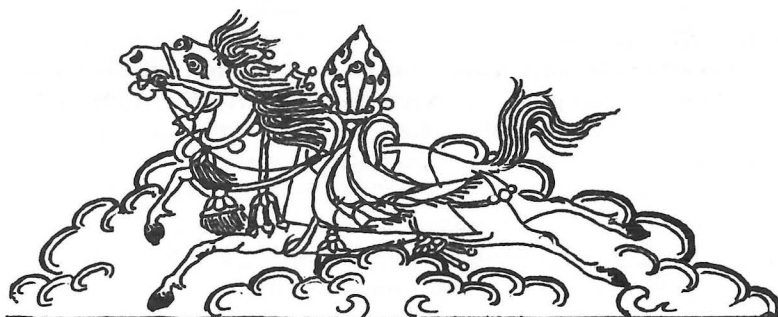


# THE WIND HORSE



## NEWSLETTER OF CHAGDUD GONPA

SPRING 1996

Dear Sangha,

Our first Dzogchen retreat in Brazil has recently concluded. Eighteen people participated in the first-year and four in the second-year programs. Teachings took place in the large room that serves as the shrine room until the temple is built on the land here in Três Coroas. Nearby a construction crew worked to complete the gonpa's kitchen, another pounded rock to surface our road (which has deteriorated into deep, well-churned mud after a month of daily rainstorms), and a third drilled for water, more difficult to find under the land's surface than on it. The retreatants dug holes for prayer flag poles, sewed the flags, and planted flowering trees.

All the activity reminded me of the early retreats in Oregon, when we built the Guru Rinpoche statue. Once again, by the blessing of the Dzogchen practice and by the intention of our efforts, we are initiating the transformation of ordinary land into a sacred site, certainly one of South America's first in the Tibetan Buddhist tradition.

I recently had the very good fortune to make pilgrimage to two holy places in Nepal: Parping, where Guru Padmasambhava attained realization of Vajrakilaya, and Maratika, where he attained the siddhis of longevity and deathlessness. At Parping, I arrived unannounced at the monastery of Tulku Sang-ngag just as a conch blew to summon the monks from a break. I was ushered in and seated on a throne just in time for the tsog section of an elaborate Vajrakilaya ceremony. As the chanting began, all ordinary perception suddenly ceased in my mind and the whole environment transformed into the splendid mandala



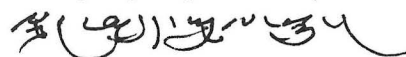
*H.E. Chagdud Tulku Rinpoche in Maratika*

of the deity. This seemed to me an auspicious sign that certain obstacles to my activity had been overcome.

I journeyed to the caves at Maratika with Nyoshul Khen Rinpoche and Sogyal Rinpoche, who flew from France specifically to make this pilgrimage. Many years ago I had undertaken the same pilgrimage and everything went wrong, making it impossible for me not to believe predictions of a relatively short life. This time, accompanied by my dharma brothers and a number of students, the pilgrimage had a momentum and a power of blessing that was as irreversible as a wave on the ocean. When we arrived at the caves, H.E. Trulshik Rinpoche, the most revered dharma companion of the late H.H. Dilgo Khyentse Rinpoche, performed a longevity ceremony and dedicated it to us. During the days that followed, our group offered its own prayers and ceremonies, generating a profound sense of joy and well-being. We also consecrated longevity pills and nectar. Before I left Nepal I visited Tulku Urgyen Rinpoche. The news of his passing

into Parinirvana, only a few weeks later, deeply saddens me. There is, of course, no real coming or going, no real separation, but the illusion is very powerful. My heart feels orphaned and longs for the kindness of this great father guru, for his nurturing wisdom and unsurpassed human qualities.

I look forward to seeing many of you at the summer drubchens and Dzogchen retreat, and during my travels around the United States in July. Whatever you are doing, do not waste the opportunity of your precious human rebirth.

 Chagdud Tulku

## H.H. Dilgo Khyentse Rinpoche's Rebirth Recognized

After Kyabje Dilgo Khyentse Rinpoche passed away in September 1991, his close students requested his most senior and realized disciple, Shaden Trulshik Rinpoche, to find his reincarnation. . . . Accordingly, on April 5, 1995, following many dreams and visions, Trulshik Rinpoche sent a letter with clear indications for finding the reincarnation. . . . The letter revealed that the father was the third embodiment of Chhogyur Dechen Lingpa, Tsike Chogling Rinpoche Mingyur Dewai Dorje, son of Tulku Ugyen Rinpoche, and the mother was Dechen Paldron. Their son, born on Guru Padmasambhava's birth anniversary, the 10th day of the fifth month of the Bird Year, 1993, was the unmistakable reincarnation of Tashi Paljor, Dilgo Khyentse Rinpoche.

