

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

Dear Sangha,

SPRING 1994

These days I can look out the window of my shrine room in Tara House at the distant snow mountains or walk up to the rooftop and survey the progress at Rigdzin Ling—the prayer wheel and garden, the contoured land where crevasses from the gold mines used to be, the still-empty site for the *lha khang*. Three group retreats are under way, here, and at Rigdzin Gatsal, and I am happy with the news I hear from the various Chagdud Gonpa centers and from the dynamic new centers in Brazil and Chicago. I am also involved in the purchase of land in Nepal, near the very sacred Asura cave in Parping. Asura is where Padmasambhava attained full realization of Vajrakilaya. I hope that developing this land will enable more of my Western students to experience the powerful blessings of holy places in Nepal.

I take pleasure in all this, especially the ripening of dharma in the minds of individual students, and at my venerable age of sixty-three I am fairly healthy and quite content. However, I do notice a change in this last year or so. Whereas before I actively engaged the details of almost every Gonpa project and willingly listened to every problem, now all the day-to-day phenomena arises and subsides without my mind holding it, filing it in memory, working with it. My intention is unwavering but my focus is different. Perhaps I am getting lazy, perhaps this is one of the signs of advancing age, perhaps it signals a transition in which I can create greater benefit by working in a more spacious mode. In any case, I am shifting some of my responsibilities at Chagdud Gonpa to accommodate these changes, and I am concentrating my efforts on training those who will assume these duties.

I have prayed for quite some time to

my special deities and lamas, and prophecies I have thus received make it clear that it would be best that Wyn Fischel postpone his long-held desire to undertake an extended personal retreat and now fulfill some of my responsibilities as head lama of Chagdud Gonpa. I will guide him; you must begin to rely on him.

As for empowerments, oral transmissions, drubchens and other annual ceremonies, Tulku Jigmed Tromge will be primarily responsible. Many holy lamas have confirmed him to be an emanation of Yudra Nyingpo, a master who was guided by Vairocana, Vimalamitra and the great Padmasambhava himself. Tulku Jigmed has completed a lengthy retreat involving all the appropriate practices of approach and accomplishment.

He and the other lamas and tulkus of Chagdud Gonpa will assure that dharma activities here will not diminish but will continue to flourish, now and after me.

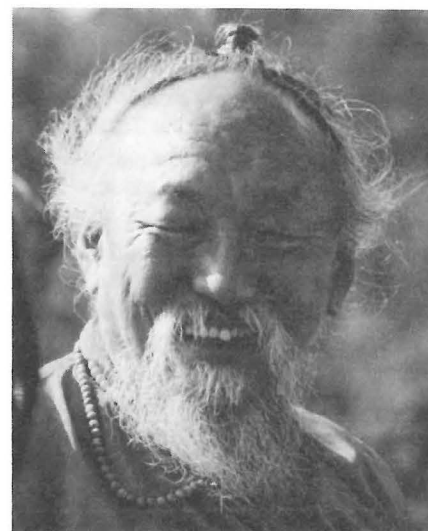
I have invested three additional lamas—Lama Sonam, Lama Chodrag Gyatso and Tsering Everest—as custodians of Chagdud Gonpa. Tulku Tamdrin, recognized by His Holiness Dilgo Khyentse Rinpoche as the incarnation of a consummate scholar, will share some of my teaching responsibilities, particularly in training Chagdud Gonpa's young tulkus. Khanpo Gyurmed Trinley, whose vast learning and force of intellect so impressed participants in this year's Dzogchen retreat, will divide his time between Chagdud Gonpa and Buddhist institutes in India and Bhutan. Lama Inge and Lama Yontan Yeshe Gonpo have done very well in training the sangha in Spokane, and in the future I will appoint resident lamas for other centers. May all these highly realized, strong-minded individuals unite their altruistic intentions and work harmoniously to assure that Chagdud Gonpa achieve its full potential to create benefit.

The vision and success of Chagdud Gonpa is also entrusted to Jane Tromge, Lisa Leghorn and certain other senior students who have worked closely with me and honed their skillful means. As for you, my sangha of devoted students, I would ask that you regard the above-mentioned tulkus, lamas and senior students with deference and respect, and form a pure, seamless practice mandala with no breaks or fractions.

I will continue to teach as my energies and opportunities permit, with special focus on our young tulkus, Tulku Gyurmed Palden (Wyatt Arnold), Tulku Orgyen Jigmed Namgyal (Kunzang Tamang) and Orgyen Tromge. These are Chagdud Gonpa's jewels whose radiant qualities will arise as a great wealth of blessings for generations of sangha members, and who bring joy and delight to these years of my life.

