

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

SPRING 1993

WORKING WITH ATTACHMENT AND DESIRE

The following excerpt is from Chagdud Rinpoche's Gates to Buddhist Practice, the first book of The Living Dharma Series: The Oral Teachings of Chagdud Tulku, to be published by Padma Publishing in the summer of 1993. See Padma Publishing news for further details.

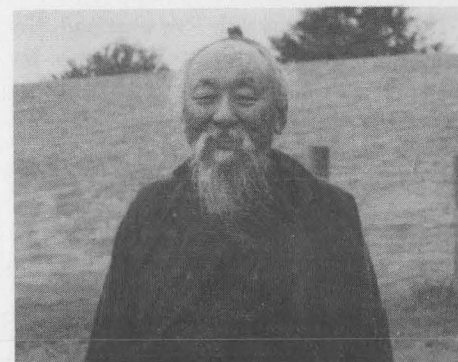
To understand how delusion arises, practice watching your mind. Begin by simply letting it relax. Without thinking of the past or the future, without feeling hope or fear about this thing or that, let it rest comfortably, open and natural. In this space of the mind, there is no problem, no suffering. Then something catches your attention—an image, a sound, a smell. Your mind splits into inner and outer, self and other, subject and object. In simply perceiving the object, there is still no problem. But when you zero in on it, you notice that it's big or small, white or black, square or circular; and then you make a judgment—for example, whether it's pretty or ugly. Having made that judgment, you react to it: you decide you like it or don't like it. That's when the problem starts, because "I like it" leads to "I want it." We want to possess what we perceive to be desirable. Similarly, "I don't like it" leads to "I don't want it." If we like something, want it, and can't have it, we suffer. If we don't want it, but can't keep it away, again we suffer. Our suffering seems to occur because of the object of our desire or aversion, but that's not really so—it happens because the mind splits into object-subject duality and becomes involved in wanting or not wanting something.

We often think the only way to create happiness is to try to control the outer circumstances of our lives, to try to fix what seems wrong or to get rid of everything that bothers us. But the real problem lies in our reaction to those circumstances. What we have to change is the mind and the way it experiences reality.

For it is our emotions that propel us through extremes, from elation to depression, from good experiences to bad, from happiness to sadness—a constant swinging back and forth. Emotionality is the by-product of hope and fear, attachment and aversion. We have hope because we are attached to something we want. We have fear because we are averse to something we don't want. As we follow our emotions, reacting to our experiences, we create karma—a perpetual motion that inevitably determines our future. We need to stop the extreme swings of the emotional pendulum so that we can find a place of centeredness.

When we first begin to transform the emotions, we apply the principle of iron cutting iron or diamond cutting diamond. We use thought to change thought. A negative thought such as anger is antidoted by a virtuous thought such as compassion, while desire can be antidoted by the contemplation of impermanence.

In the case of attachment, begin by examining what it is you're attached to. For example, you might, after much effort, succeed in becoming famous, thinking this will make you happy. Then your fame triggers jealousy in someone, who tries to shoot you. What you worked so hard to



create is the cause of your own suffering. Or you might work very hard to become wealthy, thinking this will bring happiness, only to lose all your money. The loss of wealth in itself is not the source of suffering, only attachment to having it.

We can lessen attachment by contemplating impermanence. It is certain that whatever we're attached to will either change or be lost. A person may die or go away, a friend may become an enemy, a thief may steal our money. Even our body, to which we're most attached, will be gone one day. Knowing this not only helps to reduce our attachment, but gives us a greater appreciation of what we have while we have it. For example, there is nothing wrong with money, but if we're attached to it, we'll suffer when we lose it. Instead, we can appreciate it while it lasts, enjoy it and enjoy sharing it with others, and at the same time know it's impermanent. Then when we lose it, the emotional pendulum won't make as wide a swing toward sadness.

Imagine two people buy the same kind of watch on the same day at the same shop. The first person thinks, "This is a very nice watch. It will be helpful to me, but it may not last long." The second person thinks,



"This is the best watch I've ever had. No matter what happens, I can't lose it or let it break." If both people lose their watch, the one who is attached will be much more upset than the other.

If we are fooled by life and invest great value in one thing or another, we may find ourselves fighting for what we want and against any opposition. We may think that what we're fighting for is lasting, true, and real, but it's not. It's impermanent, it's not true, it's not lasting, and ultimately, it's not even real.

Our life can be compared to an afternoon at a shopping center. We walk through the shops, led by our desires, taking things off the shelves and tossing them in our baskets. We wander around, looking at everything, wanting and longing. We see a person or two, maybe smile and continue on, never to see them again.

That's what life is like. Driven by desire, we don't appreciate the preciousness of what we have. We need to realize that the time we have to be with our loved ones, our friends, our family, our co-workers is very brief. Even if we lived to a hundred and fifty, that would be very little time to enjoy and utilize our human opportunity.