*Extracted from Rabsel newsletter, Nepal*



Photo by Mathieu Ricard

## Parenting as Practice

Several years ago I was on pilgrimage in Bodh Gaya, India, where the Buddha attained enlightenment. Behind my lodging lived a mother dog and her five puppies. Although they were large enough to be weaned, the puppies had nothing but her milk to sustain them. The mother, skin and bones, was gone most of the day looking for food. When she returned, there was always a loud commotion as all the puppies tried to get a meal. The mother stood there as they drank, so weak that she would weave back and forth. When the milk was gone, she would again leave.

One day she did not return. The next day the puppies began to die. I fed them yogurt, but one by one the life went out of them. Just inches away, behind a wall, an enormous Tibetan prayer wheel turned, a bell sounding with each rotation.

It was not until last spring, when I became a mother, that I remembered this incident and realized the profound blessing of it. It had exposed me to a level of suffering that, until then, I had felt was too painful to look at. That glimpse gave rise to my fervent aspiration that the suffering of all beings be resolved. With my son, I have been moved to enact that intent countless times. Though my efforts certainly do not reach the far corners of samsara, I aspire that they will.

Before becoming a mother, I thought that worldly responsibilities such as motherhood would hinder my spiritual path. But my practice has been deepened and enriched by my son's presence in my life. In fact, I have found motherhood to be a very profound form of practice. What began in Bodh Gaya as a wish to end suffering has matured into a confidence in the spiritual methods that actually do so. Having a child has been like entering a retreat where I finally have both the time and inspiration to apply the teachings. It has been a very natural process.

Caring for a child and engaging in family life is a challenge on many different levels. I have found, though, that when I am receptive to the mind of the lama, even the most ordinary activities can give rise to extraordinary blessings. The most valuable thing I have learned is that whenever I put another being's needs before my own, my mind stretches. By repeatedly letting go, the sense of self, other, and that which passes between them diminishes. Compassion, or great mind, begins to move from a concept to an actual experience. The process is not easy; in fact, it is often painful, but it always forces me to be honest with myself.

When Sam was first born I looked at him as someone outside of me, as someone I had to deal with for so many hours of the day.

But the distinction only made me miserable. After awhile I stopped drawing a line between my time for him and for myself, and suddenly life became much easier. As our experiences together opened up, we both started to have more fun. The joy we share now is pure and infectious.

My son acts as a constant mirror, showing me my lack of compassion and patience but also the benefit I can offer him by my example. He looks to me for guidance. If I am overcome with negative emotions, it will not benefit him. In the mind of a child there is the constant interplay of joy and suffering. As I watch him it shows me how my own mind vacillates, caught up in the same cycle of what I pull toward me and what I push away. The difference is that I have more perspective on what is happening; I have the training and ability to cut the cycle.

As I let go of many of my former activities, I see the depth of my attachments and the suffering they cause. When I used to work alone, I was attached to achieving a goal and pushed myself to accomplish it. With Sam, I have learned to be more flexible. Something will come up and I must be open to his needs. Whether a swim in the pond, a walk in the forest, or just a small cry, these breaks now punctuate everything we do together. I use them to refresh my mind and reexamine my intent. The end result becomes less important and the process is enriched. After all, what is ever really finished? Certainly not the diapers or the dishes. When I die, my work won't go with me, but the patterns I have established in my mind will.

As a late afternoon rainshower washes through the valley, I sit in the shrine room at Tara house, Sam playing quietly beside me. It is the final Tara tsog before Rinpoche leaves for Brazil, and I feel extremely fortunate to be here. However, by the first mantra recitation, the baby starts fussing. I feel a deep sadness as I pack our things and walk out. But once outside, I can see a brilliant double rainbow, and as I walk toward the Guru Rinpoche statue, the sadness begins to fade. I see that the lama's blessings are not confined to a particular situation, but extend everywhere without boundary. When I try to grasp them, like a child chasing rainbows, they slip away. Yet when I place the needs of my child above my own, my mind opens and the blessings become obvious.

*Maile Wall, a student of H.E. Chagdud Rinpoche since 1986, lives at Rigdzin Ling with her husband, Jeff Miller, and son, Sam.*

## The Children's Retreat

Chagdud Gonpa's first children's retreat took place last summer at Rigdzin Ling under the guidance of Lama Drimed, Drusilla Lopez, and Mayche Cech. The children, in two age groups—teens and what came to be known as the “Little Rascals”—strung malas, made tormas, printed prayer flags, and planted flowers around the Guru Rinpoche statue. They received instruction in performing mudras and in Tara practice and enjoyed frequent breaks swimming in the Guru Rinpoche pond and in the Trinity River with their parents. Parents accompanied the younger children throughout their activities, while the teens were distinctly peer-oriented. The weekend was a refreshingly informal way for children to be introduced to the Vajrayana. Some post-retreat comments from the children illustrate their anticipation of the upcoming children's retreat this summer:



*Lama Drimed and children attending retreat*

*“I had a lot of fun on the weekend. But I would have liked it if it had lasted longer. I had already had Tara empowerment, but I never understood it very well. Now I've gotten teachings and I know more about Tara.”*