Best wishes,

Chagdud Tulku Rinpoche



Red Tsog



Takhyung Barwa

It is often said that the kindness of the lama is far greater than that of all the buddhas, because it is the lama who directly gives us methods for gaining liberation in order to benefit all sentient beings. The degree to which the dharma activity of the lama will flourish and endure is strongly influenced by the strength of the students' samaya. In essence, samaya is the commitment that Vajrayana practitioners make to uphold their daily practice and guard the vows they have taken. If students lack merit and do not hold strong samaya, the basis for their lama's presence among them is diminished.

At one point when Chagdud Rinpoche first came to the West, he became very ill and went into retreat. In a vision, H. H. Khyentse Rinpoche instructed him to recite 100,000 tsog offering prayers and save many lives in order to regain his health. The tsog offering was performed immediately and has been a yearly tradition ever since.

When Rinpoche again became ill in 1990, H. H. Khyentse Rinpoche suggested that an accumulation of 100 million Takhyung Barwa mantra recitations by Chagdud Rinpoche's students would help avert the obstacles to Rinpoche's health. Many students began to recite the mantra for Rinpoche's benefit, and that year, for the first time, the 100,000 tsog offerings were made in the context of Takhyung Barwa practice at Rigdzin Ling.

This winter, once again, to gather the accumulations of merit and wisdom, confess failings and restore impaired samaya, for three days generous amounts of tsog were gathered, blessed and offered to the

Three Roots with the aspiration that the dharma activities of Chagdud Rinpoche and all the lineage lamas continue to flourish. The extensive confession from the Padgyal Lingpa terma cycle of Red Vajrasattva was recited, as were long-life prayers for many of the great lamas alive today.

The bright glow of the butterlamps, the maroon robes, the steaming cups of tea and the clouds of incense brought a warmth to the practice environment, as though outwardly reflecting the profound inner warmth of the lama's blessings. As the lineage prayer was recited, the wrathful cymbals cut through any complacency that may have settled into the minds of those present. Their sound spilled beyond the shrine room walls, circled as the dance of five ravens in the frozen December morning and radiated to the farthest reaches of the six realms.

On the last day, during the recitation of long-life prayers, Rinpoche told of a man who had come to him and asked why his teacher did not have a long-life prayer. Rinpoche's reply was that if he really wanted to ensure the longevity of the teacher, he should take to heart any advice that his teacher gave him.

Vajrakilaya Drubchen



Tulku Jigmed at Vajrakilaya ceremony

Intensive practice of Vajrakilaya during the last days before the Tibetan New Year is a Chagdud Gonpa tradition begun in 1981 by Chagdud Rinpoche. This year, Rinpoche conducted a seven-day Vajrakilaya drubchen at Rigdzin Ling instead of the usual three day cer-

emony. Drubchen entails establishing strict retreat boundaries; an elaborate mandala is constructed and a number of rituals are performed as the outer focal points for practice.

The Vajrakilaya sadhana used by Chagdud Rinpoche and his students is *Pudri Regp'hung* (*The Razor That Destroys at a Touch*), a terma treasure hidden by Yeshe Tsogyal and discovered by H. H. Dudjom Rinpoche, the late Jigdral Yeshe Dorje. Through the profound practice of Vajrakilaya, the wrathful aspect of Vajrasattva, delusion and the outer and inner obstacles to realization can be dispelled, opening the doors to limitless compassion. With diligence and concentration, one can gain power and victory over negative forces, the reflections of one's own mind.

The drubchen, presided over by Chagdud Rinpoche as the vajra master, was attended by guest lamas Gyatrul Rinpoche, Longtrul Rinpoche, Tulku Jigmed, Tulku Tamdrin, Khanpo Gyurmed T'hinley, Tulku Wyatt, Lama Sonam, Lama Gyatso, Lama Inge, Lama Jigme Lode and Lama Yontan, and many sangha members. Practice in the main shrine room focused on recitation of the Vajrakilaya long-life mantra, which was maintained uninterrupted by shifts of practitioners throughout the seven days and nights. Lama dancing and elaborate tsog offerings were performed every evening at the close of the day's practice. Throughout the drubchen, a group of lamas and practitioners led by Tulku Jigmed simultaneously conducted the Lower (wrathful) Activity in a separate shrine room.

Chagdud Rinpoche taught several times during the course of the drubchen, emphasizing the importance of cultivating pure motivation and sincerity in practice. Rinpoche also discussed how, by providing an "open gate to precious human birth" through child bearing and rearing, the sangha of householders can help ensure the next generation of dharma practitioners.

The drubchen finished in the early morning on Losar, the first day of the Wood Dog Year. As the lamas partook of freshly brewed *chang* (beer made from barley), they commented that it was of the best quality, a sign in the Tibetan tradition that the year will bring auspicious conditions.