Young people think their lives will last a long time; old people think life will end soon. But we can't assume these things. Our life comes with a built-in expiration date. There are many strong and healthy people who die young, while many of the old and sick and feeble live on and on. Not knowing when we'll die, we need to develop an appreciation for and acceptance of what we have, while we have it, rather than continuing to find fault with our experience and seeking, incessantly, to

fulfill our desires.

If we find ourselves worrying whether our nose is too big or too small, we should think, "What if I had no head—now that would be a problem!" As long as we have life, we should rejoice. If everything doesn't go exactly as we'd like, we can accept it. If we contemplate impermanence deeply, patience and compassion will arise. We will hold less to the apparent truth of our experience, and the mind will become more flexible. Realizing that one day this body will be buried or burned, we will rejoice in every moment we have rather than make ourselves or others unhappy.

Now we are afflicted by "me-mymine-itis," a condition caused by ignorance. Our self-centeredness and self-important thinking have become very strong habits. In order to change them, we need to refocus. Instead of concerning ourselves with "I" all the time, we must redirect our attention to "you" or "them" or "others." Reducing self-importance lessens the attachment that stems from it. When we focus outside ourselves, ultimately we realize the equality of ourselves and all other beings. Everybody wants happiness; nobody wants to suffer. Our attachment to our own happiness expands to an attachment to the happiness of all.

Until now our desires have tended to be very short term and superficial. If we are going to wish for something, let it be nothing less than complete enlightenment for all sentient beings. That's something worthy of desire. Continually reminding ourselves of what is truly worth wanting is an important element in developing pure practice.

Desire and attachment won't change overnight, but desire becomes less ordinary as we redirect our worldly yearning toward the aspiration to become enlightened for the benefit of others. At the same time, we don't abandon the ordinary objects of our desires—relationships, wealth, fame—but our attachment to them lessens as we contemplate their impermanence. Not rejecting them, rejoicing in our fortune when they arise, yet recognizing that they won't last, we begin to build qualities of spiritual maturity. As our attachment slowly decreases, harmful actions that would normally result from attachment are reduced. We create less negative karma, more fortunate karma, and mind's positive qualities gradually increase.

Later, after we've done more meditation practice, we can try an approach that's different from contemplation, different from using thought to change thought: revealing the deeper nature, or wisdom principle, of the emotions as they arise.

If you are in the midst of a desire attack—something has captured your mind and you must have it—you won't get rid of the desire by trying to suppress it. Instead, you can begin to see through desire by examining what it is. When it arises in the mind, ask yourself, "Where does it come from? Where does it dwell? Can it be described? Does it have any color, shape, or form? When it disappears, where does it go?"

This is an interesting situation. You can say that desire exists, but if you search for the experience, you can't quite grasp it. On the other hand, if you say it doesn't exist, you're denying the obvious fact that you are feeling desire. You can't say that it exists, nor can you say that it does not exist. You can't say that it's "both" or "neither," that it both does exist and does not exist, or that it neither exists nor does not not exist. This is the meaning of the true nature of desire beyond extremes.

It's our failure to understand the simplicity of the natural state that gets us into trouble. No conceptual structure will describe the true nature of an emotion. We experience it the way we do because we don't understand its essential nature. Once we do, the emotion tends to dissolve.

Then we're not repressing the emotion, but neither are we encouraging it. We are simply looking clearly at what is taking place. If we set a cloudy glass of water aside for a while, it will settle by itself and become clear. Instead of judging the experience of desire, we look directly at its nature, what is known as "liberating it in its own ground." Then it simply dissolves.

Each negative emotion, or mental poison, has an inherent perfection that we don't recognize because we are so accustomed to its appearance as emotion. Just as poison can be taken medicinally to effect a cure, each poison of the mind, worked with properly, can be transformed to its wisdom nature and thus enhance our spiritual practice.

If while in the throes of desire, you simply relax, without moving your attention, that space of the mind is called discriminating wisdom. You don't abandon desire—instead you reveal its wisdom nature.

Wind Horse To Be By Membership Or Subscription Only

Since its inception in 1987, the Chagdud Gonpa Foundation's newsletter, *Wind Horse*, has been sent to Foundation members and nonmembers alike free of charge. However, because of rising printing costs due in part to a rapidly expanding mailing list, we are no longer in a position to send the *Wind Horse* free to everyone. Starting with the fall issue of 1993, the newsletter will be free to all Chagdud Gonpa Foundation members only. However, nonmembers may subscribe at a cost of \$5 a year.

The *Wind Horse* includes the most complete scheduling information concerning Chagdud Rinpoche's teachings and retreats. Although each center sends out local mailings to its active members, the *Wind Horse* contains the only overview of the teachings and activities of all the Chagdud Gonpa lamas and centers.

