

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

FALL 1993

Placing Buddhahood Within Reach

During ten auspicious days of teachings and empowerments in the Napa Valley, the blessings of H. H. Jigme P'huntsog profoundly touched the lives of over a thousand people. Many had had limited or no previous experience with Buddhism, yet felt irresistibly drawn to His Holiness, some coming in spite of financial and logistical hardship. They felt an inner certainty that merely making a connection with him would be beneficial.

At the request of Chagdud Rinpoche, Gyaltrul Rinpoche and Tulku Jigme Tromge, His Holiness agreed to bestow the rare empowerment into the *Chetzun Nyingt'hig* cycle. His Holiness also offered several empowerments into the Nyagla Sogyal treasures, revealed in his previous incarnation as Tertön Sogyal, including the *Tendrel Nyesel*, a Vajrakilaya practice and a longevity empowerment.

In addition, His Holiness gave empowerments into terms revealed during this lifetime: *P'hurba Gurkhukma* (Vajrakilaya) and *Jampal Zhidrub* (Peaceful Manjushri). The latter was revealed while His Holiness was on pilgrimage to the sacred five-peaked mountain of Wu T'ai Shan. There, in the Asura cave on the eastern peak, Manjushri appeared to him and indicated that this practice would flourish in the West.

In Napa, His Holiness remarked on the great relevance of the Manjushri cycle and the Dzogchen lineage for Western practitioners, strongly emphasizing the cultivation of pure motivation, faith, devotion and renunciation. Through these essential steps comes certain release from samsara. He taught that practitioners should contemplate the four thoughts that turn the mind until there is not a shred of grasping to samsara.

His confidence in Westerners as suitable recipients of such teachings increased the faith and commitment of participants to dharma practice. His Holiness also commented that practitioners here are particularly fortunate to have Tulku Jigme Tromge, because his activities will uphold the lineage for the next generation of practitioners.

Accompanying His Holiness on his Western teaching tour were his niece, Jetzun Ani Mumtso; his sister, Ani Medron; Khanpo Sonam Tharghey; Khanpo Namdrol; and an English-speaking attendant, Nudrup Dorje. To the delight of all, Ani Mumtso, an incarnation of the dakini Mingyur Paldrön and an

emanation of Yeshe Tsogyal, also bestowed several empowerments. A lama in her late twenties and a woman of exceeding humility, the clear, pure sound of her voice filled the theater with the power of her blessings. Although the essence of realization is the same whether it is embodied in male or female form, it was extraordinarily sweet and rare to receive transmission directly from the dakini.

The last day of the event included the longevity ceremony and an offering to His Holiness by the lamas and participants. A six-foot torma was constructed and offered with the wish that the ceremony benefit His Holiness's long life. A ritual was performed in which the dakinis of the five Buddha families, in a symbolic dance, beckoned His Holiness to their purelands, while those in the audience averted his leaving by offering confession, reaffirming their commitment to practice dharma purely and supplicating him to remain in this world for the benefit of all beings. Gold, precious gems and other auspicious substances were presented to His Holiness to seal the positive interdependence of the event.

As His Holiness prepared to leave the theater for the last time he vigorously applauded the audience. As the audience joined in with its own enthusiastic applause, he spontaneously stepped down from the high throne, smiling joyfully with his arms above his head like a victorious prizefighter. Over the cheering in the theater Chagdud Rinpoche shouted in Tibetan into the microphone, and Chökyi Nyima immediately translated, "Please, Your Holiness, please come back again and again." To which we add, "May the blessings of His Holiness Jigme P'huntsog never cease."

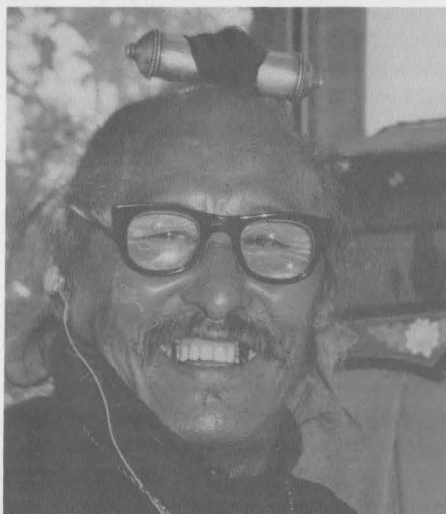
To Manjughosa, primordial lord protector, simultaneous intrinsic awareness and emptiness,

I pay homage with the realization that you and I are beyond ordinary coming together or parting.

