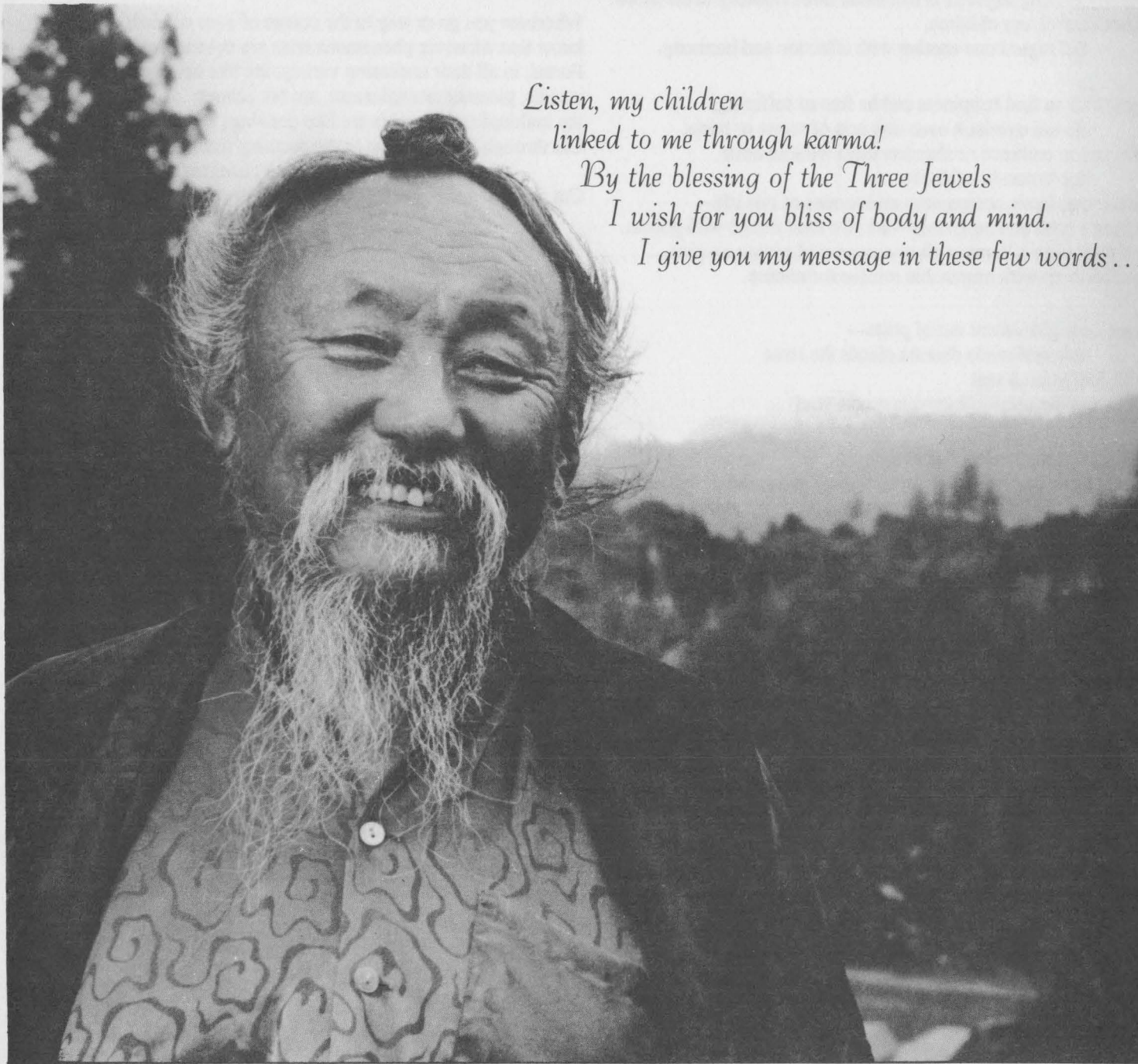

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

SUMMER 1990



*Listen, my children
linked to me through karma!
By the blessing of the Three Jewels
I wish for you bliss of body and mind.
I give you my message in these few words ...*



With this great ship, this precious human body,
so difficult to come by,
exert yourselves to reach the far shore
for the sake of yourselves and others.
Never succumb to the deva's offspring of distraction.
Arouse yourselves urgently by recalling impermanence and death,
and forge a connection between
your own experience and the sacred dharma.
A family coming together is like small birds flocking in the fields.
Do not quarrel, my children,
but regard one another with affection and harmony.

If you wish to find happiness and be free of suffering,
do not overlook even tiny acts of virtue or harm.
Take care to embrace or abandon them without error,
for karma is infallible.
The honors, fame, companions and abodes of this life—
samsara's bliss and happiness—are like food mixed with poison.
As if they were a burning pit or a swamp of rotting corpses,
abandon them with immutable resolve for release.

To seek enlightenment out of pride—
this self-made dharma clouds the issue.
Don't fool yourselves!
Practice as the infallible lama instructs you!

The teacher, the perfect Buddha,
embodies the consummation of letting go and gaining realization.
His teachings of sacred dharma are the path to ultimate happiness.
Of all companions the most excellent are those of the noble sangha.
Do not forsake them in your heart,
but take refuge in them at all times.

The lama is the source of all blessings without exception.
Hold to what he indicates is your mind's samaya
and you will attain siddhis.
The myriad phenomena do not actually come and go,
yet in the utter simplicity of skylike dharmata,
the interdependent connections of phenomena do not cease.
Through this realization, enlightened activity
is accomplished beyond limit.
In this way make the Three Roots inseparable from your heart.

The only virtue of harmful action is that
it can be purified through confession.
Each day, before your source of refuge as witness,
confess from your heart the harmful acts and failings
committed from beginningless time.
Keep your vow not to commit these injuries again
and, by pure and powerful blessings,
be cleansed of all harm and obscurations.