You may receive a phone call in the near future from the Chagdud Gonpa center nearest you to determine your interest in remaining on our mailing list. (You could save us a

phone call by calling your local center, or Lu at Rigdzin Ling.) In any case, please return the enclosed envelope to let us know of your interest in receiving mailings and the *Wind Horse*. **Unless you are a Chagdud Gonpa member, if you neither send your *Wind Horse* subscription fee nor check the box indicating your interest in remaining on our mailing list, your name will be dropped and you will receive no more mailings from us.** Thank you for your help. We look forward to hearing from you.

Spring *Drubchens* at Rigdzin Ling

In May and June of 1993, two *drubchen* ceremonies will be conducted at Rigdzin Ling. *Drubchen* means "great accomplishment" and the ceremony, the most sublime and extensive form of Vajrayana ritual, is an extremely swift and profound method for accumulating merit and wisdom.

From May 31 to June 7, the second of these, focusing on the red form of Vajrasattva, will be conducted. This practice dates from the eighth century when the great master Padmasambhava lived in Samye in central Tibet. In the Chhimp'hu Cavern he revealed a vast array of teachings to the ruler of Tibet, T'hrisrong Detzan, as well as to the great Sang-gyay Yeshe of the Nub clan and to other intimate students. Among these teachings were cycles of the lotus family of enlightened speech, the wrathful form of Manjushri called Yamantaka, and others. The teachings were concealed as *termas*, hidden treasures, so that in the future beings would have access to them and their powerful blessings to counteract outer disturbances in the elements, inner upheavals of subtle energy and secret obstacles of mind.

The profound treasure of the Red Vajrasattva was concealed at a sacred site in Padmakod in the south of Tibet. Drodul Padgyal Lingpa, an emanation of Nub Sanggyay Yeshe, revealed this cycle in 1960 during a period of great upheaval and change. With one hundred people witnessing the event, Padgyal Lingpa went to the shores of a lake in Padmakod whose waters were very caustic and poisonous. Everyone chanted the "Seven-Line Prayer" and the *vajra guru mantra*, after which Padgyal Lingpa took off



Lama dancing at 1992 *Drubchen*

his clothes and plunged into the water to recover a casket containing these teachings.

The cycle is known as the *Union of Enlightened Intent of the Three Kayas*, and the inner sadhana practice of this cycle is that of the red Vajrasattva, Padma Sangwai T'higle. Padgyal Lingpa confirmed that Chagdud Tulku Rinpoche is the custodian of these teachings as indicated in the prophecies of Padmasambhava contained in this cycle. The seven-day *drubchen* is being conducted so that this practice can be presented for the first time on a large scale in the West, to establish auspicious circumstances for the future propagation of this cycle.

Rinpoche notes, "All who participate in a practice of this nature have the unerring means to purify their mindstreams of the

obscurations that cause rebirth in the lower realms of suffering, and to establish conditions for their rebirth in higher realms and attainment of the truly excellent state of enlightenment. We are offering this opportunity for practice in the hope that everyone who wishes will participate to the fullest."

The Red Vajrasattva *drubchen* will be preceded by the sixth annual Chagdud Gonpa *Essence of Siddhi drubchen*, to be conducted from May 23 to 30. This Three Roots practice is a treasure that was revealed by His Holiness Khyentse Rinpoche. According to Guru Padmasambhava's own prophecy, he will come to aid beings directly wherever a *drubchen* is performed in his name. The purification and blessing of a single *drubchen* equal those of a one-year solitary retreat because of the multiplication of practitioners and auspicious circumstances. The *Essence of Siddhi drubchen* will culminate on Guru Rinpoche day with a lengthy lama dancing performance, which will be open to the public.

The *Essence of Siddhi drubchen* and part of the Red Vajrasattva *drubchen* will take place during Sagadawa, the anniversary of the Buddha's enlightenment, a time when all acts of body, speech and mind—virtuous and nonvirtuous—are greatly multiplied. Guest lamas have been invited to participate and we invite you to join us for these auspicious practice opportunities.

Dates: *Essence of Siddhi*, May 23 - 30

Red Vajrasattva, May 31 - June 7

Cost:

Non-members: \$450 each, \$750 for both

Members: \$337 for each *drubchen*, \$570 both

Associate members: \$405 for each, \$700 both

Reg: Pre-registration for both *drubchens* required by May 10 with a 50% deposit, check payable to Chagdud Gonpa Foundation, Call or write James at Rigdzin Ling for further information.

A Tsog Song

The following talk was given by Chagdud Rinpoche at the Dzogchen Retreat of 1993 at Rigdzin Gatsal. On that occasion, Rinpoche's students offered him a tanzhug ceremony to create auspicious interdependence for extending his life. During the celebration of the tsog feast that was part of this ceremony, Rinpoche elaborated on his view of the tsog.