I impart this advice, these direct transmission instructions on key points, to my heart children:

Let them in turn not let this slip away, but rather put it into practice!

From the teaching manual for Peaceful Manjushri



Charnel Ground

Ngakpa Yeshe Dorje passed away on July 22 in Santa Fe and was cremated on July 26. Bill O'Brien remembers him.

What have I wandered into? I shouted my question, "When does the burning start?" In a darkened room, Ngakpa Yeshe Dorje Rinpoche was sitting on a throne, a prayer wheel whirring energy in his hand, drawing the innermost being of the participants. The translator explained that one should bring photos of dead relatives and of the living to throw into the fire. People were throwing themselves body-length onto the floor. It all seemed so bizarre. I left my first dharma event, a *dur*, feeling that something had been pulled out of me.

The next day I sat in the far recesses of the room. He was sitting on a throne. Refuge was being given. Rinpoche placed the ceremonial crown on his head. There was a brilliant light. I was down on all fours. My first prostration. I never knew I could pay homage to anyone. Or spend a good part of the day crying.

Later it became commonly known that Rinpoche had cancer and soon would die. People could see him for five minutes. Hitchhiking into Los Angeles, I had an address, took buses, walked a lot and was able to clasp his hands. He asked me, "How is Chagdud Tulku? How are the Tibetan monks?" My five minutes were up.

"So how was he?" people asked. With someone like him one could never really know. A few weeks later, his cancer had gone into remission. Several months later, the cancer was back. There were a lot of idle speculations and genuine puzzlement. Soon he would die, within days, hours, any moment. A woman had a dream of Rinpoche, a burning candle in his heart. A few days later he was dead.

I was not intimately acquainted with Ngakpa Rinpoche. Every meeting seemed to occur by the most tenuous chance. I had

the good fortune to attend a second *dur*. The scene was familiar. Sangha people from the Bay Area. Kind, good-hearted. People who had money. People who had no money. People who were crazy. Ah. The beautiful Oakland hills. My first cafe latte of the day. In the distance, a fire burning in the hills; before us, the ceremonial fire burning the photographs of loved ones. Rinpoche laughing, holding a feather, our cue to scream our hopes and fears into the fire. Some people at the event getting up to go back to their burning homes. Rinpoche saying, "Dedicate the merit of the practice to all those who have died. I cannot create rain; I must calm the wind. But first let's complete the *dur*."

Then we were all running for our lives. Smoke transformed the day into darkness, all across the Bay Area. Our light was an enormous fireball streaking across the hills. That night the winds were calmed.

The death of Yeshe Dorje Rinpoche has left me numbed by a sense of loss. I have not fully accepted it. When I contemplate his activity, I think of many waves, vast and great. I think of water.

Oasis

James Martin recently made a pilgrimage to Arizona.

It was a dream; and yet I *did* see him—His Holiness Tenzin Gyatso, the 14th Dalai Lama of Tibet. He came to Tucson and we gathered around him, coming across the desert and mountains and nuclear time zone, to the desert oasis, his mandala of love. The topic was the chapter on patience from Shantideva's *Bodhicharyavatara*, and his words had a liberating effect on my mind. But now, as I try recollecting that dream, my residual impression is not of his words, but of his being.

From the beginning, what struck me was his equanimity. "Old friends, new friends," he said, "it doesn't matter." Far from sectarian, he didn't care if his audience was Buddhist. He spoke in words that everyone could understand. "What matters is goodness of heart." "Happiness is the purpose of life—what every being strives for!" He dismissed no one. In the questions and answers during his Tucson talk, each question, no matter how trivial, he gave his discriminating thought, carefully avoiding extremes, drawing from each its wisdom gem. His equanimity demonstrated the bodhisattva vow to save all beings, not only oneself and one's circle of friends, nor all but the one who presses the thorn in one's sock, but everyone.

My second impression arose in the gravity of this, as his bodyguards pushed

through the guru-graspers and His Holiness presented white scarves to a long line of women who performed the dance of Twenty-One Taras. I imagined Avalokiteshvara, overwhelmed by the sheer number of those to be saved, sprouting another ten heads and thousand arms. Fortunately, His Holiness's head held that day. Instead, he seemed to experience genuine joy, as he glanced busily about the crowd, igniting the hearts of those whose eyes collided with his.

The third impression was more subtle, perhaps more profound, as his mandala blossomed and its nectar of love filled the air. There was no sense of one's own happiness separate from the well-being of others; rather everyone's happiness arose interdependently. Loved ones who had not before met smiled and peered knowingly into each other's eyes as if there was some mysterious secret that they all understood.