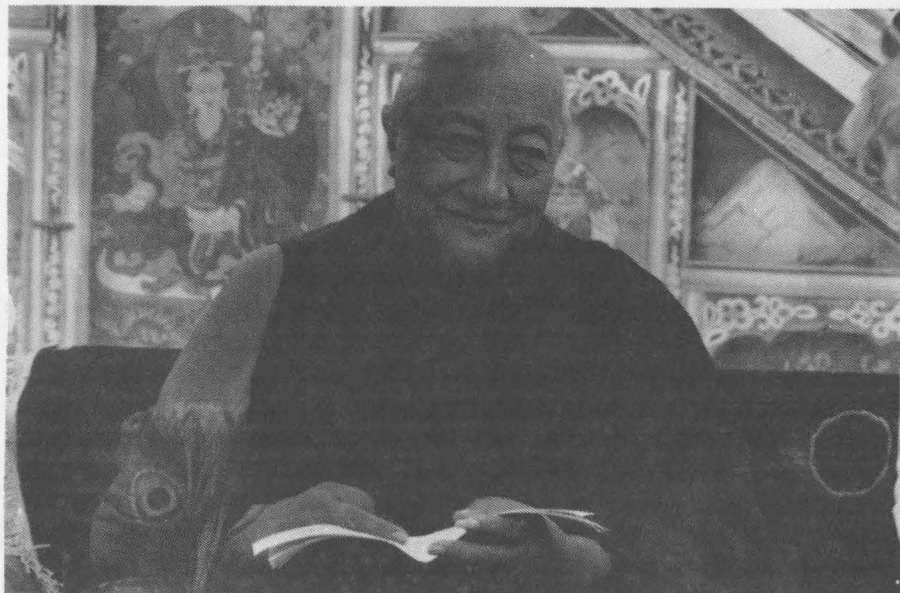
Wherever you go or stay in the course of your conduct,
know that whatever phenomena arise are not truly existent.
Forms, in all their unceasing variety, are like houses in a dream;
sounds, pleasant or unpleasant, are but echoes;
the multitude of thoughts are like drawings on water.
Cut through your clinging to the seeming truth
of all these impermanent and changing phenomena.
Cut through again and again, and relax in your own true ground.

On occasion offer the world and all that it contains,
your own body and wealth, your gathered virtue in general
and, in the moment, the lovely forms you see,
the pleasant sounds you hear, soft textures, fragrant scents,
delicious tastes and so forth—
offer all of these to the vast assembly of the sources of refuge.

Until you have actually realized, just as it is,
the ultimate meaning of the profound nature of reality,
inconceivable and ineffable,
gather the accumulation of merit on a vast scale and seal this
without reference to the three spheres
of offerer, recipient and offering.
Practice in this way and anything at all
can arise in your meditative experience;
whatever arises, take your stance without hope or fear.

Dedicate completely your accumulated virtue
for the sake of all beings.
Aspire that all may be liberated
from the causes and effects of suffering;
that they be enriched with longevity, good health,
pleasure, personal glory and pure bliss;
that they attain happiness upon happiness
and reach at last the state of ultimate happiness!

I, Chagdud Padma Gargyi Wangkhyug, composed this with my own hand on snow-white paper near the place called Ati Ling on June 4, 1990, between practice sessions. Whatever came into my mind out of my love for you, I have written down in haste to encourage you. I offer this to ease the yearning in your heart. May there be virtue.



Drub Chhen

It is often said that realization comes when the faith of the student meets the blessings of the lama—faith that arises from sincere interest in the Three Jewels as the guide on the path, faith that arises as the eager longing to pursue the path, and faith that arises when the dharma is known to be true.

Through Rinpoche's kindness, Drub Chhen, the most exalted level of group practice, will again take place at Rigdzin Gatsal this summer from August 25 to September 2. Registration is \$175 for Chagdud Gonpa members and \$250 for nonmembers.

Practice texts of the *Essence of Siddhi*, a treasure revealed by H. H. Dilgo Khyentse Rinpoche, will be available for purchase at the retreat. Participants must make a retreat commitment for the duration of the Drub Chhen.

The following are the remembrances of Mira Lopez, a 14-year-old student of Chagdud Tulku Rinpoche who attended the 1989 Drub Chhen conducted by Rinpoche at Rigdzin Gatsal in Williams, Oregon.

Last year, Drub Chhen took place at the end of summer and lasted for nine days. About forty people arrived, which seemed like a perfect amount. It was fun pitching tents and setting up the shrine room.

It was a new experience for me, but everything went smoothly. Towards the end of the nine days I noticed that I was more familiar with the text and the procedures. I was very impressed by the immense concentration shown by some of the practitioners who did mantra almost without stopping throughout the nine days. I hope that someday my concentration will reach that level.

I had a great time; everyone was friendly and helpful. At first there was a little confusion until we all settled in; then everyone seemed to get into the rhythm of doing their own individual jobs as best they

could. The main thing I had trouble with was waking up very early and going to sleep so late. Hopefully, this year I won't fall asleep as much.

Doing the lama dancing was exciting too. Since I'm not a very good dancer and didn't understand some parts of it, I had to have faith that Rinpoche and Lama Sonam knew what they were doing. Even so, I was very nervous, but having a mask on did help.

Each evening we had tsog, which everyone contributed to in some way. It was very funny how the dogs would not be seen all day and then would suddenly appear when it was time for tsog.

One of my responsibilities was to help take care of Ugyen Tromge, Rinpoche's grandson. He came to the shrine room occasionally for teachings and initiations. Hopefully this year, now that he is older, he can come more often.

I had a great time at Drub Chhen last year, as did everyone else, I'm sure, and I sincerely hope this year's will be equally successful, if not more so.

Practice by the Days of the Moon

AUGUST

- 6 Full Moon: * P'howa
- 13 Third-quarter Moon: Tara Day
- 15 Twenty-fifth Day: Dakini Day
- 20 New Moon: Vajrasattva
- 28 First-quarter Moon: Tara Day
- 30 Tenth Day: Guru Rinpoche Day

* Partial lunar eclipse—practice is multiplied 10,000 times.