Throughout my life, I have been forced by many different circumstances to go to places where I didn't understand the language and had no idea what the culture or the people were like. But regardless of the fact that I had no idea what situations I would find myself in, my underlying commitment was always to gather the accumulations of merit and awareness and help others to gather them as well. So the tsog song that I now offer to you is the song of what tsog means to me.

When I was young, I had the great good fortune to study the text known as the *Bodhicaryavatara* by Shantideva with a magnificent scholar whose name was Khanpo Thubga. So deeply moved was I by his teachings that I developed the bodhicitta aspiration to truly benefit others. In my experience this aspiration has been like a container; my practice of the six perfections—especially that of being generous in any way that I could, whether in a material sense or through the power of mind—has been like the inner contents of that vessel. The fact that I was able to meet such inspiring teachers and all circumstances that thus came about is part of my enjoyment of the tsog.

Due to the power of these teachings on a relative level, I have come to understand to some degree the fundamental nature of all phenomena as a freedom from all extremes and conceptual elaborations. Yet at the same time I have come to appreciate that the interdependent connection among phenomena on a relative level is infallible and that the ultimate and relative nature of reality are in no way mutually exclusive. Through study, practice and realization in the course of cultivating the enlightening attitude of bodhicitta, I feel that I have accomplished some small measure of this attitude as my siddhi. I don't claim to be a buddha or a great mahasiddha, but the ordinary bonds of selfishness and self-grasping have decreased somewhat.

When I was four years old I was graced with a vision of P'hadampa Sang-gyay who revealed to me the fundamental nature of the Great Perfection. From that time on I wasn't very inspired to practice any other path. So, from a very early age I was not particularly interested in mahayoga practice which em-



Rinpoche at tanzhug ceremony

phasizes the stage of development and visualization. Nevertheless, through my study and practice of this level of the teachings, I have come to appreciate that this entire world in which we live is by its very nature the basic space of the mother consorts, a state of equalness and purity. I have appreciated the nondual nature of this inherent purity of the phenomenal world. With this understanding I see how the five skandhas—the five ordinary aggregates of mind and body—can arise as the masculine buddhas of the five families; the elements as the feminine buddhas; one's sensory faculties and the sensory objects of one's perception as the masculine and feminine bodhisattvas; and one's limbs as the masculine and feminine wrathful deities. And so I appreciate how this mandala of purity is perfect and complete in the world around us, atemporally and pristinely. This is another aspect of experiencing the tsog—experiencing form and the inherent emptiness of that form, understanding how our experience of form and sound and thought is essentially the nature of vajra form, vajra speech and vajra mind.

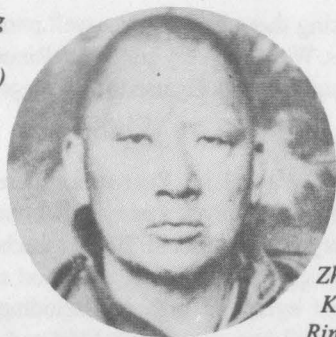
I don't claim to have made any great efforts to realize this or to attain mastery over the various levels of enlightened activity that come with Mahayana practice, but to some small degree I have experienced pacifying

activity, the pacification of the effects of harmful actions and obscurations. Likewise I have experienced enriching activity, the increase of the positive qualities of pristine awareness. I have experienced the activity of power in that I have found that it is possible not to fall helplessly under the influence of afflictive emotions, but instead to free all of the confused thought patterns of ordinary mind in the vast expanse of intrinsic awareness. And I have experienced the wrathful activity of freeing within the nondual expanse of basic space the enemies and hindrances, that is, liberating dualistic thought and grasping at subject-object. So another aspect of my enjoyment of the tsog feast is whatever ability I have gained to exercise these various kinds of enlightened activity.

Through the great kindness of my stepfather, Sogda, I was introduced to the anuyoga level of practice concerning the subtle body, the structure of the subtle channels, the motile aspect of subtle energy moving through them, and the configuration of *t'higle* within these chakras and channels. Again, I wasn't so motivated to accomplish this level of practice, but I did attain some ability in what is termed *tsa-lung*, the more advanced yogas. Because my primary motivation has always been one of looking beyond such mental constructs and because I did not feel that they ultimately would lead to buddhahood, I was not as diligent as I might have been in this level of practice. Nevertheless, my experience was significant to me, in that I accomplished in some measure what are termed the "three blazings"—of bliss blazing in the body, power blazing in the speech, realization blazing in the mind. As a result of these three blazings, I have also experienced to some small degree the three gatherings that are a result of these three blazings. This, too, is part of my enjoyment of the tsog feast.

At a certain point in my earlier life I was taken under the compassionate guidance of Zhechen Kongtrul Rinpoche, who introduced me to the path of mahamudra and directly introduced to me the fact that mind at rest is dharmakaya, mind in motion is the sambhogakaya, and the aspect of cognition is nirmanakaya. Having been introduced directly to the three kayas as the nature of mind, I practiced this path to the point where I gained some significant sign of *shamatha* or calm abiding, and some understanding of mahamudra, the supreme seal, directly recognizing that all phenomena manifest within the seal of transcendent knowledge. This is the mahamudra aspect of my tsog feast.