Finally it was his great compassion, his motivation for giving the teachings—to eliminate the root of suffering—that drew us all there. Ignorance—holding to persons and things as inherently existent—produces desire and aversion, wanting things a certain way. Circumstances are continuously changing and we become frustrated and angry, agitated and confused, and create conditions that perpetuate suffering. And so we practice patience to reduce attachment and stabilize the mind. Then we begin to see things as they are, which removes our ignorance.

Thus His Holiness demonstrated the four immeasurable qualities of equanimity, joy, love and compassion. The thought came to me, how wonderful it would be if more people could develop those same qualities, if each person there could create an oasis, a mandala of love, and dedicate it to the happiness of all beings.

Summer Drubchens

This past summer at Rigdzin Ling, two treasure cycles, *The Essence of Siddhi* from H. H. Khyentse Rinpoche and Red Vajrasattva from Padgyal Lingpa, were practiced extensively during two week-long drubchens.

Chagdud Rinpoche has held a drubchen every year since he received *The Essence of Siddhi* practice from His Holiness in 1987. The Red Vajrasattva practice is one aspect of a larger treasure cycle that was revealed by Padgyal Lingpa in 1960 when he pulled a small casket containing the treasure from the waters of a poisonous lake in the Padmakod region of Tibet. At the time that Guru Rinpoche hid this treasure he prophesied that Chagdud Rinpoche would be its custodian, but Padgyal Lingpa died before he could transmit the complete

cycle to him. Fortunately, Tulku Sang-ngag received the entire transmission and it was from him that Chagdud Tulku received the necessary empowerments.

Both Tulku Sang-ngag and Chagdud Rinpoche are emanations of Gyalwa Chhlog-yang, one of the twenty-five close disciples of Padmasambhava. It was most auspicious that Tulku Sang-ngag was present and seated beside Chagdud Tulku at both drubchens.

In speaking of the two terma practices, Tulku Sang-ngag said that they are of the same essence in that they focus on the Three Roots. When a group of lamas wanted to conduct an *Essence of Siddhi* drubchen but did not have the specific empowerment, H. H. Khyentse Rinpoche explained to them that because they had received empowerments into Padgyal Lingpa's treasure cycle and the practices are so similar in their intent, this would suffice. Thus, each of the drubchens was complete in itself, yet had a natural continuity that enhanced both occasions. During the drubchen many facets of vajrayana activity are practiced, but the singular purpose of them all is to benefit sentient beings. Chagdud Rinpoche, teaching on the practice of visualization, stated:

"What binds us to samsara is our habit of perceiving in ordinary ways and of holding to the apparent truth of self and other. Because we give power to this dualistic perception, we have attachment to the things that we like and aversion to those we don't. To change these ordinary perceptions and purify the mind's poisons, we practice visualization, which undermines our habit of holding to phenomena as solid and inherently true. The empty, wisdom nature is revealed and we come to an understanding of things as they actually are."

The first drubchen ended on Guru Rinpoche day with a performance of ritual dances by which both lama dancers and observers paid homage to the eight emanations of Padmasambhava. One of the dancers described it in the following way:

"When you dance, your sense of self falls away. Your movement is restricted by the weight of the brocade robes and bone ornaments. Your ability to see, hear and breathe is impaired by the mask. Lama dancing performances are not easy or comfortable. It is as though the weightiness of both the costumes and the lineage combine to exhaust you before you even take your first step. Yet despite all this discomfort, the blessings of this practice are very swift. Heartfelt prayers to the lineage masters arise spontaneously and, as your holding to ordinary phenomena is exhausted, the five poisons naturally fall away to

reveal the five wisdoms. You are left in an open state in which compassion arises naturally for all the sentient beings suffering within the cycles of samsara. In that moment of openness you find the strength that fuels your dharma activity. Therein lie the blessings of the dance lineage."

Similarly, for those who gaze at the rich brocades, the bodhisattvas' unblinking stares and the wisdom beings' subtle gestures, the experience is one of opening to a state beyond ordinary concepts. In this way both dancer and observer are liberated from ordinary perception.



The first Red Vajrasattva drubchen in the West began the day after the dances, with Tulku Sang-ngag acting as vajra master. This week of practice placed strong emphasis on the importance of samaya commitments, the value of confession and living with one another harmoniously. An extensive death ceremony from the terma cycle was performed for the benefit of deceased persons with whom the participants had a connection, whether positive or negative. The purpose of the ceremony was to aid in the liberation of the deceased from the six realms of cyclic existence, regardless of when they had died or where they had been reborn. Included were the names of deceased sangha members and friends who had been on the Rigdzin Ling prayer list over the past few years.