SEPTEMBER

- 4 Full Moon: P'howa
- 11 Third-quarter Moon: Tara Day
- 13 Twenty-fifth Day: Dakini Day
- 18 New Moon: Vajrasattva
- 26 First-quarter Moon: Tara Day
- 28 Tenth Day: Guru Rinpoche Day

OCTOBER

- 4 Full Moon: P'howa
- 10 Third-quarter Moon: Tara Day
- 12 Twenty-fifth Day: Dakini Day
- 18 New Moon: Vajrasattva
- 26 First-quarter Moon: Tara Day
- 28 Tenth Day: Guru Rinpoche Day

NOVEMBER

- 2 Full Moon: P'howa
- 9 Third-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

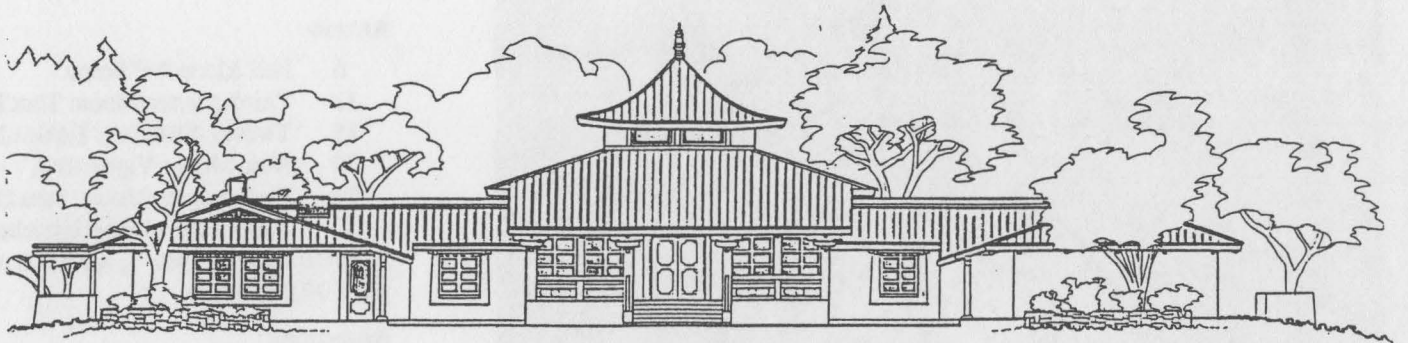
DECEMBER

- 2 Full Moon: P'howa
- 8 Third-quarter Moon: Tara Day
- 10 Twenty-fifth Day: Dakini Day
- 16 New Moon: Vajrasattva
- 24 First-quarter Moon: Tara Day
- 26 Tenth Day: Guru Rinpoche Day
- 31 Full Moon: P'howa

The phases of the moon correspond to the subtle male and female energies of our body and increase the benefit of practice on certain days of the lunar month. The specific practices done at Chagdud Gonpa centers are given above, but there are many practices from other lineages that are equally appropriate. Even keeping a mantra commitment on these days generates powerful virtue.

“An Afternoon for Inner Peace”

Fundraising to Build at Ati Ling



Dharma, fine wine and elegance mingled on a warm spring “Afternoon for Inner Peace,” a benefit for Chagdud Gonpa’s Ati Ling at the lovely Robert Mondavi Winery located in the verdant Napa Valley. The winery was graciously made available for the event by Robert and Margrit Mondavi. The Mondavis and Stephen and Maria Farrow hosted 180 guests at the luncheon and reception, where a total of twelve thousand dollars were raised. The funds will be used for the construction and development of Ati Ling.

The afternoon began with a reception on the winery patio. While Tibetan music was performed by Chaksam-pa, a traditional Tibetan dance troupe, the guests passed through the receiving line, greeted by Rinpoche.

In the Vineyard Room, where the luncheon was served, light streamed down through skylights, and t’hangkas from the Vorpai Gallery of San Francisco and from the Chagdud Gonpa Foundation collection

draped the walls. Luncheon seating was arranged to include dharma students at each table of eight guests. Each of the three courses of the gourmet meal was accompanied by a Mondavi wine. Dessert, described by some as “blissfully delicious,” was served with an ambrosial dessert wine.

Following the meal, Chagdud Rinpoche was introduced by Robert Mondavi and responded to his humorous and sincere questions with insightful commentary on a range of topics from wealth and generosity to the integration of spiritual practice into daily life. Rinpoche related the story of King Indrabhuti, who once questioned the Buddha’s teaching about abandoning worldly life. Concerned that there were so many people dependent upon him, the king asked how someone such as himself, with worldly responsibilities, could practice the Buddha’s teachings within the context of his rich and pleasurable life. The Buddha responded to his supplication by opening the vast treasury of the Vajrayana. Indrabhuti

was then able to attain enlightenment while upholding his position as custodian of vast wealth, through his diligent practice of Vajrayana principles and the power of his pure intention.

Rinpoche commented that we too, as Americans, sometimes enjoy wealth similar to that of kings, explaining that it is not necessary to give away all of one’s worldly possessions in order to initiate and maintain a spiritual practice. He strongly emphasized that if we practice good-heartedness and pure motivation in all of our worldly pursuits, we are practicing spirituality.

Rinpoche was clearly delighted by the interest and support shown by participants in the event and by the generous effort of all those who helped to make it possible. “An Afternoon for Inner Peace” has surely planted the seed for a growing relationship between the community of Napa Valley and Ati Ling.

KEVIN AND ANGIE ARNOLD

CONSTRUCTION SCHEDULE FOR ATI LING

ACTIVITY	DATES	HELP NEEDED
Rammed-earth walls	July 20-Aug 9	Carpenters, helpers
Concrete wall beams/columns	Aug 10-Sept 6	Carpenters, electrician, helpers
Roof framing	Sept. 7-Oct 11	Carpenters, helpers
Roof/gutters	Oct 12-19	Carpenters, helpers
Grading/landscaping	Ongoing	Equipment operators, carpenters, helpers

Call Robert or Mary at (707) 944-1907 if you can volunteer at any time. Thank you!



by Wyn Fischel

The following article is the first in a series of articles on the lineage holders of the Great Perfection.

All of the nine yantras (paths to enlightenment) culminate with, and are subsumed by, the Great Perfection.

The Buddha manifests in whatever form and in whatever way is needed to free sentient beings who are caught in the endless cycles of samsara and nirvana.

Kuntuzangpo, the primordial Buddha, transmits the realization of the Great Perfection spontaneously to all the Buddhas. The Buddha Vajrasattva transmits the meaning of the Great Perfection spontaneously and through indication, gesture and symbols. Masters such as Garab Dorje, with whom our series begins, and Guru Padmasambhava are enlightened beings who have manifested in human form to transmit the Great Perfection in ways that match our capacity for understanding.

If we want the fruit of enlightenment, then we must look to the lineage tree from which it comes. Making a connection to Rinpoche links us to the entire stream of lineage holders. The amazing life stories and extraordinary experiences of these great beings are often difficult to believe. Yet their stories are a legacy of blessings and inspiration which can pass by when our minds become clouded with doubt.