(Tsog
Song
cont.)



Zhechen
Kontrul
Rinpoche

Due to the kindness of truly incredible teachers with whom I was able to study — Tromge Trungpa Rinpoche, Tulku Arig, Khanpo Dorje Kunga Gyaltsen, Dilgo Khyentse Rinpoche, and others—I have always renewed and strengthened my connection with the atiyoga or Great Perfection teachings. The definitive conclusions that I have come to through the conceptual aspect of this view are like a container; the intuitive

view of the true nature of reality that comes about through allowing the mind to fall in and of itself into its intrinsic nature, I see as the contents of that vessel. So this again has been the serving of the tsog feast.

Having gained some degree of warmth in uncontrived meditation, now I have the opportunity to teach others. To see the increase of understanding and the arising of meditative experience in the mindstreams of my students is another aspect of the tsog feast that I celebrate.

In general the pure samaya that we maintain as practitioners creates the context for our practice, like a vessel that holds its contents well. Our practice is the contents of that vessel. When we fill that pure vessel, the result is the spontaneous accomplishment of the two kinds of benefit, for oneself and for others, both now and ultimately. This is also my—and your—enjoyment of the tsog.

Lineage Holders of Inherent Truth

This is the seventh article in a series on the lineage holders of the Great Perfection, the most sublime spiritual approach.

Zhangton was born in the central part of Tibet in 1097. From his early teens to his mid-twenties, he studied the Tripitaka and all the tantras of both the old and new schools, and his discriminating awareness blossomed forth. During this period he served many accomplished masters.

After years of intense study and practice, Zhangton had a vision of his root guru, of Tara, Avalokiteshvara and many other deities, who appeared miraculously in the sky before him, giving him prophecies concerning his spiritual activity. Some time later, the great dharma protector Dorje Legpa appeared to him as a white man wearing a white hat, saying, “Come with me to find accomplishment.”

During their journey, Dorje Legpa always provided Zhangton with something to eat and drink and guided him miraculously past many dangers. Finally, having reached the peak of a huge lion-shaped rock, Dorje Legpa vanished! Zhangton looked around noticed the entrance to a cave covered with grass. Outside he found many snakes and frogs, indications of Naga (water spirits) activity. Inside, as Zhangton came upon treasure texts that he had been destined to reveal, Dorje Legpa reappeared holding a lamp. With an intense piercing sound, Dorje Legpa’s sister, Ekajati, appeared in wrathful form, her single eye boiling with blood,

frightful to behold. Dorje Legpa said, “She instructed that you must undertake 108 tsog offerings and not speak of this to anyone for three years.” Zhangton found two turquoise stones at the entrance to the cave, which he sold in order to accomplish the offerings.

Returning to central Tibet, he was blessed by Vimalamitra, who appeared to him in person and in visions, giving him instructions and indicating where to find Vimalamitra’s previously hidden treasures.

Journeying northwest through the U-Yug Mountain range, where Chetsun Senge Wangchuck had meditated in secrecy for seven years and achieved full attainment, Zhangton had the supreme good fortune to meet the master himself. Chetsun Senge Wangchuck gave him the complete instructions on the “heart drop” teachings of the Great Perfection.

By the age of 61, Zhangton displayed miraculous qualities such as appearing in the form of one of the buddhas of the five families. His body never cast a shadow, and whenever he taught the Great Perfection, there were often great signs like rainbow canopies in the sky. He was known to have said that if he did not maintain a following of disciples, his body would vanish without a trace.

In Zhangton’s seventieth year, he left his physical body amidst wondrous signs of full awakening. During the cremation, many relics appeared in the ashes and there was also a shower of flowers and rainbow lights. This inspired unshakable faith and effortless meditative absorption in those present.

TULKU SANG-NGAG

Tulku Sang-ngag has accepted Chagdud Rinpoche’s invitation to attend the Rigdzin Ling drubchens, bestow the Padgyal Lingpa empowerments and oral transmissions and to teach at the Chagdud Gonpa centers. The following brief biography of Tulku Sang-ngag was written by Chagdud Rinpoche.



In the past, when Padma Jungnay was taming beings in Tibet, the Land of Snows, that great and sublime master concealed a vast ocean of profound *terma* teachings as hidden treasures throughout the land of Tibet and provided prophecies concerning the eventual discovery of these hidden treasures. Among those who received Padma Jungnay’s seal of entrustment was the great Sang-gyay Yeshe of the Nub clan, who was given the specific transmission of Yamantaka, the wrathful form of Manjushri.