The drubchen ended with an elaborate fire puja in which the appropriate substances were gathered, multiplied by the power of practice and offered to the Buddha families of the five directions. Rain had fallen consistently, often in torrents, during the previous two weeks of practice, but on the morning of the fire puja the clouds dispersed, revealing in brilliant sunlight the colors of the freshly washed land and the ceremonial silks.

Lineage Holders of Inherent Truth

This is the eighth article in a series on the lineage holders of the Great Perfection, the swiftest and most profound practice that subsumes all others.

"The perfect Buddha is not found in any of the ten directions and four times other than the perfect Buddha which is mind-as-such. Do not seek the Buddha elsewhere." (From the Secret Nucleus)

During the later part of Zhangton's life, his wife gave birth to a son. She had had a dream of many suns rising in the sky at the time this son was conceived. Upon hearing this, Zhangton predicted that the boy would dispel the darkness obscuring the minds of sentient beings and carry on his lineage—hence he called him Nyimabum, "One Hundred Thousand Suns." There was also a prophecy in the text *Penetration of Sound* referring to Nyimabum as an emanation of the Lord of Secrets, Vajrapani. From the early age of five, Nyimabum began to receive empowerments and guidance into the most profound levels of spiritual practice from his father, and to Zhangton's great delight he completely mastered them.

During his enthronement at the age of ten, he surprised those gathered for the event by giving a profound teaching on the seventeen tantras, the extraordinary scriptures composed by enlightened beings on the highest level of Great Perfection practice, the instructional category *mengag-dhe*. Following his enthronement he devoted his entire life to practice. By the time he was twenty, he experienced no difference in his meditation whether formally sitting or involved in daily activity. Thus firmly established in practice, he went on to study the new tantras with the Kagyu master Ngog Gyaltsé. Around this time, he took Jomo Gyagar as his consort to accomplish the practice involving the inner qualities of bliss and emptiness.

At the age of twenty-seven, Nyimabum studied the "Three Continua" of the Lamdray (Path and Fruition) cycle with the revered Sakya master Khon Dragpa Gyaltsan, whom he served faithfully. He also received instructions in the Chakrasamvara tantra and in the rites of the dharma protector Mahakala. Completely nonsectarian, he continued to study and serve many great gurus of different schools and lineages. He himself later composed a text known as the "Great Exposition of Words and Meaning." Nyimabum passed away in the winter of his fifty-sixth year, amid a gorgeous array of rainbow light canopies. Exotic flowers bloomed out of season, and crystal-like spheres of white, yellow, red, green and blue representing the five Buddha families appeared in the ashes after his cremation.

Wyn Fischel



To my hosts of students linked to me by previous aspirations and by karma,
I, the tulku named Chagdud, this affectionate old man,
am inspired by my feelings of love for you to write down this message
and send it to you on the steed of the air. Look upon it.

Do you invoke the enlightened mindstreams of the rigdzins of the three lineages
with faith, respect and longing?

Do you realize the essence of this hard-won state of freedom and opportunity,
like the udumwara flower, through practice of the sacred dharma?

Do you cut through the bonds of your attachment and clinging
to all the other impermanent and illusory acts of this life?

Since the results of your right and wrong actions are infallible,
do you behave in accord with the moral choices of virtue and harm?

Since there is no opportunity for lasting happiness in the cycle of existence,
does the sublime attitude of renunciation arise in your mindstream?

Since unless you hear teachings ignorance cannot be dispelled,
do you light the lamp of the dharma again and again?

Since your mindstream will not be tamed solely by hearing teachings,
do you cut through your idle speculation with inner contemplation?

So that you are not bound by the conceptual elaborations of hearing and contemplation,
do you practice according to the key points of direct transmission instructions?

Since there is no other infallible refuge in the cycle of existence,
do you place the three sublime sources of refuge on the crown of your head?

In order to be protected from the suffering in this cycle of existence,
do you abandon harming others along with anything that might lead to that?

Since there is no sentient being in the six realms who has not been your father or mother,
do you meditate with equanimity upon the similarity and kindness of them all?

As you see these beings who have been your mothers experiencing the causes of suffering
and their results, are you moved to compassion?

Moreover, when you see any happiness or virtue in another,
do you meditate upon this while rejoicing from your heart?

Given that ephemeral happiness does not bring satisfaction,
do you arouse the aspiration to bring about lasting happiness?

While always looking closely at your own mindstream,
do you direct your body, speech and mind to the path of virtue?

