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# THE WIND HORSE



## NEWSLETTER OF CHAGDUD GONPA

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WINTER 1998

Dear Sangha,

Tashi Delek! As I write this, some of you are participating in the Essence of Siddhi drubchen at Rigdzin Ling. Along with the two other drubchens (Red Vajrasattva and Vajrakilaya) held annually at Rigdzin Ling, this is one of several cycles of practice that Chagdud Gonpa maintains. Others include Takhyung Barwa and Tendrel Nyesel, also performed at Rigdzin Ling, Red Tara, performed extensively at Dechhen Ling each Thanksgiving, and T'hröma, performed as a drubchod in Los Angeles.

Undertaking these elaborate group practices requires tremendous effort on the part of the participating lamas and the sangha. While this level of activity is expected at major monasteries in Asia, it represents a great accomplishment in the West, where everything concerned with the ritual—from the texts to the sacred dances—has to be produced, gathered, or learned. I recognize the pure intention and hard work that Lama Drimed, Tulku Jigme, Lama Gyatso, Lama Sonam, and many others have offered over the years, and I particularly appreciate that they have fully sustained these activities while I have focused on activities in Brazil. May the great merit and blessings of these ceremonies benefit all who participate, all for whom they pray, all realms of beings.

Here in Brazil we have held the first extensive ceremony in the new lha khang, the Tagsham empowerments given by Tertön Namkha Drimed. This was a first not only for us but for all of South America, and I have no doubt that the seeds of dharma were planted and well nurtured, especially through the blessings of the sublime mother of dharma, Dakini Yeshe Tsogyal.

After the Tagsham empowerments, we had to move out of the lha khang shrine room so work could continue, with tides of texts, statues, and puja articles flowing out of the room. As well, the league of wonderful workers from North America boarded their planes and disappeared into the sky. This was a rather difficult moment, even for me, as though the richness of July had been merely a dream, a mirage. But after the shortest of pauses, we renewed our construction activity. Several talented and diligent Brazilians arrived unexpectedly, and the dedication of our regular workers has been unflagging.



We are at the stage where we are working on time-consuming details and we must approach completion with small steps rather than great forward leaps. Anyone who knows me knows that the kind of patience demanded in this phase of a project is not my strong point. In the past I might travel for a while and return to check the work at intervals. Since my health doesn't permit this now, I am mastering this form of patience, playing the old lion tamer with my own mind.

On a deeper level I am very happy, very content. I rejoice that this lha khang could be accomplished, that I could be an agent of its accomplishment, that it has become a field of merit for all who have so generously contributed to it and worked on it, that in the future it will remain a field of merit for those who maintain it through their dharma practice and offerings.

The sacred contents of the lha khang—the Kangyur and the collection of statues—have recently been increased by the addition of 308 volumes of texts and five sets of statues of the

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# Lama Shenpen Dorje at Rigdzin Ling

I had teased my vajra brother Daniel when he used his *Lonely Planet* Tibetan phrase book to speak to Lama Shenpen at the Red Vajrasattva drubchen last summer, saying that he was biting off more than he could chew. But within a week he had become Lama Shenpen's *zhabchi* (attendant), spending most of his waking hours trading vocabulary with this remarkable young lama from Chagdud Gonpa, Tibet, bringing him meals, and sitting with him in his practice sessions.

After the drubchen, Lama Shenpen began a three-month retreat for the removal of obstacles and asked that five sangha members be present at his morning and evening practice sessions. I was one of the five.

We soon began a crash course with Lama Shenpen. He didn't want us just to do puja with him; he wanted us to learn it inside out. The melodies, sections involving musical instruments, tormas making, and the text order for practice were all on the "syllabus." And he taught us in the style of his own teacher, Khenpo Jigme Puntsok—with great intensity. He told us again and again (with Daniel as our junior translator) that he wanted us to learn the practice as it was done at Chagdud Gonpa, Tibet. He insisted that we be precise, so that even without his guidance we could perform the practice without error.

He led the practice sessions with exuberance, laughing when we were foolish, smiling when we were on the mark, scolding when we behaved inappropriately—displaying all the faces of human emotions and all the faces of the deity. It was obvious to us that we were not dealing with an ordinary man. When his wrath manifested, it put all of our capabilities and our emotional stability to the test. When his joy manifested, we rejoiced with great relief. But all of his faces were expressions through which he conferred his unique and profound blessings. He had tremendous energy and wasted none of it. Some of us were overwhelmed by his intensity, some touched by his extraordinary sweetness, but there was not one of us who was not moved by his powerful presence, his practice, and his character.