Rinpoche often tells this story of how what we take for granted seemed impossible to him:

"Someone told me about an object which could be used to have a conversation with a person far away. I was certain this person was taking me to be a fool. I knew that no sound could cross mountains,

rivers and vast gorges. Later when I saw and used the telephone, I realized that he hadn't lied. When I marveled to someone about the amazing telephone, he told me about a box with people dancing and singing inside. I felt insulted. How could anything so fantastic really be true? Later, to my amazement, I saw the television and now enjoy watching it."

Just as Rinpoche found technology unimaginable, we sometimes find what he teaches us to be a little too fantastic to believe. When I began attending Rinpoche's teachings, the intention to do practice for the benefit of all who suffer was not hard for me to grasp. But I found the vast world of the Vajrayana, the different deities, visualization practices, and miraculous powers, so difficult to relate to that on several occasions I almost abandoned the pursuit. In spite of this, many times while I was in Rinpoche's presence as he revealed the profound inner meaning of the dharma, the thought welled up in me that just as he, out of his infinite kindness, sat with us, so did his teacher, and his teacher's teacher before him, and so on back to Garab Dorje. From that time until now the intention and the meaning have never changed. In realization, all teachers are one, and we find ourselves in the presence of Buddha. Lineage is both timely and timeless.

I attended a six-week retreat where I practiced under Rinpoche's guidance. At its close these words came to mind and my heart was filled with devotion:

O Glorious One,
Father of Awareness,
Compassionate Savior,
what a wonder to meet again
in this life.

As experiences vanish
like ripples at the shore,
childlike, my mind strays
with their movements.
In an instant, remembering You,
all clinging melts
like snowflakes on water.
Such is your kindness.

Lineage Holders of Inherent Truth

Garab Dorje

A deeper sense of lineage is growing within me, and I am drawn to learning more about the great masters whose lives made it possible for us to receive these incomparable teachings.

Garab Dorje was born in northern India in a country called Uddiyana near Dhana-kosha Lake. His mother was a nun named Sudharma. One day while she was absorbed in her practice, she had a vision of a man of white light, holding a crystal vase marked with symbols. He approached her and placed the vase on the crown of her head. As he did so, she beheld all experience of the three worlds perfectly. Soon after, she gave birth to a son who, in his previous life, had spread the teachings of the Great Perfection in the realm of the gods. Although many auspicious signs occurred at his human birth, Sudharma was frightened and ashamed.

Sudharma was the daughter of a great king and queen. To bear a child as a nun was to imply that she had broken her vows, which was enough to disgrace the entire family. Her father, however, being of large mind, thought the child to be a divine incarnation. Sudharma's maidservant also believed the child was a very special being. Nonetheless, in her confusion Sudharma thought the child must be the work of some evil force and abandoned him in a nearby ash heap. After all, there was no mortal father—how could this infant be real? Distraught, she left him in an ash heap.

Three days later, the maid-servant spoke with Sudharma, warning that this child might be an enlightened being. When she realized it was possible, Sudharma rushed back and found the child, radiant and joyously playing in the ashes. She brought him home and, as she bathed him, music filled the air; spheres and rays of light manifested everywhere. Dakinis appeared out of space singing praises and making offerings.

Throughout the years, many miraculous and amazing events occurred around Garab Dorje. He always had an interest in

(continued on page 11)

ON THE TREE OF MY DHARMA ACTIVITY THERE ARE MANY FLOWERS...

Chagdud Tulku Rinpoche

RIGDZIN LING

On being introduced to Chagdud Gonpa Foundation's Rigdzin Ling Project, one can't help but be struck by the immensity of the task. The creation of a traditional Tibetan temple (lha kang) with housing and retreat facilities for upholding the practice of the Vajrayana now and in the future is a vast undertaking. Yet here in the midst of such tremendous effort is where Rinpoche reveals a treasury of spiritual fortunes.

Each day Rinpoche supports our meditation by joining us for practice, often spontaneously clarifying aspects of visualization and answering questions. In addition, we often have the opportunity to listen to formal teachings. In the midst of the work, what benefits us the most are Rinpoche's instructions on "Mind of Activity, Nature of Mind." By repeatedly reminding us of the true nature of mind and demonstrating awareness in all his efforts, he enables us to resolve the age-old distinction between work and meditation, as work itself becomes the arena of selflessness, view and compassion.

The sangha also proves to be a hidden treasure gleaming under all of the effort. We find great support in one another as we work, applying the teachings like-mindedly, each moving towards the same goal. This bonding in purpose, friendship and merit clearly demonstrates the nature of the sangha, working unceasingly until all of samsara is empty, attaining enlightenment as a single mandala.

As we each become immersed in the intention to further dharma for the welfare

of beings, we join inseparably in the joyful dharma activity of all buddhas, savoring the knowledge that our efforts are furthering their enlightened intention.

The construction activity this year has been centered primarily on completing the water supply project which was begun last fall. Over 2000 feet of donated water pipe has been laid and construction of the two large storage tanks is now in process. With McKinney Creek as the source, we'll have more than enough water to provide for all fire protection, irrigation and filtered water needs. Through a step-down process, ponds and fountains will supply flower beds and gardens, with the water flowing back to the Trinity River. Also under construction is the workshop/storage building, which is vital to the project and will be built mostly from lumber salvaged from two local mills last summer.

Funding and volunteer efforts are greatly needed. Our immediate goal is fire protection approval by Aug. 1.

In addition to the ongoing construction, Rigdzin Ling continues to host many dharma events. Some, like the "Seven Point Mind Training" by Jigme Lingpa, occur once a week, and others, like ngondro and Bodhisattva Peace Training, are retreats of varying lengths. The newest event is storytelling on Sunday morning. Crowded around bowls of popcorn, the local children join Rinpoche to listen as he tells tales of Tibet and the value of pure-heartedness.

We hope that you will be able to visit us here at Rigdzin Ling and share the experience of unifying meditation and action.

LOS ANGELES

Rinpoche's visits to Los Angeles always result in increased dharma activity, and last December was no exception. Rinpoche gave the Yeshe Tsogyal empowerment as well as several others, so that L.A. practitioners can keep the same daily commitments as Rinpoche's students in general. Now our weekly practice includes the long Red Tara practice.