With your gathered virtue and real or imagined wealth,
do you make offerings to perfect the accumulation of merit?

In order to uproot the bonds of your grasping,
do you make an offering and gift of your body to the four kinds of guests?

Since the fundamental nature of this offering and giving is free of elaboration,
are you endowed with the view that is the accumulation of pristine awareness?

In order to cast off the heavy load of harmful actions, obscurations, faults and failings,
do you confess with the four powers as your antidotes?

Viewing Vajrasattva, the union of intrinsic awareness and emptiness, as equal to your own true nature,
do you dissolve your most subtle habitual patterns in basic space?



Are you aware that the most sublime, the most profound, of all spiritual paths
is the swift path of guruyoga?

Have you heard that, rather than meditating on hundreds of thousands of deities for many aeons,
it is better to meditate once on the lama?

Have you the certainty that the lama's attributes—colors, implements, ornaments and garb—
are vividly and spontaneously apparent, brilliant and unmuddled?

Does the sunlight of your faith and samaya shine upon
the snow mountain of the lama, who is the reservoir of the snow melt of blessings?

In order to purify the accumulated obscurations of body, speech and mind acting together,
do you follow the profound path of receiving the four empowerments over and over?

In order for the blessings of the mind-to-mind lineage to enter your mindstream,
do you blend the lama's mind with your own?

Have you met face to face with the ultimate lama, the union of intrinsic awareness and emptiness,
as your own true nature, utterly effortless and spacious?

Do you perceive all the phenomena of postmeditation—appearance, sounds and thoughts—
to be the enlightened form, speech and mind of the lama?

Do you understand that, although all phenomena of samsara and nirvana are not your own mind,
they do not exist apart from your mind?

In order to cut through the web of many concepts,
have you gone through the preliminary of demolishing the hut of ordinary mind?

In pursuing the main practice of encountering the true nature of intrinsic awareness face to face,
do you settle effortlessly, spaciously, utterly without contrivance?

Without deliberately meditating, yet without distraction,
are you familiar with the most majestic and sublime kind of mindfulness?

Although your view may be as lofty as the sky itself,
do you take care to observe moral choices scrupulously in your conduct?

As for the goal, atemporally and spontaneously accomplished,
have you cut through the bonds of expectation, of hope and fear?

Please examine closely to determine whether these thirty-seven key points
apply directly to you at all times and in all ways.

If you feel you want to sit, hold to the citadel of primordial being;
if you feel you want to go, follow the true path;
if you feel you need to do something, bring about great benefit for beings.

For me, Chagdud, burdened with the weight of my years,
this hard-wrought old body, this gnarled tree,
weathers storms of unbalanced elements, yet I am not injured.

Hordes of demons, an otherwise malevolent bunch, serve me with respect.

I have laid the ground for the teachings of the great secrets to develop in the future.

If I leave, I am content to be in the presence of my lama, Padma Jungnay;
if I stay, I am content to nurture the love of a lama for his students.

Whatever I have done, I am happy, a yogin of illusion,
who offers this to you in an expansive and cheerful frame of mind.

Please look upon this with delight. May it be stamped indelibly in your minds!

*For my students, as a substitute for my voice, I, the affectionate Chagdud, wrote this
in 1993 in Brazil and sent it off.*

Sangha News

Dechhen Ling

In September at Dechhen Ling, Lama Sonam Tsering conducted the annual Nyungney retreat that focuses on the meditational deity Avalokiteshvara. We also had an information booth at the Eugene Celebration.

Preparations are under way for the Thirtieth Annual Red Tara Tsog on Thanksgiving weekend, November 26-28. A Thanksgiving potluck dinner will be served November 25 at 5 p.m. Please come for this most auspicious celebration of the consecration of the Red Tara statue by Chagdud Tulku. For information, call Sharon (503)942-5258, or Amanda (503)946-1716 or 942-8619.

Raffle tickets are still available for raising funds to lay a cement foundation under Dechhen Ling. We are now half-way to our goal; please join in our effort to complete this necessary project. Raffle tickets are \$10 each or six for \$50. Checks should be made payable to Chagdud Gonpa/Dechhen Ling Building Fund. First prize is a beautiful statue of Vajrasattva with consort. Other prizes include a Tibetan carpet, a silk t'hangka, pecha covers, prayer flags and bell-like *tingshag*.