By the end of the second month I had become one of Lama Shenpen's attendants and his (very poor) translator. I bought my

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twenty-one Taras from Nepal. The texts include the Rinchen Terdzod, the Tangyur, and other volumes. We have also received a superb, almost life-size statue of Tara.

In January we will have the Dzogchen retreats. Lama Tsering is gathering funds for a new retreat facility that will be the site of the second-year retreat if construction goes as planned. The retreats will be followed by an eight-day Vajrakilaya drubchen at Losar.

As always, I hope more of you will visit. My prayers and best wishes for the fulfillment of your dharma practice.

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In the dharma,  
Chagdud Tulku

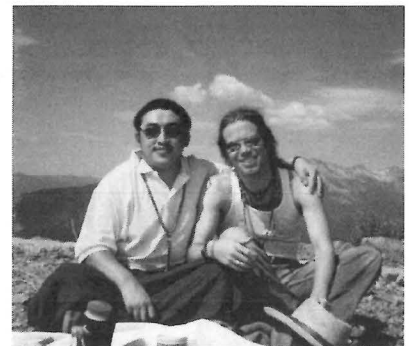
own copy of the *Lonely Planet* and started to brush up on my Tibetan. At morning puja it was just the two of us, me on the cymbals as *umzé* and Lama Shenpen assaulting the drums with his characteristic fervor.

On the last morning of the retreat we offered a final puja outside on the roof. The sky was clear and the sense of having achieved something was very real for all of us. After the sun had risen and the last offerings had been made, Lama Shenpen pointed to the sky. On either side of the sun, wispy clouds caught its rays and refracted them into rainbow light. He told us in heavily accented English that this was “verrrry goood!” He smiled and had his breakfast on the roof, sitting under the signs of accomplishment. That afternoon, during the final tsok in the shrine room, with most of the residents of Rigdzin Ling attending, Lama Shenpen offered an oral transmission of the text we had practiced during the three-month retreat.

He later reminded me that what he was working to accomplish through Chagdud Gonpa, Tibet, what we were working to accomplish through the Chagdud Gonpa Foundation centers in the United States, and what our teacher, Chagdud Rinpoche, was working to accomplish through his activities in Brazil was the enlightened intent of Chagdud Sherab Gyaltzen—the twelfth-century founder of Chagdud Gonpa. This enlightened intent, no different from that of Guru Rinpoche himself, was still unfolding, spreading across many centuries and continents. Everything we did to help carry it out contributed to the goal of bringing dharma to all suffering beings.

A few days after the retreat had ended, some of us took Lama Shenpen to the top of Weaver Bally, the tallest mountain in the area, where we shared a meal and made offerings. Lama Shenpen was aglow. He gazed around at the largely uninhabited valleys below us and the mountain ranges in the distance, and said that this was very much how things looked in Tibet, and there, at 7,000 feet, we were at home with him.

David Scharff



# Lineage Holders of Inherent Truth

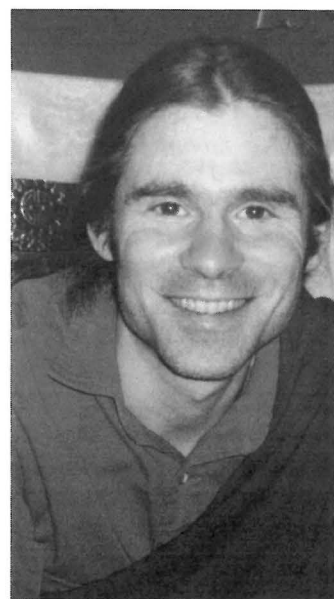
*This article continues the series by Lama Padma Drimed Norbu on the lineage holders of the profound path of the Great Perfection.*

There were wondrous signs at the birth of Orgyen Palgon Grubwang, and from an early age he gave every indication that he was a tulku (intentional incarnation). He became a student at Mindroling Monastery, where he learned and practiced the treasure teachings of that school. While he was there, he took full ordination as a monk and maintained these vows throughout his life. As a Vajrayana practitioner, he became known as the “Vajra Holder in Saffron Robes.” He was one of the finest scholars at Mindroling.

While in retreat he meditated on the *Eight Commands for Sadhana Practice*; he had visions of his chosen deities and received many other signs of accomplishment. His main practice was the *nyingt’hik* (heart essence) teachings of the Great Perfection.

