinpoche and Gyalstray Tulku Rinpoche, the symbols of enlightened form, speech, mind, qualities and activity were presented to Tulku Gyurmed. The ceremony concluded on a more informal note as well-wishers showered the young tulku with their offerings and congratulations.

As Rinpoche noted in his address, the enthronement ceremony not only makes official a given tulku's status but also establishes positive circumstances to support the tulku's future activities in study, practice and teaching. An eminently practical people in the realm of the spiritual, Tibetans point out that there is no contradiction between someone being the reincarnation of a great practitioner and teacher and still requiring training in this lifetime. A tulku's mindstream is predisposed to spiritual training and progress because of patterns established in former lifetimes, patterns that are temporarily hidden due to the trauma of physical rebirth, but that under the right circumstances can reawaken and flourish more readily than in the case of people without this background. Tulkus often reveal these patterns in their speech and behavior from an early age. The value of cultivating such potential made rigorous training an important part of every tulku's early life in Tibet. (One well-known Tibetan proverb wryly notes that both gold and tulkus need to be hammered into shape to bring out their best qualities!) Until plans for his future training become clearer, Tulku Gyurmed will reside at Rigdzin Ling, where he has already begun his study of the Tibetan language and in his "off hours" makes himself useful in the kitchen.

Sangha News

ATI LING: Bay Area

The completion of Phase I of Ati Ling's construction culminated on an exceptionally lovely day with a ceremony conducted by Chagdud Rinpoche to bless the building and all those who will visit and live there with prosperity, happiness and spiritual growth. Nearly 200 people—including Tulku Jigme Rinpoche, more than a dozen visiting monks and lamas, sangha members, families and others who have contributed to the completion of the building—participated in the Tara tsog offering ceremony and listened to Rinpoche speak. The building is the fruit of the hard work, dedication and devotion of many sangha members who offered their resources, time and intention toward the vision of a lama's residence at Ati Ling.

With the completion of the building, Tulku Jigme Rinpoche, his wife, Rigzin and young son Orgyan have taken residence at Ati Ling. In the past few months, Jigme Rinpoche has been giving public talks, teachings and empowerments in a variety of Bay Area locations. An ever increasing number of sangha members gather at Ati Ling for Sunday morning puja at 9 a.m.

Jigme Rinpoche will be in Bhutan until December 2nd for His Holiness Khyentse Rinpoche's cremation ceremony. His Holiness Khyentse Rinpoche, one of the few truly great contemporary Dzog Chen masters, was the teacher of many of today's greatest lamas. The cremation ceremony will be the last opportunity for making a physical connection with Khyentse Rinpoche, a powerful blessing, and many high lamas will gather there to honor him. Jigme Rinpoche and Rigzin will return to share with the sangha a detailed accounting of their experiences in Bhutan.

For more information about Jigme Rinpoche's schedule or events call Ati Ling.

RIGDZIN LING: Northern California

The *drubchen* in August galvanized the effort toward completion of Tara House; the building will be stuccoed before the winter rains, and the interior work is progressing steadily. Our aspiration is that Tara House will open in the spring as a fully functional conference and retreat center.

With the publication of Rinpoche's autobiography, Padma Publishing is increasing significantly in size and scope. Thus, new office space has been created from the renovation of the old workshop, allowing for the long-overdue expansion of Padma Publishing as well as Tibetan Treasures.

The consecration of all the statues, t'hankas and texts has taken place after many weeks of preparation, leaving an atmosphere charged with blessings before Rinpoche travels to Brazil and Australia in November and December.

Losar

Water Bird Year
Feb. 17 - 22, 1993

Rigdzin Ling

Feb. 17

Vajrakilaya empowerment

Feb. 18-20

Vajrakilaya practice

Feb. 21

New Year's Day preparations

Annual Chagdud Gonpa
membership meeting

Feb. 22 Losar

First day of Water Bird Year



As always, sangha at large are encouraged to contribute to the development of the center. Whether you volunteer a weekend or a week in the office or on the construction crew, or offer financial support, all efforts are essential to the realization of Rinpoche's vision here at Rigdzin Ling. Contact Angie at Rigdzin Ling to make arrangements.

DECHHEN LING: Cottage Grove, OR

We were blessed with a large gathering for Chagdud Tulku Rinpoche's public teaching, "Healing the Emotions," on October 5. Special thanks to all who helped make it possible.

Once again the Eugene Celebration was attended by over 100,000 people. During the three days, Dechhen Ling's Snow Mountain Cafe sold momos. Lama Sonam, Lama Tashi Deleg, Lama Jigme Lode and Ngawang Phuntsok were kept busy making momos while the rest of us were equally busy selling

them. The support and help of sangha members, including Jane Tromge and the lamas and monks who came from Rigdzin Ling, combined to make this year's annual fundraiser successful and fun.

Dechhen Ling welcomes Jack Crocker, Ngawang Phuntsok, Hal Sundt, and Fred Mallery as residents. Their enthusiastic support is a welcome addition to the center.