Kirsten Miller, age 11

*“I had a great time at the weekend. I hope there will be another one soon.”*

Brett Miller, age 11

*“The Red Tara empowerment performed by Wyn was definitely a highlight of the retreat. It was great the way he did it all in English, focusing on each kid with mantra and blessing. To help us with our visualization, we were each given a line drawing of Tara to paint like a t'hangka. Wyn had us look at and meditate on our picture and then turn it over so we could see the afterimage rainbow body of Tara. At the end of the weekend, we lined the t'hangkas up on the altar. They made a beautiful and radiant contribution to the mandala.*

*“The night before the weekend ended we started talking about how fun it would be to do a play next year. Then we thought, ‘Why don't we do it this year? We could do it on the last day as an offering for the tsog!’ Also, the Little Rascals had been preparing a presentation with Mayche. And so we thought it would be neat to share these offerings. We threw together costumes and planned out the play. Fortunately, I knew Rinpoche's story of ‘Aji! Aji! Your nose looks like a raksha bead.’ So I narrated the play while the other kids in the teen group acted it out. When we performed it the next day, the audience (mostly parents and Little Rascals) loved it. Afterwards everybody sang along with the Little Rascals as they did their song and dance to Om Tare Tam So Ha. It was great.”*

Sena Cech, age 12

This story of Rinpoche's that Sena narrates is about a man who had such great faith in his lama that he took an exclamation from him—that his nose looked like a raksha bead—to be a blessing, and repeated it as one would a mantra with such diligence that he gained the ability to heal others with it. He became well known throughout the region as a healer. He was eventually called to the monastery of his gravely ill lama who was not responding to any medical treatment. When he repeated the mantra, “Aji! Aji! Your nose looks like a raksha bead,” the lama burst into laughter and was immediately healed.



### Lineage Holders of Inherent Truth

*This is the 13th article in a series depicting the lives of Dzogchen masters. Of all the ways to apply the teachings of the Buddha to our own experience, the path of Dzogchen is the simplest and swiftest.*

The third Karmapa, Rangjung Dorje (Self-Arising Vajra), was a nirmanakaya expression of the great lord of compassion, Avalokiteshvara. Out of his boundless compassion, he directed his consciousness into the corpse of a dead boy. Entering the human world in this way, he met with the superstitious scorn of the people who witnessed the miraculous event. Saying that it was a bad omen for the dead to come to life and see, they gouged his eyes out with a needle. No longer having a suitable body with which to benefit others through the dharma, he transferred his consciousness, taking rebirth as the son of a yogi and yogini. He was unaffected by his experiences in the bardo and had clear recollection of his past lives.

Rangjung Dorje's consciousness was suffused with the meaning of the Great Perfection when he had a vision of the great master Vimalamitra, who dissolved into his forehead. Even so, to demonstrate the path of guru yoga for others, he attended the rigdzin Kumaradza and received empowerments and teachings from him on the highest levels of Great Perfection practice, t'hreg-chhod and t'hod-gal. Realizing that a Great Perfection lineage must have originated with Padmasambhava as well, he made fervent prayers and had a vision of that great master in which he received teachings from him.

To preserve the profound methods of the Great Perfection, he sent his most accomplished students to teach in China, Mongolia, and Central Tibet. Having fully realized the teachings, he left as his legacy the Karma Nyingt'hig, “The Heart Essence Teachings of the Karmapa.”



# An Interview with Lama Sonam Tsering on Ngondro

*Lama Sonam Tsering received his first dharma teachings from his father, who was a lay practitioner. When he was six years old his family escaped from Tibet to India. He attended school in Dharamsala, Simla, and then Orissa where he had his first formal teachings on ngondro (the preliminary practices) at age thirteen. He lived in Nepal at H.H. Dudjom Rinpoche's shedra (dharma school) for nine years, where he received extensive teachings and training in the philosophy, practices, and ritual arts of the Vajrayana. He has received teachings from many precious lamas. In 1984 H.E. Chagdud Tulku Rinpoche invited him to the United States. Since then, he has resided in Oregon and is now the resident lama of Dechhen Ling, the Chagdud Gonpa center in Cottage Grove. He has taught the Vajrayana arts many times, including a cycle of ritual dances at Rigdzin Ling. He recently offered a series of ngondro teachings at Dechhen Ling. The following comments were made in response to the question, "Why is ngondro so important?"*

Ngondro is very important. Ngondro is the first essential step to rely upon to reach enlightenment. But ngondro is not only that, it maintains all spiritual qualities, Buddhist and non-Buddhist. It has two main categories, outer and inner. Outer ngondro is called the foundation because it discusses the four thoughts: the preciousness of human birth, impermanence, the cycle of samsara, and cause and effect (karma). These are the foundation of all spirituality from ordinary mind to meditative absorption. According to Buddhism, the four thoughts turn the mind towards the dharma.

## The Four Thoughts

Among the six realms of samsara the human birth is the best. It is difficult to obtain. It can be used in many different ways. Practitioners call it the precious human birth when it has the thirty-six qualities that support practice in the proper way. It can then be used to go beyond samsara in a single lifetime.

