
THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

A letter from Rinpoche

Aug. 2, 1987

Horgen, Switzerland

Dear Sangha,

Tashi deleg! I hope all of you are well and happy. Things are fine here. It is possible that I will establish a center in Switzerland, and that many of you will see the beautiful mountains and pretty villages of this country.

Tomorrow I go to France to pay respects to the family of His Holiness Dudjom Rinpoche. Then on Tuesday we celebrate Guru Rinpoche's birthday with 250 people who are participating in Sogyal Rinpoche's summer retreat.

On Monday, August 10th, we fly from Paris to Hong Kong. We will meet Jigme Norbu, my son, in Hong Kong and go to Chengdu, China.

The feelings of His Holiness Khyentse Rinpoche and His Eminence Tai Situ Rinpoche indicated that travel would be very successful. Still, as one embarks on such an uncertain trip, there is the wish to clarify points that might be vague in the event that there was unexpected intervention in my return — imprisonment, sickness, death.

First, as always, I urge you to hold each other in utmost esteem and respect. If you do this on an inner level, it will be reflected outwardly much more clearly as the pure intention of your practice than if you perfect the outward practice — do puja on time, chant well, sit straight, etc. — and do not have inward respect for those around you.

Yet the outward respect you show one another is important, especially in terms of speech. Harshness to one another's face, gossip behind the back — these are very destructive to the good heart and beneficial power of the sangha. Check your speech — don't find fault with others' — check your own mind. Speech habits are very difficult to change because speech follows mind like lightning. You must really assess how you yourself need to change and not allow any righteousness — "I was sharp but he (or she) was wrong so sharpness was appropriate" — to affect your judgement. Don't talk excessively — more mistakes



Chagdud Rinpoche and his wife, Jane Tromge

happen in excessive speech. Be patient, relax — watch your mind within conversation so that your speech doesn't get carried away by your opinions and emotions. Use your speech as the pure instrument it is: for prayers, mantra, to comfort and encourage others, to create good feelings and happiness. And don't be afraid of silence. Unobstructed and compassionate communication can arise within moments of silence!

In Tibet we say in summer be careful of your iron pots (because the rain will rust them); in winter take care of your clay ones (because the ice will break them); but summer and winter take care of your mouth.

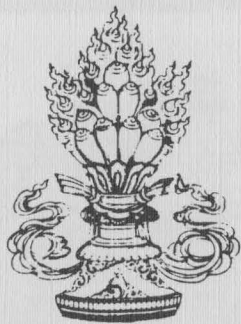
Then, in my absence I have delegated many details to Tsering. This is not an easy job because each decision has spiritual implications, and the constant need to make decisions disrupts one's practice and makes it difficult to relax. I hope all of you will be supportive. I place my trust in her because I feel that all of her decisions will come from an intelligent head and a very good heart, and even if she made a mistake, it would not move the Gonpa from the intention of pure Dharma. She listens well, she seeks harmony and cooperation — please work with her. I hold all of you in my mind equally, and pray that whatever you do will create benefit.

Photo: Lisa Feigenberg

Finally, I urge all of you to learn whatever you can from Chokyi, Lama Sonam and Tsering. I travel to many centers and I know how rare it is to find practitioners who know as much or have such quality. They are the offerings I make to you. If I gave each of you a gold ring, you would wear it with pleasure and say, "Chagdud Tulku gave me this." I have given you something much, much greater in these three. Don't underestimate their value.

Now I close this long letter — the opposite of Tibetan style — we like short letters, but Jane has a tireless hand. If karmic forces do not separate us, I will see you in November. That will be a happy occasion. But even now you should know I am with you. Our minds need have no barriers.

love,
Rinpoche



A poem Rinpoche wrote as a colophon for a Vajrasattva practice he gave to students who attended the teachings in Murren:

*For my students who need a short practice
This was written in Switzerland,
A joyful place
Where spontaneous thrusts of rock
Have created a natural and exalted throne;
Where snow mountains embellish the land
Like a magnificent garland.
Here all beings move about
Merrily and free.*