The Dechhen Ling Center at Cottage Grove, Oregon, cordially invites you to join us for the **Twelfth Annual Red Tara Tsog Celebration and Teachings**. Please join Lama Sonam and the Dechhen Ling sangha in welcoming Chagdud Tulku Rinpoche, Tulku Jigme Rinpoche, Lingtrul Rinpoche and the visiting monks from Rigdzin Ling, Lama Gyatso, Tulku Wyatt, Lama Inge Sandvoss and Lama Yontan November 27, 28, and 29 for daily Tara practice and teachings. For more information and accommodations call Sharon (503) 942-5258, Amanda (503) 946-1716, or Dechhen Ling.

PADMA LING: Spokane

The big event of the recent past was the long-awaited visit of the venerable Chagdud Rinpoche, founder and spiritual leader of Padma Ling. Chagdud Rinpoche gave a public talk entitled "View, Meditation and Action" and in addition gave the empowerment of Vajrakilaya and teachings on Akshobhya Buddha. The Spokane sangha was especially happy to welcome not only Rinpoche and his gracious interpreter, Lisa Leghorn, but a surprise retinue of three other lamas—the venerable Lingtrul Rinpoche, Lama Tashi Deleg and Lama Jigme Lode. Upon Chagdud Rinpoche's request, Lingtrul Rinpoche bestowed the empowerment of the Buddha Akshobhya. We are all very happy to have made these wonderful new dharma connections and hope to be able to renew them many times.

Other recent activities include the raising of two prayer-flag poles in the center's backyard, the installation of a half-moon-shaped carved wooden sign over Padma Ling's front door and the refurbishing of the stupa's cone with a brand new coat of shining gold paint. A warm welcome is extended to new community members Don Nordin and

Rick and Elena Woodbury and their children Cindy and Brian.

Of interest in the coming month is an accumulation of Takhung Barwa on the weekend of November 20-22 and a standing Red Tara weekend practice December 4-6. Prerequisites for attending both weekends are empowerments of the specific deities involved. Among the preparations for the center's ten-year anniversary in 1994 will be learning "Dances of Twenty-one Taras" as compiled from various Tara prayers and praises by Prema Drasara. Prema is scheduled to come to Spokane in May 1993. For further information contact Lama Inge at Padma Ling.

AMRITA: Seattle

The Seattle sangha was busy for weeks ahead of Rinpoche's arrival preparing the house and landscaping. Everyone pitched in and helped to make the lamas' visit a very beneficial event in all our lives. Having the presence of Lingtrul Tulku Rinpoche, Lama Tashi and Lama Jigme Lode here was an added blessing and we particularly benefitted from Rinpoche's presentation of the Akshobhya practice. The excellent public teaching, "Finding Ease of Mind," may be available shortly as the third of the video productions that we have created in collaboration with Mirror Video.

We offer our humble gratitude to Rinpoche and pledge to continue to dedicate our practice in the service of sentient beings and to Rinpoche's continuous good health and long life.

LOS ANGELES CHAGDUD GONPA

In August, Lama Gyatso visited Los Angeles and gave an introductory dharma teaching to a receptive audience appreciative of his English and warm style of presentation. We are pleased to announce that after winter retreat, visa permitting, Lama Gyatso will be providing an ongoing presence in Los Angeles at two to three week intervals. We are excited at the possibilities for sangha growth and enrichment when a lama is available to catalyze development.

A long time supporter and friend of the Los Angeles sangha, Hal Sundt, has moved to Cottage Grove. We will miss him, but our loss is Dechen Ling's gain.

CHAGDUD GONPA CANADA:

Vancouver

Chagdud Gonpa Canada was excited and pleased to welcome Rinpoche to Vancouver at the end of September for a week of teachings and interviews. Rinpoche gave

the Red Tara empowerment as well as introductory talks on the practice of Dzogchen and the transformation of negativity in the Buddhist view. A surprise ending to Rinpoche's visit occurred after the Dzog Chen teaching when he showed the video of his trip to Tibet with a running commentary.

His visit drew a large number of people, many of whom met Rinpoche for the first time, resulting in weekly sessions of Red Tara practice. Anyone in the Vancouver area who would like to meet with us on Sunday evenings, please call (604) 873-9390 or (604) 733-5583 for further information.

ODSAL LING: Sao Paulo

With Rinpoche's third trip to Brazil imminent, interest in Odsal Ling's activities has increased enormously in the cities of Sao Paulo, Belo Horizonte and Campinas. Weekly Tara and ngondro practice groups meet in Sao Paulo, and Odsal Ling is preparing to accommodate even larger numbers of practitioners. At least three Odsal Ling members will be attending this year's Winter Retreat in Oregon.

CONTACT POINTS

1992 Schedule Update

Nov. 18 Dudjom Tersar Ngondro

Nov. 21 Red Vajrasattva Empowerment

Call Angie at Rigdzin Ling for details.