Summer Drubchens

Essence of Siddhi

July 1 - 8

This practice is a treasure from His Holiness Khyentse Rinpoche that integrates the three roots of lama, yidam and dakini. Participants will gather to receive the blessings of Guru Padmasambhava and the lineage lamas. Guru Padmasambhava prophesied that for a well-motivated and concentrated practitioner, one week of drubchen is equal to a year of solitary practice and opens the door to his pure land, Copper Mountain, at the time of death.

Red Vajrasattva

July 10 - 17

Obstacles to beneficial action, to spiritual practice, to the ultimate realization of enlightenment—all obstacles, whether outer, inner or secret, can be conquered through the direct blessings of Vajrasattva. This drubchen is an extremely swift and profound method for accumulating merit and wisdom, and for purifying broken and impaired samaya and the emotional afflictions and confused concepts that obscure mind's essential nature and its qualities of compassion and wisdom.

*Enthronement: July 17**

*Open and free of charge to those not attending drubchen.

Reservations: Both drubchens will take place at **Rigdzin Ling**. Preregistration required; surcharge added after June 18. Fees for each drubchen: nonmembers \$450, associate members \$405; members \$337. Both events include food and accommodation. Please send a 50% deposit to **Chagdud Gonpa, P.O. Box 279, Junction City, CA 96048**. For further information write or call **Rambhali at Rigdzin Ling, (916) 623-2714**.

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



ing this tiny tulku (known and loved as Kunzang) unfold the dharma qualities he established in previous lifetimes. He is a delightful and beautifully articulate child whose spontaneous play signals something extraordinary. When he was barely able to stand up and walk, he took objects off the shrine in his babysitter's house and touched them to his playmates' heads, enacting the ceremonial role of a lama giving an empowerment. He soon learned to play the small damaru and bell, and now, without any prompting, has taken up the cymbals.

Often during puja, for which he has endless enthusiasm, he climbs up to Chagdud Rinpoche's high throne and takes the role of vajra master. He has recited the Seven-Line Prayer perfectly, though not consistently, and he listens carefully to increase his recitation repertoire. Occasionally he sifts through Rinpoche's Tibetan text, pretends to read certain pages and touches them to the top of his head. The whole pantomime is amusing to the observer, yet who knows what wisdom is flowing from the text to that receptive mind?

Orgyen Jigmed Namgyal is the son of Tsokye Mehlberg and the late Pema Wangyal of Dolpo, an artist and strong practitioner. Presently his primary tutor is Tulku Tamdrin, with Chagdud Rinpoche overseeing his training. His mother and the lamas are cooperating to ensure that discipline and training bring his qualities to full fruition.

Lineage Holders of Inherent Truth

This article is the ninth in a series on the lineage holders of the most profound path of the Great Perfection.

The former lineage holder Nyibum (100,000 suns) had a younger brother named Dawa Bum (100,000 moons). Dawa Bum had a son known later as Guru Jober. Until he was seven years old, he appeared to everyone to be dumb. From his eighth year on, discriminative awareness blazed within his being. He lived with his uncle Nyibum until he was eighteen and received from him all the ripening empowerments and freeing instructions on the highest category of the Great Perfection. As a result, all his doubts were resolved. His unswerving diligence in practice was a sign of his meditation. He went on to study the three continua (ground, path and result) with Sakya Pandita as well as Chakrasamvara within the Melgyo tradition. He also studied with many other great gurus of his time and became well known for the vast knowledge he possessed.

With each practice he undertook, he had a vision of the deity directly but never mentioned his experiences to anyone. Once while praying at the famous statue of Lord Sakyamuni in Lhasa, he had a vision of Padmapani emerging from a sphere of light. Through his vast compassion and knowledge, he led many beings to liberation. At the age of sixty, when he passed away, a canopy of rainbow light remained around him for seven days. There were also many relics left in his remains, some in the forms of the syllables *Om*, *Ah* and *Hung*.

Padgyal Lingpa

Enthronement of the two-year-old incarnation of the great and powerful 20th century tertön Padgyal Lingpa will take place on July 17th at Rigdzin Ling. This day is also the celebration of Guru Rinpoche's birthday and the conclusion of the Red Vajrasattva drubchen, which comes from Padgyal Lingpa's treasure cycle.

Orgyen Jigmed Namgyal has been recognized by His Holiness, Penor Rinpoche and His Eminence Dzongsar Khyentse as the incarnation of Padgyal Lingpa. Chagdud Tulku, who is the custodian of Padgyal Lingpa's lineage, believes the authenticity of the incarnation is beyond any doubt.

Many Chagdud Gonpa sangha members have had the rare privilege of witness-

Pilgrimage to Nepal . . .