*The surging falls resound, "Lhang lhang!"
A canopy of clouds stores its treasure of water.
Everywhere blooms a colorful array of flowers,
And everywhere winged creatures sing and
dance.*

*Truly this land is so filled with pleasures
it would be a worthy realm of gods.*

*I have no wings, but still I fly in the sky.
I have no magical power, yet like magic
I journey in illusory display,
Here and there, back and forth, in nine directions
Exploring the connections of my karma.*

Chagdud Tulku
Murren, Switzerland
July, 1987

Travels with Rinpoche

Rinpoche's wife, Jane Tromge, is enjoying her "Travels with Chagdud Rinpoche" and is blessing us with epistles worthy of Steinbeck. Dateline southwest France: In a highly uncharacteristic move, Rinpoche stops at a street market. Near the market, where the sight of the lama turned one or two stoic French heads, is a huge network of Buddhist centers. Along a high ridge outside of St. Leon are the centers of H.H. Dudjom Rinpoche, H.H. Karmapa, H.H. Khyentse Rinpoche, Gendes Rinpoche, Tulku Pema, and many more. Sogyal Rinpoche has rented a medieval village for his 250 retreatants. As Jane says, "The place is called Les Ages (The Ancients) and is usually used for equestrian events. People are sleeping in horse stalls and the teaching room is a revamped dressage rink — it is really a wonderful place." And one that no gentleman from Kham could fail to appreciate, at least if the horses were still there.

Jane goes on to describe a landscape of "wind-swept hills, gardens filled with summer flowers, hollyhocks and rows of poplars, and sand-colored stones and rust-colored mortar of the houses, red tile roofs — rosy and inviting against the blue sky."

She recounts a long audience with the Sangyum, H.H. Dudjom Rinpoche's widow: "She uses her voice like an instrument running through cadences of emotion, the most astonishing of which is in fact astonishment — her eyes flash and her voice goes up, then cuts off." The Sangyum related her dreams preceeding His Holiness' death, and Chagdud Rinpoche imparted the oral history of the establishment of Chagdud Gonpa in the West. Finally, at the end of the second interview, "Sangyum Kusho asked Rinpoche why he doesn't cut his beard. Then she paused and blinked her eyes three times. As Rinpoche reached protectively for his silver wisps, she continued, 'Or why don't you braid it?' He turned and looked at me with an abashed grin. Rinpoche looks more dishevelled than usual these days, but very beautiful."

H.H. Dingo Khyentse Rinpoche is apparently as enamored of motorized prayer wheels as is Chagdud Tulku, and Jane describes a gigantic one in the main room of the house. The wheel, five feet high, three in diameter, spun at 180 rpm and was not balanced, with results that hinted peril to the immediate surroundings. To the relief of everyone in the house, it has now been adjusted.

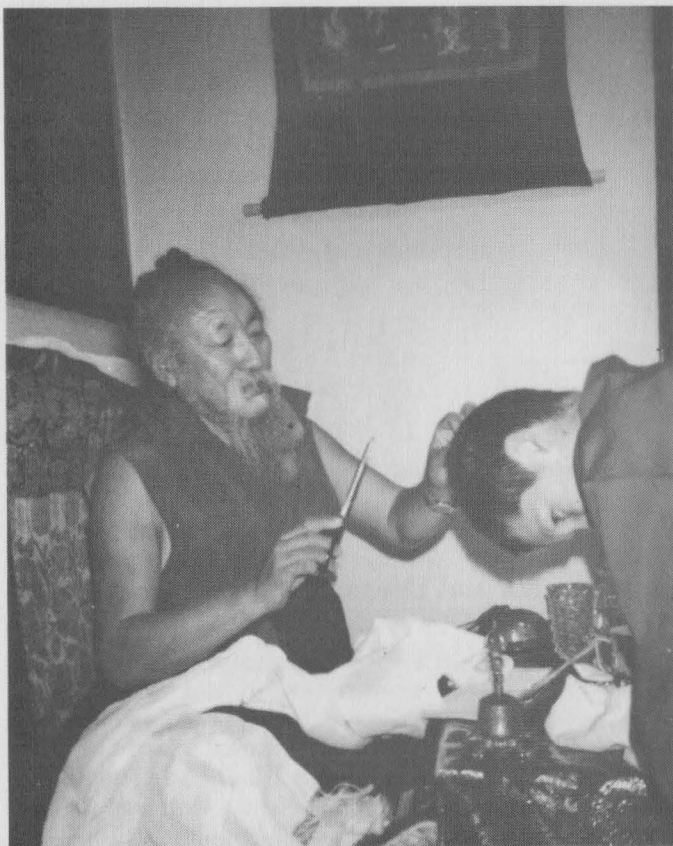
Jane reports that much wonderful translation work is being done by Khyentse Rinpoche's students, along with those of Tulku Pema. She says that Khen Rinpoche and Damcho are fine.