When the time came for Gyalse Rinchen Namgyal, head of Mindroling Monastery, to select a lineage holder, he conferred the appropriate empowerments and teachings upon Orgyen Palgon Grubwang.

Little more is known or has been written about this master of awareness, who served the teachings of the Great Perfection without gathering a large number of disciples. He focused his enlightened intent particularly on his heart son, Jigme Lingpa, giving him the Great Perfection empowerments and teachings in their entirety.



*Lama Drimed Norbu*

## A True Story about Interdependence

In January 1998, as Lama Yöntän and I were getting ready to leave for Nepal, some people from Missoula, Montana, visited us. They brought with them a prayer flag of Red Tara stretched over an embroidery hoop. The prayer flag had been beautifully embroidered, and the work was about three-quarters completed. Along with the flag the visitors brought a picture of Jordan Peck, the woman who had been working on the stitchery for the past two years and who had died of cancer a week earlier. Soon after her death, her friends decided to give the needlework to Padma Ling in Spokane.

When I looked closely at this lovely piece of needlework, I found that it had a jewel-like appearance with vibrant, well-chosen colors. It was a piece of art. Once I began to think about how nice it would be to finish it, there was no turning back. After shopping for some matching thread and a few new colors, I got busy embroidering. There was not much time, because we would soon leave for Nepal, where we knew a good thangka tailor—the perfect person to frame the embroidered thangka in silk brocade.

I stitched every day for two weeks before our departure, and while I worked, I often thought of Jordan and the merit she had created, spending the last years of her life on such a project. I

also wondered how this prayer flag of Red Tara had made its way to Missoula, Montana. It was an exact copy of the Red Tara drawn for the first edition of the English Red Tara practice by Pasang, a Tibetan thangka painter who visited Cottage Grove while Rinpoche was living there. None of her friends knew where Jordan had gotten the flag, and I figured this was a mystery that would never be solved.

The day before we left for Nepal, I finished the embroidery. Once we arrived, Lama Yöntän and I went to see our friend the tailor. He liked the thangka very much and helped us select beautiful brocade cloth for framing it. He agreed to do the job even though he was swamped with other work due to the approach of Losar, the Tibetan New Year, when many people in Boudha have their thangkas framed. Shortly before the end of our stay, we received word that the thangka was finished. I walked up Boudha Road, through the throngs of buyers, vendors, hawkers, and beggars, until I reached the tailor’s house with its rooftop garden. The thangka looked perfect. Everyone there, including the apprentices, caught some of my happiness, and smiled and laughed.

On the way home, I thought about how ideal an embroidered thangka would be to travel with. Painted thangkas are fragile, and during travel they can crease, which causes the paint to peel off. I decided to take the thangka with me wherever I went to give teachings or the Red Tara empowerment. When I traveled recently to British Columbia, the Yukon, and Alaska, Jordan’s thangka went with me. In Anchorage, I was moved to speak about the background of this beautiful image of Tara. Afterward, a woman named Carol Lambert introduced herself to me. She told me that she had sent Jordan Peck the prayer flag that had eventually become this thangka. “Jordan was my friend,” she said, “and when I heard about her illness, I thought the prayer flag might benefit her.”

*Lama Inge Sandvoss*



*Red Tara*



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# A Dharma Family in Brazil

*In this issue, the Windhorse begins a series of interviews with sangha members sharing their experiences of integrating the dharma into their lives. Our first interview features a Brazilian couple, of the Khadro Ling sangha, whose pure-heartedness has deeply impressed their fellow practitioners. Monica and Trajano Arantes de Oliveira met Rinpoche in 1992 while attending a workshop in Belo Horizonte. Before that, they had been very interested in Buddhism but had found little opportunity to learn anything about it. For some time they worked as project coordinators at a home for abused and homeless children in Rio de Janeiro. They presently make their home near Khadro Ling with their children, Priscilla, André, and Laura.*

**Windhorse:** How did you first get involved with the homeless children?

**Trajano:** While we were living in Belo Horizonte, we heard about an Austrian-based institution in Rio that cared for abandoned children, and when we applied for jobs there, they asked us to move to Rio to become project coordinators.