Ati Ling

The main focus of the Bay Area sangha in early summer was preparing for and hosting the visit of His Holiness Jigme P'huntsog to the Napa Valley. Sangha members contributed many hours of enthusiastic work preparing the campground and the theater, and running the Ati Ling store, fund-raising food booth and the ticket office. Jigme Rinpoche, Rigzin Tromge and the Yeshe Nyingpo lama service team provided wonderful hospitality to His Holiness and entourage at Ati Ling. His Holiness's blessings still pervade the shrine room.

Other events in the Bay Area this summer included a visit to Ati Ling by the Venerable Tulku Sang-ngag Rinpoche, during which he bestowed a Vajra Varahi as well as a red Avalokiteshvara empowerment, both of which were well attended. We very much hope that Tulku Sang-ngag will come back again.

Jigme Rinpoche's busy fall schedule began with a ngondro weekend, September 11-12, and a highly anticipated overnight camping retreat in Yosemite. For more information about events, call Angie at (707)944-8280.

LA Chagdud Gonpa

The Los Angeles sangha was honored to host Tulku Sang-ngag Rinpoche for a four-day Red Vajrasattva intensive in July. The event was well attended, and a transcript of the teachings is being generated. We requested that each year when Tulku Sang-ngag Rinpoche comes to Rigdzin Ling for the Red Vajrasattva drubchen, he also visit Los Angeles.

There was much excitement over the first of many regular visits made by Lama Gyatso in September. To have a cost-effective location for Lama Gyatso's monthly teachings, Chagdud Gonpa Los Angeles has joined several other Tibetan Buddhist centers and private individuals in renting a small house. This is an important step in integrating the many small Buddhist centers here into a larger and more focused sangha.

Amrita

This summer Chagdud Gonpa Amrita was blessed with a variety of activities which tested our organizational skills as a sangha as they drew us together. In the last week of June a coordinating committee made up of many Buddhist centers, including Chagdud Gonpa Amrita, hosted the visit of H. H. the Dalai Lama to Seattle. His Holiness gave the Avalokiteshvara empowerment to nearly 4,000 practitioners, a public talk to 8,000 individuals and was the honored guest at an interfaith service. To be close to His Holiness and to participate in these ceremonies was an incredibly beneficial experience.

The following week Amrita had the pleasure of hosting Tulku Sang-ngag in Seattle. We have a wonderful connection with him, and his good cheer, simplicity and spiritual depth will be long remembered.

In July, Khanpo Zangpo Rinpoche made another visit to Seattle, staying at Amrita. While he was here he gave two

public teachings on View, Meditation, and Action and the Seven-line Prayer.

Amrita meets every Monday night for Red Tara, Takhyung Barwa, Red Vajrasattva and Chod Practice. Red Tara and Guru Rinpoche tsogs are also observed monthly. Needless to say, everyone is invited!

Rigdzin Ling

Last July we welcomed His Holiness Jigme P'huntsog and the Yeshe Tsogyal incarnation Ani Mumtso for a short visit and empowerments. The local newspaper carried a front page picture showing His Holiness and Chagdud Rinpoche in ceremony. Several days later, Chagdud Rinpoche left for a two-month tour of Brazil, accompanied by Orgyen Tromge and Lisa Leghorn.

Tsering Everest has been peeking round her retreat veil, at Rinpoche's request, and teaching dream yoga for staff. She is endearing herself to all here also with weekly classes on Tara and dharma practice. It is so wonderful to receive these teachings.

Construction on Tara House has been going well. Soon the kitchen will have commercial certification. Any donations of help, offerings, items, et al. are appreciated; please contact Mike McLaughlin. Since the first-year teachings of the annual dzogchen retreat will be held here this winter, and Losar will be a Vajrakilaya drubchen, it is especially important that we have things ready by January.

Recently lama dances were performed in Weaverville and at the Grange Dance Festival in Williams, Oregon. Now pilgrims are gathering for the trip to Nepal and the enthronement of Dudjom Rinpoche's tulku. Chagdud Rinpoche will be taking forty students and then doing a retreat in Parping, where so many great masters continue traditions of amazing practice.

Rigdzin Ling has received a grant from the Forest Stewardship Program to help restore Moonland. We will be planting one-quarter acre of trees. This project will cost approximately \$3,000, of which the F.S.P. will share half the cost doing soil improvement on three acres. If anyone would like to help by donating money, time or supplies please contact Linda Rose. We are particularly looking for people to sponsor trees, which run from \$20 to \$100 each.

Rigdzin Ling Wish List: Metal sheet roofing; ounce-pound scale for kitchen; two new washing machines and dryers; office computer; swing set for the children; high-voltage voltammeter; full-size pickup truck.