Finally, "Rinpoche wants me to close this letter. 'This kind energy, why not book making?'...I look forward to the time when we will all be together again, at the Tara puja after Thanksgiving. But we are never apart."

Stay tuned for news from Tibet.

Cary Groner





Pema Wangdu taking refuge

One's Own Secret Heart

Since Rinpoche's arrival in America, the seasons have changed a number of times, and each of us is a little older, greyer, and hopefully, wiser, but it is in the children that we can really see the passage of time.

On April 14, 1987, an eleven year old boy took refuge in the Buddha through Chagdud Tulku Rinpoche. This was not the first occasion that Pema Wangdu had attended a refuge ceremony, nor the first time he had ever repeated the words. However, it was the first time that he had come of sufficient age to take the step of formally receiving refuge.

The following is a recounting of Rinpoche's instructions, given from the lama to one young student, but its meaning holds truth for all of us who have ever taken refuge with the Three Jewels and established our pure intention to embrace the Bodhisattva path in pursuit of enlightenment for all beings.

Now we see our children, no longer so young, able to formulate this altruistic intention themselves.

The essence of practice in the Dharma is to be kind to all others. Now that you have turned to the Buddha in refuge, you are no longer an ordinary person, but rather the mind-son of the Buddhas and Bodhisattvas. Today is a day of birth, the birth of your spiritual commitment. And the lifespan of a commitment such as this is until the attainment of complete enlightenment.

I ask those of you here today as Sangha witnessing this birth of a Bodhisattva to direct your wishes and pure-hearted intention, toward the removal of obstacles to this new son's path. Please pray that profound benefit for all beings will be the result of his efforts.

Children are always welcome to attend any initiation or teaching, but only when they reach the age of eleven will their decision to take refuge be considered their own, for it is at this age that the ability to reason for themselves is present.

In our sangha we practice Mahayana Buddhism. Through our understanding of these teachings we realize that countless beings suffer. Each of us really only wishes to be happy, but constantly creates conditions that perpetuate our own suffering. The trap is self-created and endless in the wheel of confusion.

On the other hand, having a human body such as yours is no accident. The fortune of a precious human birth is the result of vast previous accumulations of virtue and deep sincere wishes to gain a body such as this. With it, you can hear and practice methods that will train your mind, reducing ignorance and increasing wisdom. Additionally, you have very fortunate supporting conditions, like this environment, family, and sangha of practitioners. All of these rare conditions have come together in a very auspicious way, providing you an opportunity to create abilities to help others and ultimately attain Buddhahood.

As practitioners of Dharma, each of us must aspire to the greatest of all potentials. So think each day with deep conviction: "Life is very precious, from this day forward I dedicate my life to the welfare of others. In order to increase my abilities to benefit others, I aspire to attain full and complete enlightenment. For this reason I take refuge in the faultless teacher, the Buddha."

Why is the Buddha considered a faultless teacher? Because the Buddha achieved enlightenment. This means that through reducing self-importance and engaging in virtuous effort to benefit others, he was able to remove the three poisons from the mind. So, free of delusion, the intrinsic nature of Buddhahood shown through. When one has achieved such a level of perfect accomplishment, the nature of all phenomena is fully realized, and one has omniscience of all that exists, past, present, and future. This is the meaning of faultless.