During Rinpoche's visit Yontan Gonpo, a longtime student of Rinpoche's, was introduced at the open house, amidst homemade Italian food and general festivity. Following Rinpoche's advice, Yontan helped us by leading daily practice, teaching the Red Tara and Guru Rinpoche tsogs, and giving several dharma teachings, including a weekend of ngondro. The teachings were well attended, and many people commented on how they enjoyed Yontan's teaching style and his answers to questions.

Sangha members have received teachings from several visiting Nyingma lamas. Gang Teng Tulku Rinpoche, abbot of the Gang Teng and many other monasteries of Bhutan, gave instruction on Dzog Chhen view and meditation. Lama Tharchin Rinpoche, head of the Vajrayana Foundation, taught extensively on the Seven-Line Prayer. Richard Barron was flown in from Oregon to translate.

Tsering Everest visited in the spring. During her stay she spent time with sangha members, leading puja and answering questions. We were all impressed with the depth of her understanding and the clarity of her answers.

This fall Chagdud Rinpoche returns to Los Angeles to give an Akshobhya Buddha empowerment. By reciting Akshobhya's mantra one hundred thousand times and creating an image of him, we purify the causes to be reborn in the lower realms even if we have killed other beings. We can also do the practice on behalf of our deceased loved ones, or on behalf of those whom we have inflicted harm, so that they may find release from the lower realms. This practice purifies their karma even though they have already taken rebirth and thus alleviates their suffering. Rinpoche will practice with us Oct. 12-17, then travel to San Diego on Oct. 18 and to Palm Springs on Oct. 20.

Ati Ling

After more than three years of planning and development, the first phase of the three-phase building project at Ati Ling is now under way. The daunting task of sorting out bureaucratic intricacies is nearing completion, and several timely, generous donations have been received.

The site clearing began last fall. With one person on a chain saw and others hauling brush, the quiet wooded area of Ati Ling was slowly and steadily transformed by springtime into a wide-open space with a nearly panoramic view of the surrounding hills. Initially, the earth was moved with a D-3 caterpillar that had been generously loaned for the task. But before long, it became apparent that a much larger bulldozer was needed to level the hilltop efficiently. Fortunately, a Berkeley sangha member secured the services of both a D-6 caterpillar and an operator at no cost to the Gonpa. Within three days, two thousand cubic yards of soil had been removed from the site and redistributed along the improved driveway and parking area.

Designed by sangha member Tim Clark, the 6,000-square-foot building, a single-story U-shaped structure opening onto a large courtyard, will include elements of traditional Tibetan architecture. And, like the Rigdzin Ling temple, it will be constructed of rammed earth. Once completed, this spacious home will serve as a teaching residence and library, as well as the center of Rinpoche's Bay Area activities.

We plan to construct the rammed-earth walls and concrete post and bond beam system by the end of summer. With continued support, we will be able to build a roof before the winter rains arrive. As with all such nonprofit projects, contributions and volunteer labor are essential for each phase of development. We look forward to hearing from those who would like to be a part of this process.

Each day as the project progresses, our excitement grows with the knowledge that Rinpoche's vision will soon manifest at Ati Ling for the betterment of all beings.

DECHHEN LING

River House has experienced an exciting and joyous new event—the birth of a baby! On Sunday, May 6, Dawni Conradson, her husband, Todd, and their daughter welcomed into their family a baby boy whom they named Kjell. The birth progressed through a weekend of tsog, a sangha meeting and puja, lasting for three days. The mother and baby are doing very well.

With all of the blessings of River House, it's surprising that no one thought of it as a birthing place before.

During the last weekend of April, Lama Sonam offered teachings on the bodhisattva path and *The 37 Practices of a Bodhisattva*. Those fortunate enough to receive these exceptionally clear teachings were extremely inspired. The teachings are now in the process of being transcribed so that they can be made available to others.

In Eugene, on May 10, Lama Sonam taught "The Four Thoughts That Turn the Mind." This was the first in a series of teachings on the ngondro which will continue on the second Thursday of each month.

At Lama Sonam's invitation, Bhakha Tulku, an incarnation of Vairocana and the main holder of the lineage of Rigdzin Pema

Lingpa, visited Dechhen Ling to conduct a *nyung-nay* retreat during the holy period called Saga Dawa.

Saga Dawa is the period honoring the Buddha's birth, enlightenment, and parinirvana. During this time both virtuous and nonvirtuous

acts are increased 100,000 times. How fortunate that twenty people were able to receive teachings and practice fasting and methods for the purification of karma in such a period of great accumulation.

Lama Sonam commented, "Through the great blessings of this practice, many developed deep faith, realizing the immensity of the wheel of karma and their fortune to be able to engage in such practices that purify." We hope to repeat this practice each year.

In the fall Lama Sonam will be traveling to Vancouver, British Columbia, Oct. 25-28, to give the Vajrakilaya empowerment and teachings. Richard Barron will translate.

PADMA AMRITA

We are very happy to announce that Padma Amrita in Spokane, Washington, founded by the venerable Lama Chagdud Tulku Rinpoche as an independent dharma center in 1984, has now come under the umbrella of Chagdud Gonpa Foundation as the sixth Foundation center.

Almost as if to celebrate this union of the Spokane center with the Chagdud Gonpa Foundation, Rinpoche recently conducted a week-long dream yoga retreat near Spokane on land owned by Dr. Gil Milner.

Although unseasonable, a full inch of snow fell the day before the retreat. But with the next day's sun it melted away, so the thirty people, from five different states, were able to settle in without any problem.

The precious teachings, good food and landscape of granite rocks, pine trees and distant vistas had everybody comfortable in a short time. Even dishwashing lost its drudgery. As the weather became increasingly more kind, the teachings moved outside. It was somehow hauntingly familiar to see Rinpoche teach from a rock peak to the attentive group of listeners below.

Within cyclic existence there are many dreams, but this one of resting on sun-warmed boulders, listening to the precious guru teach, is just about the best kind of dream one might wish for. All of us here in Spokane hope to make it a recurring one.

RETREAT & RESIDENT SPACES

Available at Dechhen Ling
Chagdud Gonpa, Cottage Grove, OR

Rooms in the historic River House, meditation center of Dechhen Ling, have been opened by Lama Sonam Tsering for easily arranged retreat space.

Lama Sonam will be available for individual and group instruction, especially in ngondro, Vajrayana meditation, Tibetan language and ritual arts.

Long-term residential rooms
also available. Call (503) 942-7270.