I hadn't been to Nepal for twelve years. It seemed the right time to return last fall when I heard that Chagdud Rinpoche was leading a pilgrimage there and that we would accompany him in a Vajrakilaya long-life retreat at sacred Parping. It had long been my wish to practice there, where Guru Rinpoche realized Vajrakilaya at the Asura Cave (and left his handprint in the rock face!). I wanted also to see for myself the "self-arising" image of Tara on a rock there, which had become increasingly clear in recent decades.

In the accounts of prehistory, the Kathmandu Valley was originally an inland sea surrounded by mountains, drained when Manjushri cut open a passage with his sword to form the sacred valley. On arrival at the airport we could see the Swayambhunath stupa, perched on a hill on the western outskirts of Kathmandu. Swayambhu means "self-arisen." The stupa is said to have existed in the sky at the time of the first buddha, below the earth during the second buddha and partially hidden in the depths of the earth during Shakyamuni's day. Rinpoche told us that when he lived in Kathmandu, everyone could see a stupa in the sky above it on the fifteenth day of the sixth month. Now bands of monkeys cavort about the stupa and enclave of temples where Manjushri's throne once was and where Nagarjuna is said to have brought the texts of the Prajnaparamita when Shakyamuni taught the second vehicle of the Mahayana. Here, as well as at the Great Stupa of Boudhanath, Chagdud Tulku and our group offered thousands of butterlamps, dedicated to the benefit of all beings.

Ancient monuments—such as the small stupas symbolizing the enlightened mind that stand at every cross street in older sections of the medieval cities of Bhaktapur, Patan and Kathmandu—abound throughout the Kathmandu valley, testimony to the flourishing Buddhist culture of the past. Yet the life around the Great Stupa at Boudhanath is permeated with the vibrant devotion of today's practitioners as well. On my first visit to Nepal, the Great Stupa quietly dominated a sea of rice paddies and cultivated fields. It is now packed within a metropolis of monasteries, businesses and homes, and crowded streets. Boudhanath is inconceivable: blessings radiate beyond its extremes of rich and



Pilgrimage group in Parping

poor, vast and immediate, immaculate and dust-covered.

We stayed a short walk from the stupa and awoke each morning to the sound of deep booming horns of morning pujas in surrounding monasteries. At dawn, in morning fog, our street bustles with entrepreneurs, monks and nuns, families, and friends on their way to circumambulate the Great Stupa. There one looks for an opening to join the stream of people, who are murmuring Mani mantras and spinning the prayer wheels that ring the entire base of the stupa. Entering a courtyard where yogis sit and chant, one can offer butterlamps within a large tent blazing with scores of flames and then ascend the stairs that lead up three tiers to the base of the stupa's dome. The great dome is inset with alcoves housing the panorama of tantric deities and surrounded by the "all-seeing eyes," which bestow their compassionate gaze in the four directions.

On our first day, the enthronement of the late H. H. Dudjom Rinpoche's tulku occurred at his monastery outside the Boudhanath stupa. A crowd of dignitaries, monks and other disciples crushed into the courtyard, awaiting the tulku's arrival. His Holiness's "heart sons" and the fortunate few who could fit, waited in the temple where mandala and other offerings would be made; in the days following, a variety of sacred Tibetan dances would be performed. That night an enormous full moon illuminated the stupa, upon which a magical array of candles burned.

After the enthronement, we attended

a three-day ceremony commemorating the second anniversary of H. H. Dilgo Khyentse Rinpoche's parinarvana and the one-year anniversary of his cremation in Bhutan. The ceremony took place at Shechen Tannyi Dargye Ling, the monastery His Holiness built near Boudhanath which radiates his vast vision. The ceremonies were presided over by Trulshig Rinpoche and attended by many great lamas, including H. E. Dzongsar Khyentse Rinpoche, Rabjam Rinpoche, Chagdud Tulku, Tulku Pema Wangyal and Kongtrul Rinpoche. The assembly practiced the treasure revealed by His Holiness, the *Essence of Siddhi*, that Chagdud Gonpa conducts in its annual drubchen ceremony. On the final night, thousands of butterlamps were lit on all the tiers of the Boudhanath stupa, from which one could see the monastery illuminated with strands of colored lights like a magical palace floating in the darkness.

Rinpoche kindly arranged meetings for our group with such great teachers as Penor Rinpoche and Ugyen Tulku, as well as with the Sangyum Kushog, wife of the late H. H. Dudjom Rinpoche. He encouraged us to use this precious opportunity by performing meritorious practice throughout our visit. While there are many practitioners and solitary yogis around the stupa at Boudhanath, we attracted attention when our group of thirty met early in the morning or late at night to do group practice or the Tara tsog. We aspired to fulfill Rinpoche's request to accumulate 100,000 repetitions of Lama Mipham's prayer from our Red Tara practice ("Buddhas and bodhisattvas altogether. . ."), chanting in small groups at the stupa over several hot, dusty days.