Rinpoche's 1993 Schedule

Rinpoche's schedule is not yet confirmed. Please call or write Rigdzin Ling later this fall if you would like to receive a copy of it.

RAFFLE

PRIZE:

PILGRIMAGE WITH RINPOCHE

Rigdzin Ling has organized a raffle to raise funds for the completion of Tara House. The cost of a ticket is \$25 and the prize is an all expense paid trip (travel, room and board) with Rinpoche on

his next pilgrimage. Rinpoche is planning a pilgrimage to Asia in 1993, possibly to Tibet in the summer, and if not, to India or Nepal later in the fall. For further information, please contact Angie at Rigdzin Ling.

1993 Winter Retreat

Anyone with the intention to participate in this year's winter retreat should write to James Kalfas as soon as possible. As space is limited this year, it is very important to reserve your place early by sending a deposit of one hundred dollars (cost is tentatively \$400 for members) made out to Chagdud Gonpa Foundation, to James Kalfas, 1960 East Fork Road, Williams, OR 97544. You will then receive a letter with further information about the retreat.

1993 Drubchen

The 1993 Drubchen will take place at Rigdzin Ling May 29-June 6. Call Angie at Rigdzin Ling for details.

Transcriptionists Needed

Transcriptionists are needed for ongoing Padma Publishing projects. If you have word processing skills, a computer, and are interested in helping make Rinpoche's words of profound dharma widely accessible, this may be the perfect opportunity for you. We can provide a transcription machine and software. For more information, please call Angie at Rigdzin Ling: (916) 623-2714.

Event Phone Tree

A telephone "tree" is being developed to facilitate rapid sangha communication about changes and additions to scheduled events. If you would like to be included in this network and are willing to make a few local calls when such occasions arise, please print your name, address and phone number, and the words, "put me on the phone tree" on a postcard and send to Angie, c/o Rigdzin Ling.

Chagdud Rinpoche teaching at Tromge Gonpa, 1991



Practice by the Days of the Moon

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

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

January 1993

3 Tenth Day: Guru Rinpoche Day
8 Full Moon: P'howa
14 Last Quarter Moon: Tara Day
18 Twenty-fifth Day: Dakini Day
22 New Moon: Vajrasattva
30 First Quarter Moon: Tara Day

February

1 Tenth Day: Guru Rinpoche Day
6 Full Moon: P'howa
13 Last Quarter Moon: Tara Day
16 Twenty-fifth Day: Dakini Day
22 Losar, Tibetan Year of the Water Bird

March

1 First Quarter Moon: Tara Day

The phases of the moon correspond to the subtle male and female energies of the body and increase the benefit of practice on certain days. Specific practices shown are done at Chagdud Gonpa centers, but other practices are appropriate as well. Even keeping a mantra commitment on these days generates powerful virtue.

3 Tenth Day: Guru Rinpoche Day
8 Full Moon: P'howa
14 Last Quarter Moon: Tara Day
18 Twenty-fifth Day: Dakini Day
22 New Moon: Vajrasattva
30 First Quarter Moon: Tara Day

April

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

May

5 Full Moon: P'howa
13 Last Quarter Moon: Tara Day
15 Twenty-fifth Day: Dakini Day
21* New Moon: Vajrasattva
28 First Quarter Moon: Tara Day
30 Tenth Day: Guru Rinpoche Day

June

4** Full Moon: P'howa
11 Last Quarter Moon: Tara Day
14 Twenty-fifth Day: Dakini Day
19 New Moon: Vajrasattva
26 First Quarter Moon: Tara Day

Chagdud Gonpa Foundation Directory

Rigdzin Ling

Padma Publishing

Chagdud Tulku Rinpoche
P.O. Box 279
Junction City, CA 96048
(916) 623-2714

Ati Ling

Tulku Jigme Tromge Rinpoche
P.O. Box 90
Oakville, CA 94562
(707) 944-1907

Dechhen Ling

Lama Sonam Tsering
198 North River Road
(503) 942-8619
Cottage Grove, OR 97424

Padma Ling

Lama Inge Sandvoss
West 1014 Seventh Ave.
Spokane, WA 99204
(509) 747-1559

Los Angeles Chagdud Gonpa

2503 W. 117th Street
Hawthorne, CA 90250
(213) 754-0466

Amrita

2223 NE 137th Street
Seattle, WA 98125
(206) 367-7377

Chagdud Gonpa Canada

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

Vajra North

309,922.5 Alaska Hwy
Whitehorse, Yukon Y1A 3A9
(403) 667-2340

Odsal Ling

Rua Juatuba 80, Apt#51
05441 S. Paulo, Brazil
(011) 262-6493

Rigdzin Gatsal

(Practice Group)
Williams, OR
(503) 846-6942

Chagdud Gonpa Foundation
P.O. Box 279
Junction City, CA 96048-0279

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