To go for refuge in the Buddha means that we value the Buddha's example, so much so, that we pattern our life after his teaching. When we fully understand that our suffering is due to our own confusion and delusion and not due to others, we can begin to practice the Dharma in order to conquer these shortcomings and reveal our essential nature. In so doing we are taking refuge in the Dharma, the doctrine of the Buddha.

From this day forth, young son, hold to the Dharma. Respect those that go before you. Learn well, be correct with your actions, and meditate. This is refuge in the Sangha.

Now you walk the path, and the task at hand is the training of your own mind. Do not become distracted by fault-finding in others, but instead practice compassion. This is refuge.

There are many vows that can be taken, but I require only two.

- 1) Cause no harm to others by thought, word, or deed. All beings value their own lives, so be cautious and refrain from killing. Should you accidentally cause the death of another, regret, confess, and purify the non-virtue. Then again reaffirm your vow of harmlessness.
- 2) In addition to causing no harm, be helpful to others. Use your present abilities to cause happiness and well-being for those around you. Pray that each minute, day, month, and year your power to help others may increase unto complete enlightenment.

If you keep these two vows, you will assure a happier life for yourself and others until you reach absolute Buddhahood.

In conclusion, I repeat that in all sanghas, and especially mine, we must all be respectful of each other. We are a family in Dharma and should remember that all beings have been our own kind mothers. Don't focus on the faults of others, but know that such impure perceptions are due to the poisons of one's own mind. Instead, practice seeing others with a pure view and have respect for those in the sangha. Later when you build your own sangha, you will have established very good conditions for your Dharma activity.

In this world you will be with many people of different beliefs and background, so respect all other religions and carry your own ideals and practices deep in your own secret heart.



Photo: Cary Groner

Lama Sonam and Tsering Everest at the Williams Retreat

Madhyamika and Dream Yoga Retreat

The retreat land at Williams, Oregon was the site this summer of a special ten-day retreat held August 7-17, 1987. Lama Sonam and Tsering Everest had been directed by Chagdud Rinpoche to lead this retreat, since Rinpoche would be traveling and teaching in Tibet during that time.

Lama Sonam offered profound instructions on Madhyamika, the pinnacle view of Buddhist philosophy. This vast and deep system of thought points the practitioner toward a realization of the Middle Way, the natural display of phenomena free from the extremes of eternalism and nihilism. Madhyamika is the very foundation of Vajrayana practice.

In addition to these teachings on Madhyamika from a text by the great Nyingma master, Jigme Lingpa, Lama Sonam enumerated in detail the thirty-two major marks and eighty minor characteristics of the enlightened form of a Buddha. He also briefly expounded the twelve exemplary deeds of a Buddha. All these teachings were greatly enhanced by the excellent translations offered by Chokyi Nyima.

Unfolding naturally from the teachings on Madhyamika were the instructions on Dream Yoga practice give by Tsering Everest. Retreatants practiced these instructions intensively for five days and nights, attempting to glimpse the recognition of the dream-quality of all experience. Tsering's ability to transmit the heart-essence of the Buddha's teachings was an inspiration to all who participated. Clearly, the blessings of Tara pervaded the retreat, and Chagdud Rinpoche's presence was felt by all.

Judy Robertson



Summer Retreat at Ati Ling

Just as we have learned that there is the practice "in practice sessions" and the practice "outside of practice sessions" where we make the effort to carry our meditation into worldly activities, I learned something very important from the fabric of sharing at Ati Ling, something which became apparent from the activities outside of the regular teachings.

Driving through the vineyards to the Oakville Grade, I was mentally embroiled in my own efforts to integrate Dharma into my work-day life. But by the conclusion of our first evening puja, I was becoming aware of a fundamental obstacle I had created in my own mind. The whole notion of Dharma as something separate from work-day life, and of sangha as a kind of "production number" dissolved. With Rinpoche in our midst I felt the timeless and placeless nature of the relationship of all students to their lama. It is this eternal relationship that is the heart-reality of the practice and the sangha.