The recognition of impermanence encourages us in our practice and decreases dualistic habits and grasping at phenomena as real. Contemplation of impermanence takes us beyond the idea of change to the realization that nobody really owns anything: there is no self and that is why everything is illusion. If the practitioner recognizes the true nature of mind, beyond all substance, it is not necessary to meditate on impermanence because he or she can remain in the nature of mind, without any time, direction, form, sound, taste, feeling, or concept. It is unobstructed by illusion.

Looking at the suffering of samsara helps to motivate our dharma path. If you want to go somewhere else you need to feel that there is something wrong with where you are. Most sentient beings, through ignorance, wander and suffer in samsara. When you see samsara's suffering it can be depressing, but then you recognize that you are looking for another way. These ideas are found not only in Buddhism. All spiritual paths have similar ideas, though with different goals. In Buddhism, to contemplate the cycle of samsara means to detach oneself from samsara's phenomena, to break the wall of habits and turn toward the true path by which one's own buddha nature blossoms.

Karma, whether you believe in it or not, is the foundation of everyone's experience in samsara. Practitioners really need to

have a deep understanding of karma or else confusion will arise. These days so many different lamas are giving information in so many different ways that there is even more confusion. In his book *Magic Dance*,\* Thinley Norbu Rinpoche said:

Many saints have said, if you really want to practice, you must always remain in one place until you reach enlightenment. But even though I remain in one place just as they said, my distracted fantasy mind flies in the ten directions. I think maybe the saints are judging from their own experience according to their own faculties, because for me nothing works if I cannot lure my eagle ego into the samadhi cage through concentration. So I had better fly in the ten directions even though I have lost the social custom and people call me aimless.

Many saints have said, if you really want to practice, you must always wander in uncertain places. But even though I wander as they said, my distracted fantasy mind exhausts itself in the ten directions. I think maybe the saints are judging from their own experience according to their own faculties, because for me nothing works if I cannot tame my wild horse ego into the samadhi stable. So I had better stay in one place even though I have lost the gypsy custom and people call me lazy.

If you don't understand karma, for example, you might worry about why other people are the way they are, or why you are. You may judge others and become more confused and doubtful. Karma is extremely subtle. You can't always know why things are the way they are. Even bodhisattvas don't know subtle karma. They don't have the omniscience of a buddha. Good practice really depends on how well you understand karma. Whether people think you're a good practitioner or not doesn't matter. You really need to know your own qualities, where you stand.

Eventually your body is going to exhaust. Your mind will separate from your body. At that time practice is your only wealth. What people say about you will not help you, but your real qualities will.

How much practice you've done, which practice you do, how sincerely you practice, or how diligent you are will not necessarily lead to enlightenment. You need the right understanding of how to practice, which means you need a realized teacher and correct instruction according to your individual faculties—not necessarily what you like, but what you need. It's not like you think, "I have to do my commitment" or "I am a lama and others are supporting me." If you practice dharma truly, then the display of your mind is focused, vast, open. No matter what the circumstances, your mind is not going to be shaken. Then your own natural mind will blossom.

## Inner Ngondro

Inner ngondro is specific to Buddhism. It has five main sections, refuge, bodhicitta, mandala offering, Vajrasattva, and guru yoga, which lead one to enlightenment. This practice is so vast and direct that one can have a clear introduction to the nature of mind. For example, there are two ways to practice refuge. First, when you visualize the object that you take refuge in and then practice according to instruction, this is called causal

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refuge. At the end of practice, the dissolution stage, when you remain in the state of natural mind, is called the fruit of refuge practice. This can be the same as Dzogchen practice, relaxing in the nature of mind, but only through the wisdom teacher's guidance. For example, while taking refuge, your wisdom teacher is transformed into Padmasambhava. He is the protector, the object of one's refuge. Similarly, during bodhicitta training, he is the source of compassion, the witness to one's intention. When you are offering the mandala, he is the source of merit. In Lama Vajrasattva practice, he is the lama. He is also the yidam, or deity, source of all spiritual accomplishment. During guru yoga practice, your infallible wisdom teacher is the source of blessings.

Inner ngondro maintains all 84,000 teachings of the Buddha. It is the antidote of the three poisons. It includes nine stages, or yanas, which correspond to sentient beings' differing faculties. The Buddha synthesized all these teachings and stages as methods to tame your mind. To reach enlightenment you must purify all obscurations and defilements and completely accumulate merit and wisdom. This also means you must have perfect recognition of view. To do this you must know how to apply practice. Ngondro maintains practice in a very simple way, according to each individual's faculties. All Buddhist disciplines are maintained within the single practice of refuge. Bodhicitta training maintains all sutrayana practices. Lama Vajrasattva practice includes all tantrayana deities and meditation. Like the view from a mountain, the higher you go the better it gets. When you get to the peak, you can see in all directions within your view. Guru yoga is the heart of all Buddhist practice. It is an extremely profound and essential teaching. The only way to reach enlightenment in a single lifetime is through the path of blessing that is guru yoga.