On the appropriate occasion, in accordance with prophecies, an emanation of Sang-gyay Yeshe appeared in the earlier part of the nineteenth century, one with the title T’hromzig Tzasum Lingpa. He revealed numerous *terma* cycles, raising the victory banner of the teachings of the supreme secrets. This *terton*, whose personal name was Legdan Rinchhen Palzang, was an emanation of the lord of secrets Vajrapani, and his activities ensured that these teachings were not lost.

Presently, the excellent incarnation Tulku Sang-ngag Rinpoche is the conscious reembodiment of this *terton*, who has manifested especially for the sake of those to be tamed in these times of spiritual degeneration. He has studied under the guidance of numerous great and holy beings such as His Holiness Dilgo Khyentse Rinpoche and Drodul Padgyal Lingpa. Through perfecting his powerful, youthful energy in hearing, contemplating and meditating upon the teachings, he has become a source of benefit and well-being for himself and others.

I am delighted at the prospect of having Tulku Sang-ngag visit the Chagdud Gonpa Foundation, and I offer my prayers that while here he will agree to confer the very rare transmission of the empowerments and scriptural transmissions of Tzasum Lingpa’s *terma* cycles. May this opportunity come about!

Sangha News

Dechhen Ling

The annual Tara Tsog at Thanksgiving brought great joy and benefit to those who attended. We all wish to thank the Ven. Chagdud Tulku Rinpoche for his visit and for showering us with his unrepayable kindness.

Momos are always popular and our booth was well received at the Asian Celebration in Eugene in February. In August we will be busy preparing for our momo booth at the Eugene Celebration in September.

The annual NyungNay retreat will be held at Dechhen Ling on the weekend of June 12-13. This is a very beneficial practice involving fasting and prayer. After the retreat, we are scheduling a large work party. We need help in the excavation and ground preparation necessary to construct a new cement foundation for the River Road house.

Donations are essential for the realization of this and future projects. We are holding a raffle, with tickets at \$10 each or six for \$50. The first prize is a valuable Vajrasattva YabYum statue. Second prize is a Tibetan carpet, and third prize is a silk-woven *t'hanga*. Many smaller treasures are also being offered. The drawing will be June 6 at Rigdzin Ling.

We are also raising money for the foundation by soliciting donations that will be matched up to \$5,000 by a tax-deductible matching funds program. Those who give donations of \$500 or more will be recognized by having their names (or one of their loved ones) engraved on a brass plaque and permanently mounted at Dechhen Ling. In considering your donation, please remember the historical value and role of Dechhen Ling as a dharma center.

In August we are offering a Small Golden Step Workshop for Children. This will combine outdoor activities such as camping, swimming, and picnic meals, in an age-

appropriate structure with an introduction to the dharma. Art, music, lama dancing, Jataka tales and language studies will be offered. This is a wonderful chance for the whole family to relax and have fun.

Practice is ongoing at Dechhen Ling, with daily puja and tsog days being observed. Sunday practice sessions are followed by teachings from Lama Sonam. Of special



Tara tsog at Dechhen Ling

note is the Tibetan language program, Saturdays from 3:00 to 5:00 P.M. Participants are asked to make a one year commitment, and the program is free to all members. Lama Sonam is also available for private consultation and can be reached at (503)942-7270. For more information or to receive mailings concerning local activities, please contact Dechhen Ling. Donations can be made to Oregon Chagdud Gonpa and marked "raffle" or "building fund." Thank you!

LA Chagdud Gonpa

The long awaited visit of Chagdud Rinpoche was an enriching experience for the sangha attending the Akshobhya empowerment and practice sessions. Rinpoche's presence propelled a powerful group practice which certainly removed obstacles for those individuals present and in general. The sangha was also thankful to Rinpoche for an informal question and answer session where people had an opportunity to receive the kind of clarification possible only in the presence of the lama.

Plans are underway for the first of many regular visits by Lama Gyatso in May. The sangha has pulled together and is committed

to making these first visits a well attended success. We are all very grateful to Rinpoche for bringing Lama Gyatso to Los Angeles.

Ati Ling

The Water Bird Year was ushered in with jovial festivity at a party at Ati Ling on February 27. Traditional Tibetan foods and an atmosphere of warmth and good cheer amongst everyone present, including the sangha children, was a delightful and spirited way to set the tone for the year ahead.

A full schedule of teachings will be offered by Jigme Rinpoche in the Bay Area this spring. After a four day Nyung Nay Retreat at Ati Ling in early March, Jigme Rinpoche will give teachings in Berkeley, Marin County, San Francisco, Santa Rosa and St. Helena throughout the spring. Then, in June, Chagdud Rinpoche will conduct a T'hröma retreat in the Napa Valley.