Retreat was the practice session, and leaving, I committed myself to applying its lesson to the practice we all do "in life." Just as Ati Ling was truly the Vulture Peak and Rinpoche the Buddha, so too is this very moment, wherever you seem to be. Everything else is extraneous. This brings to mind two verses Shantideva wrote in his *Guide to the Bodhisattva's Way of Life*:

May there abound in all directions
Gardens of wish fulfilling trees
Filled with the sweet sound of Dharma
Proclaimed by the Buddhas and their Sons.

May all embodied creatures
Uninterruptedly hear
The Sound of Dharma issuing from
birds and trees,
Beams of light and even space itself.

Hal Sundt

Translation Work Begins

Lama Chokyi Nyima and his wife, Katherine Pfaff, have moved to Cottage Grove and begun work on the translation of the Seven Treasures of Longchenpa. These profound texts elucidate the entire scope of Buddhist thought and are an unsurpassed expression of the vastness of the Dzogchen view.

Chokyi's initial involvement in Buddhism began fifteen years ago with a fascination for the Tibetan language. As he studied at Kalu Rinpoche's center in his home of Vancouver, he soon discovered his attraction for Tibetan Buddhism. In 1975 he became a novice monk and in late 1976 he took full ordination, which he held until 1983, when he decided to give back his vows. Chokyi participated in Kalu Rinpoche's three-year retreat near Dijon, France, emerging in 1980. Subsequently, he traveled internationally as Kalu Rinpoche's translator for two years, before returning to assume teaching and translation duties in Vancouver.

Chokyi met Kathrine in Vancouver when she enrolled in one of the Tibetan classes that he was teaching. "Once again, the Tibetan language comes through," he says with a smile. In 1985 they were married.

Chokyi Nyima first translated for Chagdud Rinpoche in the fall of 1984, during Rinpoche's visit to Vancouver. Chokyi remembers that "they were enormously impressive teachings," and that "everyone was very moved by his presence and by his talk."

Katherine noticed an affinity between the two right away. "I liked the way they worked together," she says, adding that "from that point on, I started prodding to get him down to Cottage Grove."

Chagdud Tulku has the highest regard for Chokyi's character and abilities, noting once with a wry smile that Chokyi has on occasion corrected Rinpoche's own Tibetan



Photo: Cary Groner

Chokyi Nyima and his wife, Katherine Pfaff

grammar. This appreciation has caused the modest translator some discomfort, as his duties have required him to convey Rinpoche's complimentary remarks about him, such as calling him, among other things, a "jewel."

Tsering Everest, Rinpoche's interpreter, had positive signs about Chokyi's coming to Cottage Grove, but Chagdud Tulku wasn't certain that Kalu Rinpoche would be willing to lend him such a fine scholar for so many years. As it happened, Kalu Rinpoche was delighted that Chokyi could be of so much help in Cottage Grove, and gave his approval without hesitation.

Chokyi expects the translation work to take at least three years, and adds that he is "really happy to be here." His work will be a major contribution in the transmission of the essence of the Buddha's teachings to the West.

Cary Groner

Building a Stupa in the Northwest

Lama Inge Sandvoss was appointed by Chagdud Rinpoche to guide the center in Spokane, Washington, where she and the sangha have found a beautiful house on South Hill, overlooking the city. Inge is leading Tara puja in the mornings, Vajrakila in the evenings, and teaching twice a week.

At the moment, she reports that everyone is exhausted with "stupa stupor." Preparations began in July, shifted into high gear when Lama Tarchin arrived on August 2nd. Under his guidance, they completed the stupa on a mountaintop near Tum Tum, Washington. The stupa was dedicated to Guru Rinpoche on August 31st and houses his statue.

Although the land is undeveloped, owner Gil Milner has generously made it available to people who want to do practice and retreat there.

Incidentally, Inge would like to note that "Tum Tum" is a Native American term for "heartbeat," which she finds particularly appropriate to this stupa.