Chagdud Dawa Drolma, Brazil

We were very pleased with the presence of our lama, Chagdud Tulku, his grandson Orgyen Tromge, and his translator Lisa Leghorn. During the time of their visit a piece of land was donated where we will build a temple designed by Rinpoche. In the condominium, which near the land, a fountain dedicated to Chagdud Tulku was inaugurated with the auspicious wish that peace and harmony will be shared by all beings in the universe. Rinpoche gave several teachings while in Belo Horizonte, including Red Tara, the Spiritual Path in the Second Part of Life and Crystal Healing. This last teaching was like a blessing from the land of crystals offered by Rinpoche to the sangha. About two thousand people attended these two weeks of teachings. Since the establishment of our center, a large group of students has been practicing Red Tara twice a week. As a result of the enthusiasm created by Rinpoche's visit, a great number of people decided to join us and help build the new temple.

Odsal Ling, Brazil

Upon Rinpoche's fourth trip to Brazil, dharma activities were brought to new, unprecedented levels: Rinpoche spent two months here, visited eight different cities, was heard by about 5,000 people and greatly increased the number of his local centers to seven.

A generous offer of land was made by Yvonne Vieira for a retreat place just outside San Paulo. An Odsal Ling sangha member, Sonia Guilherme, will be moving to Rigdzin Ling to take part in a three-year work-study program.

Padma Ling

It has been a busy summer. We learned the Praises of Twenty-One Tara Dances from Prema Dasara, offered the dances at the Convention Center in Spokane and were rewarded with a standing ovation. We traveled to drubchens at Rigdzin Ling and we visited His Holiness the Dalai Lama in Seattle. Then we made another pilgrimage to Napa Valley

to receive empowerments and teachings from H. H. Jigme P'huntsog and his niece, Ani Jetzun Mumtso. Upon our return we had a wonderful surprise visit from the venerable Khanpo Zangpo, who gave Guru Rinpoche empowerment and teachings on Madhyamaka, the philosophy of the Middle Way.

Now we are settling down to the business at home. There is a lot of construction at Padma Ling right now: the kitchen is being enlarged, a shower is being added to the downstairs bathroom and a small deck to accommodate a donated hot tub is being built. Dharma students with aching muscles will get special rates at the Padma Ling Spa. We are also transforming the carriage house into a meditation hall where we will have an open, daily sitting practice.

After a summer vacation Tibetan classes resumed on September 13. A new beginning Tibetan class starts on October 6. Interested people should call Lama Yontan at (509)747-1559.

Contact Points

Dance Without Steps, the long-awaited audio tape by Karen Poverny is now available! At the urging of Chagdud Tulku Rinpoche, in a rich production of arrangements by Bruce Darby, Karen's soaring voice—with the vocal support of Charlie Gracia and Conny Lindley, backed up by a host of talented instrumentalists—takes us through sixteen of her poetic lyrics and haunting melodies. From a paean of encouragement to Buddhist convict Jarvis Masters, unjustly held on Death Row ("No one can put bars on the sky"), to images of contemplation, intrinsic awareness and joy, Karen's work has no parallel in the annals of popular contemplative music. Dedicated to the long life of Rinpoche, *Dance Without Steps* is bound to prove a pleasure and a treasure to every listener. Send your orders to Padma Publishing at Rigdzin Ling.

Chagdud Tulku will conduct the enthronement ceremony of Kunzang Gyatso, son of the late artist Pema Wangyal and Dorje Tso. The ceremony will be held at Rigdzin Ling; the date has not been announced.

The Annual Chagdud Gonpa Membership Meeting will be held at Rigdzin Ling on Losar, February 11 @ 3:00 p.m. We look forward to greeting you with *Tashi Deleg!* on Wood Dog Year.

Mahakaruna

Mahakaruna means "great compassion," and this is the name Chagdud Tulku has given to a nonprofit organization he established to raise funds from practitioners in the West to support Tibetan practitioners, students and refugees in Nepal, India and Bhutan. Presently about eighty-five individual and family practitioners, including monks, nuns and lay people, are being sponsored under the auspices of the Mahakaruna Foundation.

Mahakaruna also arranges for practitioners in Asia to carry out extensive Akshobhya practice on behalf of Western practitioners and their friends and relatives, both living and deceased, whose obstacles might otherwise lead them to rebirth in the lower realms. Sponsorship of one *bum* (100,000) recitations of the long Akshobhya mantra and the commissioning of one Akshobhya image—which together create the merit necessary to accomplish this purification—is \$110 if the image commissioned is a small t'hangka. Last year an accumulation of four million of this powerful mantra was dedicated to Westerners by practitioners in India, Nepal and Tibet.