On May 15 and 16, Chagdud Rinpoche will bestow the following Chagdud Gonpa daily practice empowerments: Wrathful Guru Rinpoche, *Essence of Siddhi*, T'hang-tong Gyalpo, Lion-Faced Dakini, Standing Red Tara, T'hröma, Red Vajrasattva and Manjushri. On Sunday, April 4, Jigme Rinpoche will give the following empowerments: Yeshe Tsogyal, Red Tara, Takhyung Barwa and Vajrakilaya. These empowerments will make it possible to participate fully in the daily Vajrayana practices conducted at any Chagdud Gonpa center.

Amrita

Amrita continues to meet every Monday night to practice together the short Red Tara practice, Ta Khyung Barwa, and the short fire puja. Then we have refreshments and a time for discussion where Richard can answer questions. Also, twice monthly we gather for Guru Rinpoche or Red Tara practice with tsog offering. We will soon be scheduling all day preliminary practice sessions.

Of particular note: Amrita has joined with several other Seattle Dharma centers to invite and host a visit by H. H. the Dalai Lama. He will be in Seattle to give a public talk on June 14th and the empowerment of Chrenrezig on the 15th. Anyone who has the intention to come for these events should contact us here for details as soon as possible since admission to the empowerment will be somewhat limited. We can also arrange accommodation for Chagdud Gonpa sangha for those few days.

Rigdzin Ling

The resident sangha members here wish to express gratitude to Jigme Tromge Rinpoche and Lama Sonam Tsering and families for coming to Rigdzin Ling and enriching the New Year activities. Their presence always brings immeasurable blessing.

The Losar puja was held in the newly finished shrine room at Tara House, which was thereby christened for future practice. Nearing completion is Rinpoche's retreat space atop Tara House, to be finished in time for the *drubchens* this summer.

We are currently fundraising for the completion of the first floor of Tara House before May 23, the beginning of the *Essence of Siddhi drubchen*. If you know of any source of used supplies for a handicapped-accessible bathroom, window-fitting air-conditioners or radiators and thermostats, or if you can donate skills (especially in tile or trim work) or funds, please call Mike McLaughlin at Rigdzin Ling.

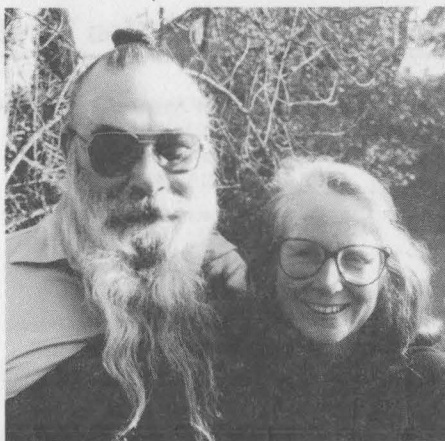
The coming of spring to Junction City brings with it plans to irrigate and plant seedlings on the sparse landscape of Moonland. It is Rinpoche's aspiration that the land be restored to its original beauty, as one can only imagine it was before the devastation of the dredging and strip mining of the gold rush days. As always, Rinpoche's inspiring vision encourages us to transform our ordinary perceptions of appearances into the view of a green and beautiful pureland. Our sincere gratitude to all of you who continue to enable Rinpoche's aspirations to manifest.

Odsal Ling

An extended visit by Rinpoche to Brazil will take place from July to September of this year. Rinpoche will be visiting at least six different cities, and perhaps other South American countries as well. Local sangha members are busy putting together Rinpoche's first home in Brazil which will include two rooms and a shrineroom. Rinpoche has been offered donations of land in two different cities to establish retreat centers. Ngondro and Red Tara practice groups continue to meet weekly in Sao Paulo and Belo Horizonte, and will now benefit from the renewed enthusiasm of the six Brazilians who, for the first time, attended Dzogchen Retreat this past winter.

Padma Ling

The dharma is radiating not only to schools, colleges and churches in the immediate Spokane area, but to outlying areas. Lama Yontan has established regular teachings and practice sessions in Sandpoint, Idaho on beautiful Lake Ponderay. Both Lama Inge and Lama Yontan are teaching in Moscow, Idaho on a regular basis. Lama Yontan teaches meditation at the Geiger Minimum Security Detention Center near Spokane on Monday nights and reports that he has fifteen enthusiastic students, both men and women.



Lamas Yontan and Inge

Four students from the Padma Ling sangha attended winter retreat with Chagdud Rinpoche this year, and some of them are already organizing their time and resources so they can attend again next year. Visitors from three states came to the three-day New Year's practice at Padma Ling, which started with a T'hröma empowerment given by Lama Inge. We thank the hardworking helpers who assisted in making the New Year's practice a fulfilling experience for everyone.

March events at the center included a p'howa workshop and ngondro workshop. Lama Inge will be going to Portland April 2-4 for a public talk and ngondro teachings. In May we are looking forward to a visit from Prema Desara from Hawaii, who will teach her Dances of 21 Taras. At the end of the practice sessions there will be a performance of the dances at the Spokane Convention Center.