In Rio de Janeiro there are many *favelas* (slums) where the very poor live. One *favela* is the size of a city; 600,000 people live there. The drug chiefs of the *favelas*, called *trafficans*, are very powerful people; they decide everything within their jurisdiction. It is impossible for either the police or the army to even get into certain *favelas*. These are very dangerous places. There is constant fighting, with people shot every day. When we first arrived in Rio, we often heard gunshots from fights between the police and the drug traffickers, and we became very frightened. We never imagined that people lived like this, or that we would ever find ourselves living in such a place. Often I had to go to the *favelas* in the middle of the night to rescue children from violent situations like being burned by cigarettes, being tied up for days, or seeing their mother killed by the man she lived with. We couldn't even get into these places without the chief *traffican*'s permission. It was dangerous to go there, but fortunately nothing bad ever happened to us.

It was very inspiring to work with the children. The situation was unique in that we lived inside the project with the children. The project community was made up of several houses with a housemother and group of children in each. When the children would first arrive, we were often moved to tears seeing how neglected and abused they had been. But in time, with love, they became healthy and happy. Seeing this happen to the children was what made the work so rewarding for us. Monica also coordinated a school where pediatricians and psychologists trained the women who took care of them.

**Monica:** The day Rinpoche visited the children was very beautiful. Usually they were wild—it was impossible to get them to sit still or keep quiet. But when Rinpoche was there, the children sat very quietly and listened. He spoke to them for more than two hours, telling stories. He taught them how to recite mantra and told them that if they were afraid of something, they should pray to Tara.

The children often asked about Rinpoche after that. We tried introducing other religious teachers to them, because we felt it was important for them to have some spiritual connection, but the only person they really liked, who was warm and loving and gave them the attention they needed, was Rinpoche.

**Windhorse:** What about your own children?

**Monica:** After being together for five years Trajano and I still hadn't had children, so I decided to see a doctor. After I had made this decision, a friend of ours mentioned that she knew of a woman who was pregnant but did not want to keep her child. This woman had already given away four of her children and had aborted four others, so this was her ninth. Our friend asked us if we wanted the baby. At the time, I was still intent on finding out why I had never gotten pregnant. Also, my mother was dying of cancer and I wanted to be with her. For these reasons I told the friend we were not interested. But later, when I spoke with Trajano about it, we realized that we might be closing the door on someone who needed us and we decided to take the child. That first child was André, and a couple of years later we adopted Laura. I never went back to the doctor to see whether I had a problem. Adoption has been so fantastic for us that we have decided to have children only in this way.

**Windhorse:** Is adoption a common practice in Brazil?

**Trajano:** No, it isn't, and if people do adopt, they usually want children who look just like they do so that no one knows the children are adopted. In the institution where we worked, most Brazilians interested in adopting wanted beautiful, white babies. Adoptions by people from abroad, especially Europeans, were much more common, and the adoptive parents didn't care about the children's age, color, or gender. They adopted because of the children's needs rather than their own.

**Monica:** While we were waiting for André's birth, of course we knew very little about him, and our family and friends said, "You don't know the baby's color, or whether the child will be born healthy or with many problems." We replied that our own children could just as easily be born with problems and that if this baby needed our help we would offer it. I don't see how people can base their decision about whether or not to adopt a child upon its beauty or health.

**Windhorse:** What about your older children?

**Monica:** While we were working with the children in Rio de Janeiro, we formed very close relationships with four of the teenagers—three boys and one girl. When we decided to move to Três Coroas to be near Rinpoche, we had adopted only André and Laura, but the four older kids were very unhappy about being left behind. In our hearts we knew that if we left them there, they would go back to the streets and have no chance in life, so we decided to bring them here. Soon after deciding this, we realized that we might need to find other work because it would be difficult to support six children on our retirement income. When we telephoned Rinpoche to tell him that we might not be

able to move to Três Coroas because of this, he told us not to worry, to come anyway, that if we needed help he would help us. If we needed a place to stay we could stay with him. As it turned out that was not necessary, but we were very grateful for, and touched by, his offer.

When they first came to us, these children didn't know anything about simple hygiene such as using toilets or taking a shower. They moved here in December and we knew they were Christians, so we decorated a tree for them. But they didn't know what it was—they used it for hanging up their clothes.

*Trajano:* It was like they came from another planet. They had never lived in a house with more than one room. A month would go by before they changed their clothes or showered. And what made it even more difficult was that they were not young children. They had lived on the streets and had been involved in gangs that stole cars, and robbed and assaulted people. We had no idea what would happen in our home with André, Laura, and Monica while I was away at work, but for some time everything was good. We made great efforts to keep them here. Unfortunately, after a while they wanted to leave because here there were rules. They missed the pleasures of the streets such as getting food without working and not having to go to school, and that made it impossible to keep them here with us.