Inge sends her love to all. Anyone wishing to contact her or the Spokane Center may do so at: W.1019 6th Ave., Spokane, WA 99204. Phone: (509) 747-1559.



Photo: Lama Sonam

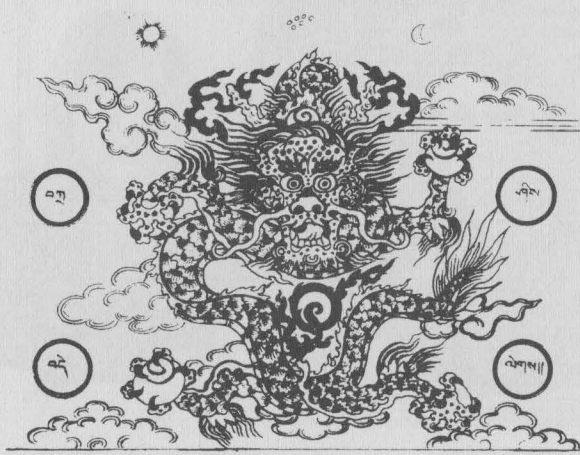
The Great Stupa at Boudha, Nepal

Pilgrimage to the Holy Land of the Buddha

On Dec. 12, 1986, Chagdud Rinpoche, Lama Sonam and seven students left for Nepal and India on a sacred pilgrimage. Now, nine months later, the entire journey has the quality of a vivid dream that slowly fades from the mind, but can never be quite forgotten. Still, some of those dream images arise with little effort . . .

Sonam taking us to the Great Stupa in Boudha for the first time on a full moon night: Not wanting us to experience the "torma" covered Nepalese streets right away, he led us across the fields behind our hotel, past the tents of the Tibetan nomads, with the Great Stupa rising above us, gleaming beneath a brightly ringed moon. Upon arriving, we started our first round of *korwa*, circumambulating the stupa and turning the hundreds of small prayer wheels as we went. The sound of the bell attached to the huge prayer wheel, the smell of incense and flickering butter lamps, the press of the Tibetan nomads and monks, and the indescribable feeling of timeless peace — all seemed so strange, and at the same time deeply familiar. Immersed in this great wheel of Dharma, we had arrived at the center of the world, an auspicious start to our pilgrimage with Rinpoche into India.

We left Kathmandu two weeks later, following in the footsteps of the Buddha. In Lumbini, where the Buddha first entered our world, we arrived by minibus at dusk and offered butter lamps inside the ancient Hindu shrine. Near Gaya, where the Buddha ordained himself and entered the path, we spent the day dashing about the countryside, visiting all the many holy places and doing our best to keep up with Rinpoche. In Bodhgaya, under the Bodhi tree of illumination, we did Tara puja as the Japanese tourists videotaped us. In Sarnath, the place of the first turning of the wheel of Dharma, we listened to Rinpoche give a Dzogchen teaching at the temple where the Buddha's relics are enshrined. At Vulture Peak, where the Prajnaparamita was first heard, we joined Lama Tharchin's students to do Guru Rinpoche puja. And in Kushnagar, where the Buddha passed on to Parinirvana, we circumambulated the



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great reclining Buddha and contemplated pervasive impermanence.

Soon, another pilgrimage will start. Rinpoche has asked those that can to meet him in China Oct. 7. He will lead a group into Wu Tai Shan, the sacred Five Peaks Mountains.

David Everest

Meeting with H.H. Dingo Khyentse Rinpoche

It seemed like a long wait before we were led into the shrine room in Boulder, Colorado, where His Holiness Dingo Khyentse Rinpoche was already seated on the throne. He looked majestic. The walls of the crowded room were lined with gold satin. The initiation began immediately with Tulku Pema translating. Each word was a blessing. When His Holiness came down from the throne I thought there must be another step, but there wasn't. When he walks it looks as if his feet don't touch the ground.



Photo: Cleo Yost

*H.H. Khyentse Rinpoche with Chagdud Rinpoche
in Boulder, Colorado*

These events turn the wheel of my practice, and that of all the Sangha. We all receive love and compassion from Chagdud Rinpoche. To see him receive these in turn from His Holiness touched our hearts.