*The sangha proves to be a
hidden treasure, gleaming
under all the effort.*

Chagdud Gonpa 1989 Financial Statement

-All Centers Combined-

Purchases of Assets

Tools, Computers, Vehicles (See Footnote 1)	\$ 70,914
Kitchen and Office Equipment (See Footnote 2)	13,988
Building and Land Improvements	45,565
Shrine, Throne Items	753
Total Purchases	\$ 131,220

Income

Donations (includes matching grant)	\$ 242,748
Program Revenue (retreats, teachings)	62,581
Sales of Dharma Items (books, puja supplies, tapes, etc.)	33,514
Membership Dues	26,830
Fundraising Events	10,703
Interest (savings, checking)	8,673
Total Income	\$ 385,049

Expenses

Lamas' Stipends	\$ 16,986
Lamas' Living Expenses (rent, insurance, etc.)	4,962
Translator's Stipends	12,520
Donations to Guest Lamas and Other Nonprofit Organizations	10,625
Rental of Facilities for Events	4,217
Equipment Rental/Building and Vehicle Maintenance	18,855
Office and Shrine Supplies	11,610
Travel (gas, lamas' air fares)	3,972
Food for Events	25,521
Volunteers' Food/Lamas' Food (See Footnote 3)	18,777
Postage/Shipping (mailing dharma items, newsletter) ..	5,944
Telephone	10,999
Printing, Publicity (posters, newsletters, etc.)	11,355
Gonla and Retreat Support	3,085
Advertising for Events (newspaper, magazine ads)	247
Dharma Items Purchases for Resale (books/puja supplies/tapes/etc.)	24,657
Utilities	10,970
Real Estate Taxes	13,702
Accounting/Legal Fees	3,270
General Insurance (liability, property, etc.)	9,485
Contracted Services (engineering, heavy equipment operators)	15,841
Taxes, Licenses	1,846
Bank Charges	971
Total Expenses	\$ 240,417

Footnotes

- (1) Includes investment in heavy equipment which will be sold later.
- (2) Includes auction purchases intended for future conference center.
- (3) During work activities meals are provided for volunteers.

Since 1983, when Chagdud Gonpa Inc. was first incorporated as a nonprofit religious organization, the financial status has developed in direct response to the needs of an ever-growing sangha. Construction of facilities for teachings and retreats has been an ongoing process, and the vast scope of Rinpoche's vision has been met by many generous contributions and offerings of skills and labor. Currently, two lamas of Chagdud Gonpa, the translator of written texts, and the Gonla receive modest stipends, while the remainder of the organization is staffed entirely by volunteers. Each of the centers strives to stand on its own financially, and the treasurers submit a monthly report of income and expenses to the Foundation Treasurer. This accounting is assembled into a yearly financial statement and is summarized here to help provide an understanding of where it all comes from and where it all goes.

Budget Estimate For July-Dec 31, 1990

(All Centers Combined)

Estimated Expenditures:

General Expenses (incl. all categories shown above) ...	165,000
Building and Land Improvements	
Rigdzin Ling (water/septic/electrical)	55,000
Ati Ling (60% of Phase I)	70,000
Tools, Computers, Vehicles, Purchases	18,000
Kitchen, Office Equipment Purchases	5,000
Total Est. Expenditures	\$313,000

Estimated Funds Available from:

Donations (incl. matching grant funds)	87,000
Retreats and Teachings	27,000
Sales of Dharma Items	14,000
Membership Dues	16,000
Interest	5,500
Total Estimated Funds	\$ 149,500
Current Checking (Savings)	96,500
Total Est. Working Funds	\$ 246,000
Projected Funding Required	\$ 67,000

As you can see, your support through membership* and contributions is vital to the accomplishment of the construction goals this year and to bring Rinpoche's teachings another step further. Chagdud Gonpa is tax exempt and all donations are deductible. If you would like additional information or would like to dedicate your contribution to a specific Gonpa project, contact David Everest, Foundation Treasurer, P.O. Box 387, Junction City, CA 96048, (916) 623-2714.

* Membership is established by pledging a monthly amount in one of the following categories: associate membership (\$15 per month), individual membership (\$25 per month), family membership (\$35 per month), supporting membership (\$50 or more per month).

Establishing the ground . . .

Rigdzin Ling Presents Tibetan Cultural Arts Day to the Trinity County Community

Throughout the vastness of basic space, the nature of mind joyfully and effortlessly displays the outer and inner elements and colors, the radiance of mind's perfection. Mind is the great artist. The objective of art is to expose the exalted ground of the human potential. Like a mirror, art reflects the true nature of mind.

*Chagdud Tulku Rinpoche,
Tibetan Cultural Arts Day*

Rinpoche's two talks on Tibetan art and culture wove together the radiant fabric of Tibetan Cultural Arts Day, held on Memorial Day weekend in Weaverville, California. Co-sponsored by the Trinity County Arts Council and Chagdud Gonpa Rigdzin Ling, the Arts Day was held in a yurt village constructed for the occasion in a meadow in downtown Weaverville.

The festival was the inspiration of Ron Demele, director of the Arts Council, who conceived the day as an educational opportunity for Trinity County. We were intrigued by the idea, seeing the event as an opportunity to introduce ourselves to more of our new neighbors.

Our reception since we arrived in Junction City a year and a half ago has been a mixture of hospitality and apprehension. People's fears ranged from demographic and environmental concerns about a relatively large development taking place in such a small town, to rumor-fueled speculation that we were an irresponsible religious organization bent on taking over the small community of Junction City.

Since we were all new to the county, it was clear that the only successful response to people's concerns would be to let them get to know us both informally and by providing them with accurate information about us. We have responded to invitations to participate, both as individuals and as an organization, in various community activities and this has given us some

opportunity to educate interested persons about our activities and goals.

Shortly after our arrival we addressed a large gathering at the Grange Hall to respond to people's fears, questions and concerns. On New Year's Day, we held an open house party that was attended by hundreds of people. With the director of the Planning Department, we worked out a schedule of development at Rigdzin Ling designed in part to allay the townspeople's social and environmental concerns. Because we have been very careful never to violate our commitments to the county, that policy is bearing fruit as neighbors and county officials alike learn that we can be trusted to work with them honorably.