Finally, Padma Ling has been invited to sell momos at the Fourth of July Spokane Neighborhood Days at Riverfront Park. Call if you would like to help us make momos. This event promises to be an excellent fund-raiser for Padma Ling.

Chagdud Rinpoche Spring/Summer '93 Schedule

- | | |
|------------------|---|
| May 7 - 9 | Vajrayana Studies,
Rigdzin Ling |
| May 15 - 16 | Daily Practice Empowerments, Ati Ling |
| May 23 - 30 | Drubchen, Essence of Siddhi, Rigdzin Ling |
| May 31 - June 7 | Drubchen, Red Vajrasatva,
Rigdzin Ling |
| June 7 - 13 | Tulku Sang-Ngag, Padgyal Lingpa Wangs, Rigdzin Ling |
| June 17, 7pm | Calling the Lama from Afar,
Dharmadatu, Berkeley. Call (707) 944-8280 |
| June 18 - 20 | Chod empowerment and teaching, Ati Ling |
| June 23, 7pm | Healing the Emotions,
St. Helena, Call (707) 944-8280 |
| June 21 - 25 | T'hröma retreat,
call (707) 944-8280 |
| June 27 | Puja and teaching, The Meaning of Sangha, Ati Ling |
| July 1 - 5 | Empowerments, teachings and personal interviews,
Chicago, call John Chen, (815) 229-3045 for information. |
| July 15 - Sep 15 | Brazil, call or write Odsal Ling for schedule. |

Contact Points

Pilgrimage Raffle: Chagdud Rinpoche will undertake a 10-14 day pilgrimage in September/October to Nepal to visit holy sites and attend the enthronement of the tulku of His Holiness Dudjom Rinpoche scheduled for September 30. All transportation, housing and food costs will be provided for the winner of the raffle who will accompany Rinpoche. Tickets are \$25, and checks payable to Chagdud Gonpa Foundation can be sent to James at Rigdzin Ling. The drawing will be August 7 at Rigdzin Ling. Proceeds will go toward the completion of Tara House at Rigdzin Ling.

Rigdzin Gatsal land: There may be two properties for sale bordering on Rigdzin Gatsal. Either one may be of benefit to an individual or to the long term growth potential and activities of the retreat land. Anyone interested should contact James Kalfas at Rigdzin Gatsal.

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.

April			11	Last Quarter Moon: Tara Day	17	New Moon: Vajrasattva	25	Tenth Day: Guru Rinpoche Day
1	Tenth Day: Guru Rinpoche Day		14	Twenty-fifth Day: Dakini Day	24	First Quarter Moon: Tara Day	30	Full Moon: P'howa
6	Full Moon: P'howa		19	New Moon: Vajrasattva	26	Tenth Day: Guru Rinpoche Day	November	
13	Last Quarter Moon: Tara Day		26	First Quarter Moon: Tara Day	31	Full Moon: P'howa	6	Last Quarter Moon: Tara Day
16	Twenty-fifth Day: Dakini Day		28	Tenth Day: Guru Rinpoche Day	September		9	Twenty-fifth Day: Dakini Day
21	New Moon: Vajrasattva		July		8	Last Quarter Moon: Tara Day	13 *	New Moon: Vajrasattva
29	First Quarter Moon: Tara Day		3	Full Moon: P'howa	10	Twenty-fifth Day: Dakini Day	20	First Quarter Moon: Tara Day
30	Tenth Day: Guru Rinpoche Day		11	Last Quarter Moon: Tara Day	15	New Moon: Vajrasattva	23	Tenth Day: Guru Rinpoche Day
May			13	Twenty-fifth Day: Dakini Day	22	First Quarter Moon: Tara Day	28	Full Moon: P'howa
5	Full Moon: P'howa		19	New Moon: Vajrasattva	25	Tenth Day: Guru Rinpoche Day	December	
13	Last Quarter Moon: Tara Day		25	First Quarter Moon: Tara Day	30	Full Moon: P'howa	6	Last Quarter Moon: Tara Day
15	Twenty-fifth Day: Dakini Day		28	Tenth Day: Guru Rinpoche Day	October		8	Twenty-fifth Day: Dakini Day
21 *	New Moon: Vajrasattva		August		8	Last Quarter Moon: Tara Day	13	New Moon: Vajrasattva
28	First Quarter Moon: Tara Day		2	Full Moon: P'howa	10	Twenty-fifth Day: Dakini Day	20	First Quarter Moon: Tara Day
30	Tenth Day: Guru Rinpoche Day		10	Last Quarter Moon: Tara Day	15	New Moon: Vajrasattva	23	Tenth Day: Guru Rinpoche Day
June			12	Twenty-fifth Day: Dakini Day	22	First Quarter Moon: Tara Day	28	Full Moon: P'howa
4 **	Full Moon: P'howa							

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.

Chagdud Gonpa Foundation Directory

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