It is not like the sutrayana path, which takes countless aeons. It is not like the outer tantric path that first relies on ordinary siddhis, which are then applied to attaining extraordinary siddhis. It is not like other tantric paths that rely on three initiations to produce recognition of what is called the fourth initiation. It is also not like sadhana practice with the two stages of tantric visualization and dissolution, because one cannot gain recognition of the true nature of mind from them. That's why practitioners of the past have said, "One moment of remembering a quality of your own teacher is better than billions of deity visualizations. A single prayer to your lama is better than aeons of mantra recitation."

Longchenpa said, "The practice of the two stages will guide you and help your progress on the path, but these alone will not introduce you to the nature of your mind. Only guru yoga will lead you there."

Nagarjuna said, "No practice can liberate you except guru yoga. Only it can liberate you. It is like falling off the highest mountain. You don't feel yourself falling, but still you are falling. With guru yoga, even if you don't intend to achieve liberation, you will."

Saraha said, "The deepest practice is guru yoga; nothing more profound exists on the path. It is like a treasure within your palm."

Ngondro is the greatest path. If it doesn't make sense to you, then other practices won't either. You may be excited about finishing ngondro or doing other practices but you will lack any real qualities. Even if people think your practice is good, their praise doesn't change your mind. Inside you're still suffering through confusion. If you don't have qualities, but pretend you do, then you have to hide the truth. This only makes more difficulties. There is nothing to hide. For those with small tight mind, those who want fame, power, or elaborate displays, those who lack faculties or who have attachment to worldly existence, those with shallow, superficial, or egocentric minds, this path is self-secret. Practice can be quite simple and easy. It reduces the suffering and confusion in the mind. Regardless of how karma manifests in your physical condition, even if others think of it as difficult, you will have calmed down inwardly and will see dharma as a natural consequence within samsara. Ngondro more than any other practice can free the mind. As it lessens one's hope and fear, one's understanding of dharma grows.

### How to Practice

If you're going to practice, first clean yourself and your shrine. Make whatever offerings are appropriate for your shrine—water bowls, flowers, incense, fruit, candles, or whatever fresh, clean, and otherwise unused offering you have.

Then do three prostrations earnestly with faith, devotion, and prayers. After that sit in a relaxed and comfortable way to expand and correct your compassionate motivation with your aspiration to achieve enlightenment. This is very important, for your practice depends on your intention and aspiration. Then practice

according to your instructions. If your practice is not going well, start at the beginning again. Whenever practice is good, try to complete your practice in that state, including your closing prayers and dedication. Rest awhile.

Re-entering daily life after practice may not be easy. That's why you have to prepare your correct motivation, kindness, and patience. As things arise in life, you won't snap because you have positive energy developed through your mindfulness. The important thing is not to lose your mindfulness. You have to have mindfulness and patience to reveal the nature of mind. The next time you practice, it's easier because you've ended the past practice with good energy. Whether you are at home or a shopping center, whether the situation is good or bad, all deities are within your mind; you can make offerings to them anytime, whether visualized offerings or what arises to your senses. There is no need to explain what you are doing because your mind is free. All great realized lamas have said that how good a practitioner you become depends on how well you have done ngondro; if you didn't change through ngondro, then no other practice will be able to change you.

This is the greatest path for those who have the greatest mind, those with Vajrayana faculties. It is a very profound path. Within a short time, with little effort you can achieve incomparable results. That is why it is the path of skillful means, the path of wisdom blessings.



*Dawa Tromge, Lama Sonam, and Lama Sonam's mother, Padma Chöying*

# Sangha News

## Rigdzin Ling

H.E. Chagdud Rinpoche visited Rigdzin Ling for three weeks in November and bestowed the precious *Nyingt'hig Yab Zhi* cycle of empowerments and scriptural transmissions. He taught extensively on this profound cycle of the great fourteenth century master Longchenpa. Participants were deeply moved both by Rinpoche's generosity and by the blessings of the Great Perfection lineage.

Two of the eight stupas, the Lotus Stupa and Enlightenment Stupa, were structurally completed and blessed during the *Nyingt'hig Yab Zhi* empowerments. Construction on the other six stupas will resume later this year. Many of the substances that will go inside them have been prepared and blessed. Anyone interested in assisting with the stupa project in any way should contact Mike McLaughlin at Rigdzin Ling.

Kim and Mike McLaughlin's staff house is underway. The leach field and utility pipes have been installed and are ready to go. Last summer, Rigdzin Ling acquired a backhoe which has since been used for stupa work, road maintenance, flood control, and landscaping.

A number of ravens have become regular visitors to Rigdzin Ling, cawing and diving above moonland and the surrounding forests. Recently, H.E. Chagdud Rinpoche noted that he was very happy to see these and so many other different birds beginning to gather here.



Fred Lippman and Renée McClain in the Rigdzin Ling kitchen

## Padma Ling

"It is interesting to think about being *liberated while I am incarcerated*," commented a member of the "prison sangha" in Spokane. Eight people from the Spokane County Geiger Corrections facility had come to Padma Ling to receive the Vajrakilaya empowerment from Lama Tharchin Rinpoche in October. Each week Lama Inge and sangha members from Padma Ling conduct Tara Practice in three different prison facilities. Since Lama Yöntän began the programs last year, the number of participants has steadily grown. A variety of cultural backgrounds are represented, including Laotian, Cambodian, Chinese, Hispanic, African-American, and Native American.