One day, we walked through luminous fields of rice and up a mountainside to the shrine of Namo Buddha, where in a previous life Shakyamuni Buddha had offered his flesh to feed a starving tigress and her cubs. We also bathed in the healing, pristine clear spring that spontaneously flowed from where Vajrayogini meditated at Godawari. After the richly fulfilling retreat in Parping, we went to lesser known sites near Kathmandu, to temples sacred to Ekadzati, Garuda and Dorje P'hagmo, and to an image of Dipankara Buddha in the ancient city of Bhaktapur. In the twilight of a long day of travel, we entered the dark courtyard of a temple in Patan that dated from the days of Guru Rinpoche and then visited a large stupa across the road built by a king renowned for building one million

stupas in a day.

Being in the axis mundi of the Great Stupa at Boudhanath infused my practice with greater diligence and scope. I remember the joy, in the midst of heartfelt prayers, of seeing a seven-year-old girl leading her younger brother in full prostrations around the stupa and I felt compassion for the scarred brown dogs with torn ears who lived at the stupa, sat with us during our practice and followed as we circumambulated.

The gracious hospitality of Tulku Sang-ngag and many members of Rinpoche's sangha made this pilgrimage possible for our group of thirty wayfarers from around the world. At the end of the Vajrakilaya practice in Parping, we made an offering to Tulku Sang-ngag which enabled him to purchase the land adjoining our practice site in order to build a temple. Our group also planted seeds for the possible purchase of land in Parping by Chagdud Gonpa for future retreatants. May the many prayers of aspiration at the Asura Cave and Boudhanath stupa bear fruit.

Suzanne Fairclough

... and Tibet!

After the month-long pilgrimage in Nepal with Rinpoche, a small group of us left the relative warmth and comfort of Nepal to make a pilgrimage to Tibet—to the historic monastery of Samye and the ancient cave-hermitages and sites in the surrounding region that are associated with Guru Rinpoche and nest high on cliff faces and up long, hidden valleys.

In Lhasa, we visited the Jokhang, a huge, beautiful monastery built by Songtsen Gampo (a sixth-century Tibetan king) as a tribute to one of his queens. The large square in front of the Jokhang is filled with hundreds of pilgrims who have come from all over Tibet to prostrate, make offerings, trade and sell whatever they have to support their pilgrimage. Near the Jokhang's entrance the stones become smoother and smoother, worn by centuries of prostrating pilgrims. In the outer courtyard, monks are conducting ceremonies and attending to hundreds of butterlamps. The main building is surrounded by prayer wheels. Nearby stands a Red Tara shrine room. Slowly, everyone files inside the main building, past the huge dharma protector shrines on either wall,

to 80 or so small shrinerooms on two floors, each one more elaborate than the next. The sound of many mantras unites with the raucous rhythm of those wearing blue high-top sneakers, leather aprons and blocks of wood strapped to their palms who perform full prostrations on the stone floor.

Through no small effort we made our way to the main shrine room, with its three thirty-foot-high statues. We climbed a tiny set of stairs by the side of the exquisitely jeweled statue of Jowo Shakyamuni, a highly revered representation of the Sambhogakaya aspect of the historical Shakyamuni. One by one, we added to the mountain of katags in Jowo's lap, touched our heads to the statue for blessings and were quickly ushered out to make room for the crowd pressing to enter. On the top floor, level with the khatvanga of the Guru Rinpoche statue, we gazed down into the main shrine room; It seemed to waver and shimmer from the heat and light of so many butterlamps—an inspiring mandala of living joy and devotion.

From Lhasa we traveled 150 kilometers to the Samye ferry crossing. On the north bank of the mile-wide Tsangpo river the image of five white stupas beckons pilgrims. Called Surkar Do, they mark the spot where King Trisong Detsen came to meet his future Guru, Padmasambhava. Trisong Detsen's royal pride kept him from prostrating to the great teacher, and later in confession, he built the stupas as an act of purification.

Just to the east sits Samye, a giant jeweled mandala in the palm of a wide valley. A high wall, once covered with small stupas, encircles a compound of golden-crested, fresco-covered buildings. Originally there were 108 temples within the circular walls. The central temple, the Mount Meru, is four stories high. Legend has it that each level was built according to the architecture of each of four great Buddhist lands: Tibet, China, India and Nepal. This central temple was at one time surrounded by temples representing the four continents, the minor continents, the sun and the moon. Some of these temples are in the process of being restored.