Most of us stayed at Jeff Miller's house. We didn't all know each other, but sharing a spiritual path and the same teacher made us close. The geographic separation between the centers melted away. We were one family. The meaning of taking refuge in the Sangha deepened.

H.H. Khyentse Rinpoche bestowed on all of us a very special initiation into his own mind treasure: from Padmasambhava to His Holiness to us! It had never been given to a group or any Westerners. At first it was only offered to Rinpoche. Through Rinpoche's efforts His Holiness granted our request for initiation. His hesitancy really made me see the responsibility that comes along with receiving any wang — to be guardians of the sacred Dharma. The seeds of the dharma are being planted in the West and each of us is one of those seeds.

Thank you, Rinpoche!

Pamela Gold

The Paramita of Membership

It is always embarrassing to ask for money, even if the money is for a perfect purpose such as the Dharma, so my hope is to put forth this request for membership in Chagdud Gonpa from the perspective of the Six Paramitas (or perfections).

Upholding a Chagdud Gonpa membership is supporting a vital process that perpetuates the turning of the wheel of the Dharma. Chagdud Gonpa carries the name of Chagdud Rinpoche, reminding us constantly of the essential purpose of Dharma which he embodies and to which we each aspire — to benefit beings immediately and ultimately.

There are different ways to participate. The method that Rinpoche feels is most helpful for the perpetuation of Dharma activity, as well as most virtuously fruitful, is to determine your annual income and dedicate a certain percentage to the Dharma.

This is obviously practicing the perfection of generosity. And in order to do it one will certainly have to practice the perfection of discipline by assessing one's annual income and making a decision about the percent that is applicable for donation. Finally, there is the ongoing discipline of submitting your offering in a timely manner (monthly, quarterly, yearly).

As we all know, most of us have limited resources, and obstacles forever arise demanding the leftovers, so here one could easily perfect the practice of patience.

Then in the months to come when the fire of initial enthusiasm cools, and the monotony of monthly effort becomes overwhelming, the opportunity to practice the perfection of diligence will lay at your feet.

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When you find the chaotic confusion of samsara threatens any remnants of sanity, the perfection of concentration can be practiced, centering you in the heart of selfless Dharma activity.

Finally, in a profound way, the sixth perfection (*she rab*), is the perfection of knowing, or as Rinpoche would say, 'great knowing'. This perfection is what lies at the heart of all that Chagdud Gonpa is, and it can be seen in the way that Chagdud Tulku constantly teaches the Dharma.

Rinpoche knows that through exposure to the teachings people can become familiar with the inseparability of absolute and relative truth. Then through contemplation people can begin to live life in deep understanding of this profound meaning, then finally through meditation, the immovable fruit of absolute realization, which is Buddhahood, can be accomplished.

Herein lies the purpose of Chagdud Gonpa; and the effort requires many different types of resources, including: financial, volunteer effort, skills and services.

At this time there are only a handful of people who have made a financial commitment, be it a percentage of annual income, or a monthly pledge. Much has been accomplished as a result of this generosity; however, the list of ongoing and future projects requiring funding is long:

- First and foremost, of course, is the support of Chagdud Tulku Rinpoche himself.
- Travel coordination, making Rinpoche available to his students throughout the United States, Canada, and Europe

- Translation and publication of Tibetan Buddhist texts not before available in English
- Publication of meditation practice texts from the various lineages of Chagdud Tulku
- Assistance in the production of local Dharma events for Rinpoche's students and newcomers all around the world
- Publication and distribution of *Wind Horse*, the Chagdud Gonpa newsletter
- Development, support and maintenance of retreat facilities in California and Oregon
- Organization and sponsorship of meditation retreats of varying lengths
- Obtaining, creating, and maintaining Vajrayana ritual implements and artifacts
- Support in carrying on the tradition of authentic Tibetan Buddhist art
- Many other activities related to the transmission and practice of the Vajrayana

Even though it is difficult to assign a value to something as priceless as the Dharma, please look inside yourself and make a contribution that is significant to you. In this way we can all be supporters — nurturing the seeds of wisdom that Rinpoche has planted in the West into the full maturity of a great lineage tree.