It is a joy to see eyes soften and feel energy relax as the infallible practices and teachings begin to take hold. Group members have told us that if they had not been able to focus on the teachings when they found themselves in challenging situations, they would have ended up in the "hole," in solitary confinement. Many prisoners are coming into contact with H.E. Chagdud Rinpoche through his books from Padma Publishing. Libraries are being established and donations are definitely being accepted!

Through Dennis and Beverley Skipper's kind offering of their house as a place for the dharma to develop in Portland, the sangha there is growing and practicing under Lama Inge's guidance. Lama Inge gave a Tara empowerment for thirteen members of the Portland sangha on her way to the *Nyingt'hig Yab Zhi* empowerments at Rigdzin Ling last fall.

A five-day T'hröma retreat at Padma Ling after Christmas drew earnest chodpas and chodmas from Spokane and Seattle. Lama Inge visited Lama Yöntän and sacred pilgrimage sites in Nepal, returning on February 14 after a week with the sangha in Germany.

## Ati Ling

Since the sale of the Oakville center, Tulku Jigme Rinpoche has guided us toward strengthening the practice groups in Napa, the East Bay, Marin, and Sonoma, as well as their relationship to

one another. We now gather for an all-sangha puja and potluck once a month, hosted on a rotating basis by each group. Individual groups also hold regular tsog and Sunday practice.

Jigme Rinpoche's busy schedule has included bestowing a Dorje Drolod empowerment in October, conducting a Peaceful Manjushri retreat in early December, giving a "New Year's Resolution" talk on integrating the dharma into daily life, and presiding over the Vajrakilaya drubchen at Rigdzin Ling. In the coming months, Tulku Jigme will be offering regular meditation sessions in St. Helena, a Vajrakilaya empowerment and teachings in Marin, and Tara empowerment and teachings in Berkeley.

## Chagdud Gonpa Brasil Três Coroas

Chagdud Gonpa Brasil has just completed the first Dzogchen retreat under the magnificent blessing of H.E. Chagdud Tulku Rinpoche. Without pause Rinpoche and the sangha began the elaborate preparation for the first annual Vajrakilaya ceremony and Losar celebration. Late in the month of February, Rinpoche also conducted a week-long ngondro retreat. The lhakhang is on its way. Construction of the foundation will soon begin on the Gonpa land called White Waters (Águas Brancas) in the hills above the town of Three Crowns (Três Coroas). We often call this new holy place the Three Jewels.

## Odsal Ling, São Paulo

After four years of aspiring to have a resident lama among us to increase our practice and guide us on the path of dharma we were finally rewarded with Lama Tsering Everest. After that, all doors seemed to have opened. Chagdud Gonpa São Paulo is now located in a very nice house where Lama Tsering lives and where we gather for teachings.

## Dawa Drolma, Belo Horizonte

The Belo Horizonte temple project has moved past the design phase—we have gathered enough contributions to begin construction in March. We hope our temple will soon be home to a resident lama and also the beautiful and powerful statue of Guru Rinpoche sculpted by Glen Sandvoss and consecrated by Chagdud Tulku.



## Dechhen Ling

Our fifteenth annual consecration of the Tara statue seemed like a family gathering with H.E. Chagdud Rinpoche, Khandro Jane Tromge, Tulku Jigme Rinpoche, Lama Drimed, Tulku Apé, Lama Gyatso, Lama Jigme, Pema Tenzin, P'hurba Sonam Sherpa, and our beloved resident lama, Lama Sonam. The great translator Chökyi Nyima kindly lent his skills. Sangha members came from Canada and all over the United States. The three-day event truly transformed our shrine room into Tara's pureland.

Earlier this summer, we turned our hands to a new fund-raiser for the Gonpa. We catered a bicycle tour, the *Tour D'Lane*, with Tibetan food. As we delighted in the open-air surroundings near a beautiful mountain stream, the cyclists reported that they were well fed.

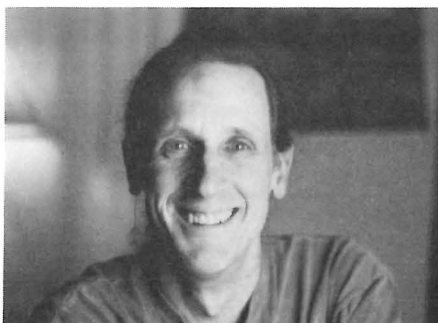
Lama Sonam continues his series of ngondro teachings on Sundays. Saturday, February 24, 1996, marked our sangha celebration of Tibetan New Year with a *Shower of Blessings* tsog. Also note that, for anyone interested, we now have residential rooms available for Buddhist practitioners. For more information call Dechhen Ling.