Mahakaruna has organized sponsorship for monks at the Samaye Institute in Kathmandu, Nepal, and in northern India it has organized sponsorship for monks at Nyingmapa Mahabuddha Vihara College in Dehra Dun, for refugees at the Tibetan camp in Bir and for yogis in the caves of Tso Pema.

All funds raised by Mahakaruna are directed to the individuals sponsored. Mahakaruna's volunteer staff absorbs any incidental costs of the organization, and funds are hand-carried to Asia.

Please consider assisting Mahakaruna's efforts either through periodic donations or a monthly pledge of \$25. For more information, write Andy Johnston c/o Rigdzin Ling or call (916)623-2302.

A complimentary copy of *Wind Horse* is sent once to those new to the mailing list. *Wind Horse* is distributed free to individual family and associate members of Chagdud Gonpa Foundation. Subscription is available to nonmembers for \$5.00 a year. Please make checks payable to Chagdud Gonpa Foundation, attention James or Jan, Rigdzin Ling.

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.

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 of the lunar month. 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.

October	December	February	April
8 Last Quarter Moon: Tara Day	6 Last Quarter Moon: Tara Day	3 Last Quarter Moon: Tara Day	3 Last Quarter Moon: Tara Day
10 Twenty-fifth Day: Dakini Day	8 Twenty-fifth Day: Dakini Day	6 Twenty-fifth Day: Dakini Day	6 Twenty-fifth Day: Dakini Day
15 New Moon: Vajrasattva	13 New Moon: Vajrasattva	10 New Moon: Vajrasattva	11 New Moon: Vajrasattva
22 First Quarter Moon: Tara Day	20 First Quarter Moon: Tara Day	18 First Quarter Moon: Tara Day	19 First Quarter Moon: Tara Day
25 Tenth Day: Guru Rinpoche Day	23 Tenth Day: Guru Rinpoche Day	21 Tenth Day: Guru Rinpoche Day	20 Tenth Day: Guru Rinpoche Day
30 Full Moon: P'howa	28 Full Moon: P'howa	26 Full Moon: P'howa	25 Full Moon: P'howa
November	January	March	May
6 Last Quarter Moon: Tara Day	5 Last Quarter Moon: Tara Day	4 Last Quarter Moon: Tara Day	2 Last Quarter Moon: Tara Day
9 Twenty-fifth Day: Dakini Day	7 Twenty-fifth Day: Dakini Day	8 Twenty-fifth Day: Dakini Day	5 Twenty-fifth Day: Dakini Day
13* New Moon: Vajrasattva	11 New Moon: Vajrasattva	12 New Moon: Vajrasattva	10 New Moon: Vajrasattva
20 First Quarter Moon: Tara Day	19 First Quarter Moon: Tara Day	20 First Quarter Moon: Tara Day	18 First Quarter Moon: Tara Day
23 Tenth Day: Guru Rinpoche Day	22 Tenth Day: Guru Rinpoche Day	22 Tenth Day: Guru Rinpoche Day	20 Tenth Day: Guru Rinpoche Day
28 Full Moon: P'howa	27 Full Moon: P'howa	27 Full Moon: P'howa	25 Full Moon: P'howa

Rigdzin Ling

Padma Publishing

Chagdud Tulku Rinpoche

P.O. Box 279

Junction City, CA 96048-0279

(916) 623-2714

Ati Ling

Tulku Jigme Tromge Rinpoche

P.O. Box 90

Oakville, CA 94562

(707) 944-8280

Dechhen Ling

Lama Sonam Tsering

198 North River Road

Cottage Grove, OR 97424

(503) 942-8619

Chagdud Gonpa Foundation Directory

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 Canada

(604) 733-5583

Vajra North

174 Valleyview Dr.

Whitehorse, Yukon

Y1A 3C9 Canada

(403) 667-2340

Rigdzin Gatsal

(Practice Group)

Williams, OR

(503) 846-6942

P'huntsog Ling

Santa Barbara

(805) 966-6963

Odsal Ling

Rua Juatuba 80, Apt#51

05441 S. Paulo, Brazil

(011) 262-6493

Additional Centers in Brazil:

Chagdud Dawa Drolma

Belo Horizonte

Campinas

Porto Alegre

Curitiba

Florianopolis

Rio de Janeiro

Chagdud Gonpa Foundation

P.O. Box 279

Junction City, CA 96048-0279

Non-Profit Organization
U.S. Postage
PAID
Junction City, CA 96048
Permit #101