We saw the Tibetan Cultural Arts Day as a perfect next step in introducing ourselves to the community. Our challenge was in deciding how to present Tibetan culture and ourselves as a dharma center. While it is impossible to convey Tibetan arts separate from dharma, we had to be sensitive to the townspeople's fears of having dharma imposed on them. Similarly, there couldn't be too much emphasis on politics, yet it is impossible to tell the history of Tibet without recounting the devastation caused by the Chinese occupation. We decided to offer a varied presentation of Tibetan history, culture, art and religion, without stressing any one aspect too heavily.

The event was attended by more than one thousand participants, quite extraordinary for a county with a population of seven thousand. Rinpoche sat in the largest yurt, which housed splendid exhibits of Vajrayana art—including t'hangkas, statues and lama dancing costumes. Listeners during his talks overflowed out both doors of the yurt, and many stayed on to ask additional questions as well as simply to greet and welcome him.

The video yurt was extremely popular, constantly brimming with people of all ages watching videos on Tibetan history and culture. A lovely photographic display

with commentary, made from Jane Tromge's slides of Rinpoche's 1987 "Return to Tibet," was exhibited in a second yurt. Also in the yurt was an exhibit of the Lha Khang to be built at Rigdzin Ling and video images of Tibet set to music by Windham Hill. Under a large tent loaned by the local supermarket, a never ending stream of cold and hungry enthusiasts bought mo-mos and chai, as well as Tibetan books, arts and crafts sold by Tibetan Treasures, the Rigdzin Ling store, and other Tibetan vendors who came to Trinity County for the occasion.

All the yurts emptied as the lama dancing performance began outdoors. A snow lion, led by Lama Sonam, pranced his way through the crowd. The antics of the snow lion elicited squeals of delight and thunderous applause as he rolled over and stood up on his hind legs.

At midday, Tsering and Tashi, two master performers from Chaksam-pa, a San Francisco-based Tibetan opera and dance troupe, sang and danced to an entranced crowd. At the conclusion, over half the crowd joined in with an "offering to the deities" of tsampa and prayer, with a spirit of gratitude and rejoicing at the religious freedom enjoyed in this country.

Throughout his talks, Rinpoche wove together the meaning of each of the displays. In explaining the dharma meaning within the art forms, Rinpoche said that each of us has a perfect core, obscured by delusion, which can be revealed through the application of methods designed to expose that absolute nature. If the artist creates with the pure intention to remove his or her own poisons and thus to be able to benefit others, whatever is created has the power of transformation. All who see, hear, touch or remember it are brought closer to the essential truth of mind's nature.

For many participants, Rinpoche's teachings on Vajrayana art were a doorway to tasting dharma's essential meaning. Several people expressed interest in further study with Rinpoche and a few have already visited Rigdzin Ling to learn more about us and our activities.

The Tibetan Cultural Arts Day and the good community relations that it generated have contributed to a broader climate of understanding. The tremendous work it took to produce the event was well worth the effort, as the radiant mandala of Rinpoche's dharma activity has expanded to touch many more lives.

TO MY SISTER IN TARA, BONNIE JETTY (1943–1990)

At first we were sisters in the struggle to end violence against women. Unaware of the causal intersection that would bring us together in the profound experience of P'howa, our relationship was casual and friendly.

Separately, we had become aware of Tara; I in pedestrian fashion through literature, Bonnie directly and swiftly when Tara appeared before her as she was about to receive her first chemotherapy treatment for cancer. While I struggled and lurched along in my practice, signs accumulated rapidly for Bonnie. Together, we received empowerment from Chagdud Tulku Rinpoche and, with the temporary subsiding of the cancer, her practice moved smoothly. Even though we were not grounded in the Buddhist tradition, we became close and connected through our Red Tara practice.

In December the cancer returned. Conventional treatment was applied, cre-

ating more suffering. We discovered there would be instruction on P'howa, transfer of consciousness, at Rigdzin Ling in March. Arriving weak and anxious, we were welcomed into the compassionate and loving sangha. For five days we rested, received empowerment and instruction, and learned how to transfer the consciousness at the time of death.

These precious seeds planted, we returned to Minnesota, pondering this powerful experience that reached beyond any concepts we could fathom with our ordinary minds. Conventional thought prevailed with friends who prepared to witness and assist in a painful and drawn out death. In contradiction to the medical time frame for the disease, Bonnie became confident, calm, and exuded a contagious, joyful energy. Though we never spoke of it in the context of conversation and everyday planning, there was a quality of stillness, an awareness of the consciousness resting, a shimmering radiance, in the eight-petaled lotus of the heart. Dialogue in ordinary English was inadequate to describe

the increasing power of the approaching transition.

There came a Sunday in May at Bonnie's house. She seemed to float into the room, thin, body translucent, wrapped in a white towel, new grown hair capping her head like the down on a young chick, her eyes compassionate and loving. There was a moment of breathless recognition. What needed to be healed had been healed; not in this impermanent, mirageous body, but in her mind.

In dualistic happenstance, her consciousness was travelling with spiritual mastery towards its destination, her temporal form becoming ephemeral as the luminous qualities of mind manifested. We made arrangements to return to California. Laughing together, we secured the plane tickets, calling it the "Fly or Die Plan." We would leave on June 20. On May 30, the call came from Minneapolis. Bonnie had reached her destination, not in California, but in the pure land of Dewa Chen.

*I pray to the Buddha Amitabha
for the blessing to be born in Dewa Chen.*

SHIRLEY OBERG

ALICE MIRANDA (1936–1990)

These excerpts are from a videotaped interview with Alice Miranda a few weeks before she died of cancer in a hospital on Salt Spring Island, British Columbia. Alice referred to the process of dying as her "healing journey"; its power transformed not only Alice but many who were privileged to meet her during this time.

I was diagnosed as having cancer and two weeks later went to see Chagdud Rinpoche. He told me that my focus should be on healing spiritually and not primarily on my physical body. That was a difficult one for me. He said I should try to achieve detachment from this body and this life, which, too, was very difficult. He told me that while I was purifying myself, I should think that the sufferings of all others were being purified as well, and that the purpose of this illness was the purification of this life to achieve enlightenment so that I may be able to help others. And he gave me the Red Tara practice and instructed me to do one hundred thousand mantra recitations.

As it turned out, the next two years were some of the best years of my life.