At the gonpa's reliquary adjacent to the Dalai Lama's residence, we were shown relics and ritual objects of Guru Rinpoche and other great siddhas and tertons: the Guru's bell and walking staff, Vairocana's



Anne Parker, Bill Quinn, Pati Airey, Stacey and Steven Glazer at Samye Gonpa in Tibet

robe, Longchenpa's skull cup, a self-manifest *Hung*, a talking Tara statue and more. Another highlight of our week at Samye was a half-day spent helping a group of practitioners from Kham who had come to renovate the great stupas. We also journeyed to Hepo Ki, where Yeshe Tsogyal competed with Bonpo priests; Chimpu to visit Sandok Peri, Guru Rinpoche's Copper-Colored Mountain, one of the most famous of all the cave-hermitage sites; and Yamalung, another one of the eight principal places associated with Guru Rinpoche.

From Samye we continued to the Drak Valley, known principally as the birthplace of Yeshe Tsogyal and home of two great cave systems, Drak Yongzong and Dzong Kombu. Crossing several miles of rolling sand dunes on foot, we arrived at Tsogyal Latso, Yeshe Tsogyal's birthplace, just before nightfall. In front of a small temple sits a spring said to have arisen spontaneously upon her birth. Here, as in many places, the dakinis and protectors seemed to manifest in human form to care for and assist us. When it appeared we might have no place to sleep, a wonderful young woman took us to her home. Her family not only fed us, but gave up their beds for us and slept on the kitchen floor. We could not speak to each other, but sang prayers together: Barchad Lamsal, the Dalai Lama's long-life prayer and May the Tradition of Guru Padmasambhava Flourish.

Next we made our way to Ngadrag Gonpa where we were introduced to a lone Khampa pilgrim who would be our guide to Drak Yongdzong and Dzong Kombu. The six-hour hike from Ngadak to Drak Yangdzong probably brought us 8 to 10 miles and 3,500 feet up to over 16,000 ft.

Sangha News

Inside the lower cave stood a small gonpa, whose attendant was a disciple of Tulku Sang-ngag. The main image in the gonpa, a Guru Rinpoche with teeth bared, was constructed years ago by Tulku Sang-ngag himself. Outside this cave was a 30-foot vertical ladder leading up the cliff face to an upper cave entrance and a tunnel that bored into the mountainside for at least 100 feet at an angle of 45 degrees. We navigated our way through by laying back against the cave wall and shimmying up a yak-skin rope while pushing with our feet against the ceiling, to arrive at an endless labyrinth of chambers, ladders, bridges, self-manifesting phenomena—the retreat caves of Padmasambhava and Yeshe Tsogyal. In the latter cave, we collected relics widely desired for their medicinal qualities.

Getting to Dzong Kombu was quite a hike. In the mouth of a giant cave stood a gonpa behind which lay extensive caves forking east and west. At one point, the east fork terminated in a large cavern with a self-manifest stupa (stalactite) called the “male channel” at the base of which was an image of Guru Rinpoche. The left cave follows an underground river to a small spring worshiped as the “female channel.” The pure energy of these sacred sites was powerful, primordial, unquestionable.

We practiced and offered prayers at these and many other holy places. The experience of physical space—vast and empty, the lack of distractions, the bare essential display of the natural phenomenal world—was conducive to an understanding of ultimate nature and the arising of events within basic space. We encountered such kindness, and a seemingly endless array of supports to practice: statues, relics, paintings, footprints. We awoke to mantra, fell asleep to drums and cymbals. We felt so fortunate to have come, to have met Chagdud Rinpoche and others who have encouraged us, taught and helped us to deepen our understanding.

The pilgrimage was a rare opportunity to make practice a lifestyle—each difficult step up a mountain trail a reaffirmation of the refuge vow, each moment of joy an offering. We dedicate the merit generated by this journey to the long life of Rinpoche, Tulku Sang-ngag and all lamas, to the people of Tibet and all beings throughout space. May obstacles and suffering quickly vanish to reveal the pure lands in the arising of our everyday phenomenon.

Bill Quinn, Pati Airey and Steven Glazer

Dechhen Ling

Chagdud Tulku Rinpoche, Gyatrul Rinpoche, Tulku Jigmed and many other lamas, monks and sangha joined in the practice of the *Wish-Fulfilling Essence* Taracereemony over Thanksgiving weekend, in order to benefit all beings. We thank our precious lamas and everyone who attended this most auspicious retreat.

The Dechhen Ling building fund raffle was held at the Red Tara tsog and Chagdud Tulku Rinpoche officiated at the drawing. Thanks to everyone who helped raise money for our building fund through donations and this raffle.

On February 20, we sold Tibetan momos at our food booth during the Asian Celebration in Eugene.

Ati Ling

During the fall and winter months, Tulku Jigmed led a number of intensive Nyungney practice weekends, Vajrasattva and Guru Yoga weekend retreats, and gave public teachings at the Berkeley Dharmadhatu, and in Sonoma and San Rafael.