Tsering Everest
Membership Committee



MEMBERSHIP APPLICATION

Name: _____ Phone No.: () _____

Address: _____

State/Country: _____ Zip/Postal Code: _____

I want to give a percentage of annual income in the amount of:

\$ _____ every month.

I want to make a monthly pledge of:

☐ \$250

☐ \$75

☐ \$30

☐ \$100

☐ \$50

☐ \$15

☐ I do NOT wish to be a member but do want to receive of WIND HORSE at \$15.00 annually.

Signature: _____

Make check out to Chagdud Gonpa Foundation. Send with membership application to:

CHAGDUD GONPA FOUNDATION

198 N. River Rd., Cottage Grove, OR. 97424, (503) 942-5081



Gonla Appointed for Ati Ling

Yontan Yeshe Gonpo has assumed the position of *gonla* at Ati Ling. The *gonla* is a traditional position within Tibetan monasteries, and is devoted to consecrational protector practice. Yontan will be working under the guidance of Chagdud Tulku to perform specific daily practices to remove obstacles from the path of practice, and for the ultimate benefit of all sentient beings.

Chagdud Rinpoche feels that we have grown as a sangha to the point that we can uphold this spiritually responsible position, and is pleased that Yontan has accepted it.

Traditionally, the *gonla* was supported by the monastery and the lay practitioners in the countryside surrounding it. Here, we are the supporters and can rest assured that the *gonla* is keeping the commitments. And, as Tsering notes, "the virtue of our offerings that support this practice creates a natural receptivity to the effects of the practice."

Chagdud Rinpoche feels that the easiest and most practical approach is for people to make whatever pledge is comfortable for them on a monthly basis. We've printed a coupon below that can be copied and filed for this use. Thank you.

I would like to pledge \$ _____/month to support the practice of the *gonla*.

signed _____

Contact Points

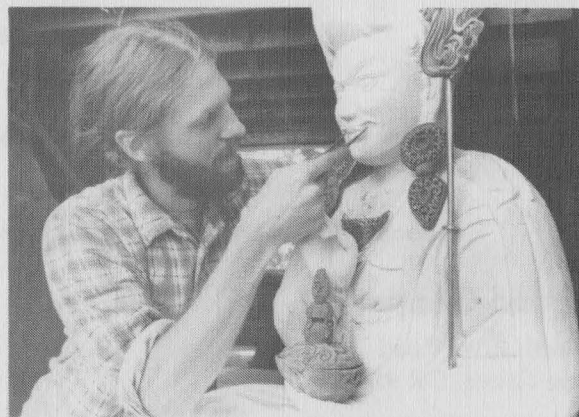
Peter and Marilyn have been traveling in Tibet, and send this postcard:

"Greetings from Lhasa: We've been leaving scrolls with your names and praying for blessings at many monasteries, the Jokhang, Padmasambhava's caves, etc. The trip is wonderful. The lamas and monks and people have been great . . ."

A celebration of Chagdud Rinpoche's return to the United States will be held November 21, 1987, from 7 to 10 p.m. at 50 Laurel in San Francisco. This location is the extraordinary Ford residence built by the noted architect Bakewell Brown, who designed the San Francisco City Hall. Rinpoche will share stories of his recent journeys. All are welcome. For more information call (415) 849-3300 or (415) 428-9196.

Chagdud Tulku and Jane will be returning from China in time for the Thanksgiving Tara puja. All are welcome to this yearly three-day celebration, which will begin at 6:00 a.m. Friday, Nov. 27th. For information call (503) 942-5081.

Jane Tromge and Naomi Mattis will be conducting a workshop in California in early November, exploring ways to heal the artificial split between the worldly and the spiritual. For details contact Naomi Mattis at (213) 397-5314.



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Dedicated to the benefit of all beings

Chagdud Gonpa

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