Through my practice I cultivated great devotion to Tara and at the same time my devotion to Chagdud increased and developed. Physically, I was feeling better than even before I had cancer and I was happier. Emotionally, I seemed to be letting go of old stuff and my relationships seemed to get better. I wasn't always happy; sometimes there were depression and bad times, but these were shorter.

This past Christmas, however, my body started breaking down. I went to bed with a very bad backache and I have never left the bed since then. My doctor ordered the routine tests for cancer and they all came back elevated—that was my first shock.

The second shock was a few weeks later when I realized the end was much closer than anticipated. My body at this time was becoming weaker and weaker and I started losing the use of my limbs, my legs especially. I contracted pneumonia and it looked like I was going to die.

Rinpoche was notified and spoke to me on the phone a few times and told me how to prepare for death. He instructed me to practice P'howa daily.

It's not always easy to work with these things. I am under a lot of medication and

my mind is very groggy at times. Sometimes, most of the day it's groggy, and it's very hard for me to bring it into focus or even to think about spiritual things. I have to watch my mind constantly so that it doesn't just drift into forgetfulness. This discourages me, but again and again I remind myself that those states of mind are empty. So I feel like a boat and the sea is a hard taskmaster.

There is no where else I can go. I lie here with my mind all day long and there is no escape, except to try to do what Rinpoche has instructed me to do, because any other road leads to a lot of fear and depression and discouragement. . . I fear pain, I fear the times when I can't breathe, which does happen. I do forget easily when I'm in great physical discomfort. My mind just identifies completely with the pain and with the inability to breath. Those are the states that I fear more than death itself. And I fear the waiting, that I'll forget. How many months of waiting can I take, I wonder. . .

A Christian minister came to help me and did a guided meditation where he asked me to get completely into my fear. When I got completely into it, there was no one to help me. Rinpoche was not there, Tara is not there, I have no faith and the fear is

(continued on page 11)

Garab Dorje (con't.)

local pandits (religious scholars) and matters of religion. When he was seven years of age, his interests turned into fervent requesting of his mother, over and over again, to speak with the pandits. His insistence captured his mother's attention, so she spoke to her father the king. At first the king did not take the request seriously, thinking that the boy would only be an intrusion, but then, remembering the boy's extraordinary qualities, he gave his royal approval.

Garab Dorje was invited to the assembly of the five hundred most honored religious scholars, where he engaged in discussions and debate concerning profound religious view. His unsurpassable understanding and realization were acclaimed by them all. Most certainly he was the incarnation of an enlightened being. They bowed to him and praised him, giving him the name Wisdom Nature. The king himself, who experienced joy whenever he was in the child's company, named him Garab Dorje (Joyous Vajra).

As a young man, Garab Dorje went north to a remote mountaintop named Where the Sun Rises. This place was reputed to be inhabited by many pretas (hungry ghosts). He chose to live in the most frightening of all places there.

Garab Dorje spent 32 years on this mountaintop meditating. On one occasion the earth shook seven times, rattling those who were meditating with impure motivation and distorted views. One such heretical king was enraged by the power of Garab Dorje's practice and sent assassins to kill him. When the assassins arrived at the entrance to his cave, he appeared to them radiating light as brilliant as the sun and flew into the sky. Their minds were turned and, instead of killing him, they became his followers.

Garab Dorje received direct instruction from Vajrasattva, who appeared many times, showering him with light and bestowing upon him empowerments, texts, and teachings. Garab Dorje became the recipient of some six million four hundred thousand verses of the Great Perfection. The dakinis assisted him in committing these words to paper, and after three years the texts were placed in a secret cave, where one dakini remained in constant vigil, making offerings to the sacred texts.

By his miraculous power, Garab Dorje

flew to the charnel grounds near Bodhgaya. There he transmitted the doctrine of the Great Perfection to many learned ones and to the knowledge-holding dakinis. During this time they compiled and indexed the many verses of the Great Perfection.

Nearby in a neighboring village, Manjushrimitra, a Brahmin master of the arts and philosophy, had a vision in which Manjushri said to him, "If you wish to find the most direct path to enlightenment, go to the charnel grounds at Bodhgaya. There you will find an enlightened one who will guide you."

Manjushrimitra left his home and spent seventy-five years studying with Garab Dorje, receiving the complete instructions and transmissions of the Great Perfection. After the transmission was complete, Garab Dorje transformed into a body of light, like a rainbow, and vanished into the morning sky. The earth trembled and music filled the air.

Though joyful at seeing their master leave the physical plane in a body of rainbow light, Manjushrimitra and the other disciples were deeply saddened by the prospect of life without him.

Later a commemoration for Garab Dorje's enlightenment was held at the headwaters of a huge river. Manjushrimitra, feeling helplessly alone, prayed fervently, praising and calling to his beloved teacher. Suddenly the sky was filled with rainbows and spheres of light. In the midst of this, Garab Dorje's rainbow-light hand appeared, from which a golden box the size of a thumbnail fell into Manjushrimitra's hand. Inside the box were the master's final pith instructions, *The Three Words That Penetrate the Essence*. Upon reading this, Manjushrimitra instantly attained realization equal to that of Garab Dorje.

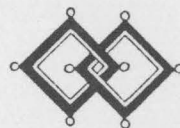
Miranda (con't.)

horrible. It is like I am completely alone and unable to find help. But after this visualization, it became so apparent that my mind was making all this up. It wasn't really real at all.

Sometimes I get very excited about dying, because I know I will go to a pureland where what I experience on earth as very happy times—being at the feet of a master and hearing dharma teachings—I will experience these again, except in a much more intense way. This helps loosen my attachment to my family. And also, to know that I'll be in a position to help them, especially my children, helps me not to worry. But it is a difficult process to detach myself.

When I was healthy, I never even thought about illness. And now I understand how much pain there is on this plane and that it's inevitable for the majority of people and there seems to be no escape. I am very aware of the suffering around me in this hospital and that most of the people won't find relief. And I wonder how they do it, how they die without some spiritual belief. They must experience much more fear than I do. So I try, when I am doing my practices, to purify their suffering while I'm purifying mine. Or at times I try to offer my suffering up for the sake of theirs.

I have a very speedy mind, even while I'm sick, and it's difficult to tame it. But behind all that, I really feel that Rinpoche's love and protection bear me up, that he holds me in all my ups and downs so that even if I tried, I can't go far from him.



THE WIND HORSE

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(916) 623-2714

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Appreciation to all those who have contributed to this issue of the Wind Horse. May there be benefit!