## T'hondup Ling

The T'hröma drubchod led by H.E. Chagdud Tulku Rinpoche was a resounding success. The T'hröma sadhana, performed intensively for eight days and nights, transformed the conference hall, in a secluded canyon area away from the bustle of the city, into a resplendent practice space. Present at the event was our resident lama, Lama Chödrak Gyatso, and several other Chagdud Gonpa lamas.

Rinpoche commented at the conclusion of the drubchod that through the power of the T'hröma practice done that week, the area of Los Angeles around the event site was certainly benefited. We plan to make the T'hröma drubchod an annual event in Los Angeles and look forward to the sangha gathering here each year.

The seeds planted by Lama Gyatso's teachings and retreats in Los Angeles have blossomed into two enthusiastic new Tara practice groups that meet weekly, one in the Mojave high desert near Victorville and the other near Redlands.



Richard Baldwin

## Amrita

September brought a visit from Yangsi Kalu Rinpoche, the Very Venerable Kalu Rinpoche's young tulku. Sangha members offered a dinner for him and his entourage, facilitating the establishment or renewal of personal connections with this special Rinpoche.

Vajrakilaya and English Red Tara practices take place on a weekly basis. Ngondro and Tibetan Red Tara are practiced on alternate Sundays. Specific tsogs are scheduled on a monthly basis.

We organized two weekend retreats in beautiful rural settings. Richard Baldwin taught extensively throughout both the ngondro retreat on the Olympic Peninsula and the Red Tara retreat on Vashon Island. Both gave members the special opportunity to support one another in deepening and broadening their practice.

For the third time, we met for practice on New Year's Eve and celebrated our community's growth and development while marking another year during which we all benefited from H.E. Chagdud Rinpoche's teachings and blessings.

## Contact Points

• **Rigdzin Ling has several openings in our training program—especially in the kitchen, office, and construction crew. Please contact Kim McLaughlin at Rigdzin Ling.**

• **Windhorse needs photos of Chagdud Gonpa lamas, sangha members and events. Please send to Maile at Rigdzin Ling.**

• **Gatehouse to Rigdzin Gatsal for rent. Old schoolhouse and caretakers yurt now available. Good opportunity for office, family, garden, and livestock. Excellent place to integrate practice and country living. (503) 846-7814.**

## Mahakaruna Foundation

Mahakaruna Foundation continues to serve as an international conduit of H.E. Chagdud Tulku's compassion. In 1995 seventy donors raised \$17,124 to sponsor projects and individuals and to support practitioners in performing Akshobhya Buddha practice, which closes the door to rebirth in the lower realms for designated individuals, both living and deceased. The foundation arranged for this practice to be accomplished for forty-five individuals in 1995. In twenty-nine of these cases, the practice was carried out by monks of Chagdud Gonpa, Tibet.

In October and November, the Venerable Tulku Sang-ngag visited Rigdzin Ling and received Mahakaruna's list of ninety-seven people whose names will be included in the newly finished Akshobhya Buddha Mandala Garden in Parping, Nepal. There, images of Akshobhya Buddha are carved in stone and dedicated to the benefit of those for whom the practice is performed and for all sentient beings. We thank Tulku Sang-ngag for his very kind efforts in connection with H.E. Chagdud Tulku Rinpoche that have made this project possible.

The foundation is grateful to those who responded so generously to Lama Wangdor's Christmas request of support funds for distribution in Tso Pema and Lama Gyatso's request for sponsorship funds for distribution to practitioners during his current trip to Asia. Last but not least, Mahakaruna would like to acknowledge the generous support of our Brazilian and Swiss sponsors in recent years and the efforts of those who ensured that 1995 Mahakaruna funds reached their destinations.

Sometimes it seems that Mahakaruna's effort is so small, like a drop in the ocean of support needed to alleviate poverty. But when we hear from the lamas who talk to and visit with those to whom these gifts are directed, it is clear that a little goes a long way when the recipients are truly practitioners and are truly poor. Then a small helping hand has great power. May we all redouble our efforts in 1996 to ensure the continuation of benefit. Again, thank you for your support in 1995 and previously. May your compassion transform the suffering of these degenerate times.

Andy Johnston, Treasurer

## 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.*

### March

5 Full Moon: P'howa  
12 Last Quarter Moon: Tara Day  
14 Twenty-fifth Day: Dakini Day  
19 New Moon: Vajrasattva  
26 First Quarter Moon: Tara Day  
28 Tenth Day: Guru Rinpoche Day

### April

\*\*3 Full Moon: P'howa  
10 Last Quarter Moon: Tara Day  
12 Twenty-fifth Day: Dakini Day  
\*17 New Moon: Vajrasattva  
25 First Quarter Moon: Tara Day  
27 Tenth Day: Guru Rinpoche Day

### May

3 Full Moon: P'howa  
9 Last Quarter Moon: Tara Day  
11 Twenty-fifth Day: Dakini Day  
17 New Moon: Vajrasattva  
25 First Quarter Moon: Tara Day  
27 Tenth Day: Guru Rinpoche Day