During one December weekend, Tulku Jigmed offered teachings on and led the concise practice of Peaceful Manjushri, a terma revealed by H. H. Jigme P'huntsog. During his visit to Ati Ling, His Holiness had strongly urged Tulku Jigmed to spread this treasure here in the West and to encourage Westerners to put it into practice.

Tulku Jigmed and his family will be leaving in March for a four-month pilgrimage to Nepal and Tibet. During their absence, the sangha will host Chagdud Rinpoche and other lamas as well.

LA Chagdud Gonpa

The Los Angeles sangha was blessed with a short but fulfilling visit by Rinpoche, his first stop in the United States upon returning from Nepal. In a whirlwind of activity, Rinpoche did two book signings at local bookstores and gave the Red Tara empowerment, all on the same day he arrived! Rinpoche's very first book signing was a standing-

room-only event, and the Red Tara empowerment was so well attended that Rinpoche plans to return to Los Angeles more often.

Lama Gyatso's first teaching visit to Los Angeles focused on practice. Lama Gyatso gave instructions throughout the week on Guru Rinpoche tsog, dharma protector practice and p'howa followed by group practice. A small but devoted group of students attended the teaching and practice sessions, which culminated in a Red Tara tsog. Lama Gyatso's successful visit here has energized the sangha, and a much larger core group is now meeting regularly for weekly practice.

Amrita

The coming of the Autumn season to the Pacific Northwest also heralded the return to Seattle of our Lama, Chagdud Tulku Rinpoche. Rinpoche gave a public talk and *chod* workshop, and many old and new dharma students were present to greet Rinpoche and share in his wisdom.

Lama Inge from Padma Ling presided over our New Year's Eve Red Tara Tsog and instructed us in the correct hand mudras from the Extensive Offerings. Over several enjoyable winter days, we learned to create horses, elephants, mirrors and ministers from the awkward workings of our fingers.

We are pleased to once again host Gangteng Tulku Rinpoche from Bhutan on May 6 to 8. This weekend will include both a public talk and a two-day dharma teaching for the Seattle community.

All are welcome to attend our ongoing Tara, *chod*, *ngondro* and Guru Rinpoche practice.

Rigdzin Ling

In the midst of preparing for future extensions to Tara House there has been no slowdown in activity at Rigdzin Ling. Work on Phase I of Tara House is wrapping up, and all three floors are very close to completion. The commercial kitchen is fully functional. The second floor includes four bathrooms, a lama kitchen and dining room, as well as six



Tara House

living/retreat rooms. The final permits for the building should be granted this spring or summer.

Rigdzin Ling may receive 50-60,000 yards of subsoil from a nearby Caltrans roadwork project which would go a long way toward reclaiming the land that was mined in the early 1900s. Long term landscaping goals are being considered and we are still looking for tree sponsors (contact Linda Rose Gracia) as well as a backhoe sponsor (contact David Everest). Tara's garden, the project on lower moonland, has taken shape and momentum. Donations of gardening tools, equipment and/or expertise would be greatly appreciated.

Winter retreatants have been diligently winterizing the woodshop and a larger-than-life Guru Rinpoche statue is being completed. Rinpoche wants to build a pavilion for the cedar statue with an eight-sided roof. Volunteer carpenters and artisans are encouraged to contact Rigdzin Ling.

It is our aspiration that within all of this outer activity, the seeds of spiritual development that Rinpoche is planting will mature and bear fruit in each of us, and that Rigdzin Ling will become a place where future generations of practitioners can hear, contemplate and meditate on the teachings of the Buddhaharma, thereby realizing their own true nature for the benefit of every sentient being. Our sincere gratitude goes out to all of the sangha members who make this aspiration possible.

Skilled Volunteers Wanted: Mechanic-Welder; Secretary; Bookkeeper. Call Rambhali at Rigdzin Ling.

Rigdzin Ling Wish List: Office computers; full-size pickup truck; multifunctional backhoe; ounce-pound scale and

heavy stainless 8-, 16-, and 40-qt. stock pots; children's swing set.

Brazil

Odsal Ling, the first Brazilian Chagdud Gonpa center, lies in Sao Paulo, the biggest city in Brazil (pop. 12 million). Rinpoche always teases us by saying he doesn't remember the name of our city and that other cities' centers will surely grow faster than ours. But many people are practicing Red Tara and *ngondro* here, and some have already completed the preliminaries. Having finished remodeling a house to host Rinpoche when he visits, we are now starting to work with street children, and 20,000 square meters of land have been donated in order to build facilities for this project.

Chagdud Dawa Drolma, a center founded by Rinpoche in Belo Horizonte (pop. 5 million), now has one *ngondro* and two Red Tara groups that meet weekly. We are also building a retreat facility that will function as Rinpoche's headquarters, on land donated for this purpose. When Rinpoche is in Belo Horizonte, you can feel what he always says: we have met before, so it's good to meet once again! He seems to be completely at home here.