### June

1 Full Moon: P'howa  
8 Last Quarter Moon: Tara Day  
10 Twenty-fifth Day: Dakini Day  
15 New Moon: Vajrasattva  
23 First Quarter Moon: Tara Day  
25 Tenth Day: Guru Rinpoche Day  
30 Full Moon: P'howa

### July

7 Last Quarter Moon: Tara Day  
9 Twenty-fifth Day: Dakini Day  
15 New Moon: Vajrasattva  
23 First Quarter Moon: Tara Day  
25 Tenth Day: Guru Rinpoche Day  
30 Full Moon: P'howa

### August

5 Last Quarter Moon: Tara Day  
7 Twenty-fifth Day: Dakini Day  
14 New Moon: Vajrasattva  
21 First Quarter Moon: Tara Day  
23 Tenth Day: Guru Rinpoche Day  
28 Full Moon: P'howa

## CHAGDUD GONPA FOUNDATION DIRECTORY

### North American Centers

#### Rigdzin Ling

#### Padma Publishing

H.E. Chagdud Tulku Rinpoche  
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Junction City, CA 96048  
(916) 623-2714

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

#### Dechen Ling

Lama Sonam Tsering  
198 North River Road  
Cottage Grove, OR 97424  
(503) 942-8619  
Amanda (541) 946-1218  
Sharon (541) 942-5258

#### T'hondup Ling

Lama Chödrak Gyatso  
2503 W. 117th Street  
Hawthorne, CA 90250  
(213) 754-0466  
Bob/Judy (619) 868-1188  
Marilyn (909) 792-8949

#### Padma Ling

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

#### Amrita

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

#### Rigdzin Gatsal

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

#### P'huntsog Ling

Santa Barbara, CA  
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Flagstaff, AZ 86002  
(520) 773-1145

#### Orgyan Rigjed Ling

c/o Steve Glazer  
808 E. Genesee Street  
Lafayette, CO 80026  
(303) 604-2537

#### Padma Center

6931 Marengo  
Belvedere, IL 61008  
(815) 544-9370

#### Orgyen Ling

c/o Chris Sarazen  
1220 Park Avenue  
New York, N.Y. 10128-1708  
(212) 794-2050

#### Chagdud Gonpa Boston

9 Fairfield St.  
Cambridge, MA 02140  
(617) 492-5370

#### Chagdud Gonpa Canada

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

#### Vajra North

379 Valley View Cr.  
Whitehorse, Yukon  
Y1A 3C9 Canada  
(403) 667-2340

#### Brazilian Centers

#### Chagdud Gonpa Brasil

H.E. Chagdud Tulku Rinpoche  
CX. Postal 121  
95660-000 Três Coroas, RS  
011 55 51 546-1686

#### Chagdud Gonpa Odsal Ling

Lama Tsering Everest  
Rua Porto União, 39  
Brooklin CEP 04568-020  
São Paulo, SP  
011 55 11 535-0494

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## WINDHORSE SUBSCRIPTION AND CHAGDUD GONPA FOUNDATION MEMBERSHIP

One complimentary issue of the *Windhorse* is sent to each person added to the Chagdud Gonpa Foundation mailing list. Subsequent issues are sent only to subscribers. If you would like to subscribe, please send \$5 or \$10 if foreign (for one year) to Rigdzin Ling, checks payable to Chagdud Gonpa Foundation.

As students' involvement in the dharma grows, they naturally want to join the body of committed practitioners who provide a stable financial base for the Foundation's activities by becoming members. In turn, membership supports practitioners with such benefits as:

- ♦ Discounts at Chagdud Gonpa events and on Padma Publishing practice texts and books
- ♦ Subscription to the *Windhorse* and *Mirror of Freedom* series
- ♦ Notification of Chagdud Gonpa Foundation events throughout the world
- ♦ Special prayers and ceremonies on behalf of the living, dying, and deceased for members, their friends, and family members.

We have recently broadened the range of membership categories to provide more opportunities for participation:

- ♦ Friends of Chagdud Gonpa Foundation (\$5 per month) receive all the above benefits without discounts.
- ♦ Supporting membership (\$10 per month) offers a 10% discount on Padma Publishing practice texts and books.
- ♦ Individual membership (\$25 per month) offers a 20 to 30% discount at all Chagdud Gonpa events and a 10% discount on Padma Publishing practice texts and books.
- ♦ Family membership (\$35 per month) offers the same benefits as individual membership, for couples, parents, and their children.
- ♦ Associate membership (\$15 per month) offers a 10 to 20% discount at all Chagdud Gonpa events, as well as the other benefits of individual membership.
- ♦ Affiliate membership (\$15 per month) offers the same benefits as individual membership for current dues-paying members of other dharma organizations.
- ♦ Benefactors of Chagdud Gonpa Foundation (\$50 or more per month) receive the same privileges offered with individual membership.
- ♦ Patrons of Chagdud Gonpa Foundation (\$100 or more per month) receive the same privileges offered with individual membership plus a 10% discount on all Tibetan Treasures purchases.

If you are interested in joining Chagdud Gonpa Foundation, please contact Linda Rose at Rigdzin Ling. May all beings benefit.