Chagdud Yeshe Ling in Porto Alegre (pop. 5 million), has a *ngondro* practice group. Our founders studied and practiced Zen Buddhism before meeting Rinpoche, and all now want to finish their preliminaries in order to attend the Dzogchen retreats. We're also examining the possibility of building a house for Rinpoche in the city, as well as a retreat place.

There is a Red Tara practice group in Rio de Janeiro and another to be started in Florianopolis; a new center is scheduled to be established soon in Rio. We wish you the very best for 1994 and especially good progress in your dharma work!

Padma Ling

The Padma Ling sangha is pleased to announce the completion of a "bathing pavilion," which translates into hot tub. We are grateful to the donor Dexter Amend, and to Lama Yontan, whose efforts made this project possible. We are especially happy to make the tub available to all those who are doing prostrations or working on dharma projects.

Lama Yontan is not taking much

time to soak on his laurels . . . nay, he is going to Vancouver Island to help a practice group and to pursue his college studies. We wish both Lama Yontan and the Vancouver Island group all the best.

We are excited that Lama Sonam Tsering has agreed to visit Spokane in April. He will teach Guru Yoga on April 14. Friday the 18th is dedicated to the preparation of a number of Guru Rinpoche statues for consecration. On Saturday we will make a pilgrimage to the stupa, and on Sunday there will be a festive Guru Rinpoche puja and consecration of the statues. Anyone interested in helping print prayer flags to replace the worn-out flags at the stupa during Lama Sonam's visit may call Lama Inge at Padma Ling.

Rinpoche's Spring Schedule

April 15 - 19

Chicago

Empowerments and teachings on:

Essence of Siddhi, Vajrakilaya, Chod and Red Tara

Call John Chen (815) 544-9370

April 21 - 23

Crestone, Colorado, (719) 256-4695

April 25

Napa, CA.

The Meaning of Sangha

(707) 944-8280

April 26

Dharmadhatu, Berkeley

Calling the Lama from Afar

(510) 841-3242

April 27 - May 1

T'hröma Nagmo Retreat

Napa, (707) 944-8280

May 2

Cultivating a Pure Heart

St. Helena, CA. (707) 944-8280

May 7

Khanpo Gyurmed Trinley

Vajrayana Studies

Rigdzin Ling, (916) 623-2714

June

Napa, (707) 944-8280

July 1 - 8

Essence of Siddhi Drubchen

Rigdzin Ling

July 10 - 17

Red Vajrasattva Drubchen

Rigdzin Ling

August Brazil

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.

April	June	August	October
2 Last Quarter Moon: Tara Day	3 Twenty-fifth Day: Dakini Day	1 Twenty-fifth Day: Dakini Day	4 New Moon: Vajrasattva
6 Twenty-fifth Day: Dakini Day	9 New Moon: Vajrasattva	7 New Moon: Vajrasattva	11 First Quarter Moon: Tara Day
10 New Moon: Vajrasattva	16 First Quarter Moon: Tara Day	13 First Quarter Moon: Tara Day	14 Tenth Day: Guru Rinpoche Day
18 First Quarter Moon: Tara Day	18 Tenth Day: Guru Rinpoche Day	15 Tenth Day: Guru Rinpoche Day	19 Full Moon: P'howa
20 Tenth Day: Guru Rinpoche Day	23 Full Moon: P'howa	20 Full Moon: P'howa	27 Last Quarter Moon: Tara Day
25 Full Moon: P'howa	30 Last Quarter Moon: Tara Day	28 Last Quarter Moon: Tara Day	29 Twenty-fifth Day: Dakini Day
May	July	September	November
2 Last Quarter Moon: Tara Day	3 Twenty-fifth Day: Dakini Day	5 New Moon: Vajrasattva	*3 New Moon: Vajrasattva
5 Twenty-fifth Day: Dakini Day	8 New Moon: Vajrasattva	12 First Quarter Moon: Tara Day	9 First Quarter Moon: Tara Day
*10 New Moon: Vajrasattva	15 First Quarter Moon: Tara Day	14 Tenth Day: Guru Rinpoche Day	12 Tenth Day: Guru Rinpoche Day
18 First Quarter Moon: Tara Day	17 Tenth Day: Guru Rinpoche Day	19 Full Moon: P'howa	**17 Full Moon: P'howa
19 Tenth Day: Guru Rinpoche Day	22 Full Moon: P'howa	27 Last Quarter Moon: Tara Day	25 Last Quarter Moon: Tara Day
**24 Full Moon: P'howa	30 Last Quarter Moon: Tara Day	29 Twenty-fifth Day: Dakini Day	27 Twenty-fifth Day: Dakini Day
31 Last Quarter Moon: Tara Day			

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