*Monica:* After five months, two of the boys decided to go back. The third had to leave because he was stealing knives, putting stones above the doors, taking money, and lying to us. Trajano took all three boys back to Rio and made sure they were settled in good situations. Since then, we have heard from all of them. They are not on the streets. They are working and studying, but when they turn eighteen they have to go back to the streets, and because they are behind in their schooling, we worry about what will happen to them.

*Trajano:* Priscilla, the girl, is 17. She wants to stay with us, but her mother wants her back. In fact, just yesterday I received word from a judge in Rio de Janeiro demanding that we send her back. The last time Priscilla visited her mother she was forced to rob a supermarket with her. Last February, while Monica was attending the Dzogchen retreat and I was alone with the children, this woman, who carries weapons, came to our home, on the run from a drug chief. She refused to leave. It was extremely difficult for Monica knowing that she was in the house with the children. There were a few very intense days before I was finally able to put her on a bus back to Rio.

*Windhorse:* Has the Khadro Ling sangha been supportive of your family?

*Monica:* Yes, they have been. But the sangha is not used to

having children around. We understand this, because before we had our own, we didn't have much patience with children.

*Trajano:* We try to make everyone happy. I believe the kids need to come here, even if they are a little disruptive, because it's very important for them to be around the dharma and see people practicing. We try to make it fun for them without bothering too many people.



*Trajano, Monica, Laura, Priscilla, and André*

The other day André asked me, "Why do we use a disinfectant to clean the floor?" and I answered, "To kill bacteria." He said, "No, you can't say you are killing bacteria. You can say you are chasing them away but don't say that you are killing them. Remember your karma."

*Monica:* They like the dharma so much. In our home when we see a dead animal, even as small as a mosquito, we have a funeral. We pray and recite mantra, and I explain to them what we are doing. I often see them praying for animals they have found. When they see people fishing, they pray for the people and the fish. These children

are experiencing a very different life now, and it is inspiring to see the changes in them. When we argue with them or say something harsh, they say, "Your karma is going very bad, because you are making me suffer." It is good to be reminded by them.

*Windhorse:* You have both been helping with the lha khang construction as well as with accounts and sewing projects at Khadro Ling. What other work are you responsible for within Chagdud Gonpa Brasil?

*Trajano:* At present, I am the treasurer, and Rinpoche has asked us to become involved with two other projects. The first is to coordinate Mahakaruna in Brazil, which will involve finding Brazilian sponsors for Buddhist practitioners in Asia.

*Windhorse:* Is it customary for Brazilians to offer this kind of support?

*Trajano:* No. It is very hard to get people to help. When we worked in the institution in Rio, we survived on donations, which was very difficult. No one wanted to help. The things people donated were in such poor condition that they were almost unusable. Ninety-two percent of the money the institution received came from other countries, mostly European. We had a strong marketing plan and media coverage, but even so, it was extremely difficult to raise money because, as I said, Brazil doesn't have a tradition of making donations to charitable causes. Besides, no one really trusts these institutions because, unfortunately, many of them are poorly managed or corrupt.

Our other work is a social program called "Harmonia" that Rinpoche has asked us to develop in order to help the community around Khadro Ling. We hope to create a place where people of all ages can come for free medical and dental care, as

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well as professional advice about proper land use and how to make an income from the land. Illiteracy is widespread among poor rural adults, so an important aspect of the project would be teaching them to read and write. Many young people leave the rural areas for the cities, only to find marginal living situations where they must become prostitutes or thieves in order to survive. We want to help them stay in the country.

This program is being developed in association with Três Coroas City Hall and a government department called Emater. The prefecture has given us the use of a vacant school in town for the project. Monica hopes to work with both women and children, providing the women with information about the proper care of babies, as well as about drug abuse, birth control, and disease prevention. We would also like to teach art to the children. We have asked doctors and other skilled persons within the sangha if they will volunteer once or twice a week to help get the project started.

The Harmonia project takes a somewhat different approach than most Buddhist organizations. Traditionally, there has not been much focus in these organizations on social projects and issues. But Rinpoche believes that such efforts can truly benefit the many poor people in Brazil. Harmonia can also be a doorway to Buddhism for individuals who make a spiritual connection through the project.

*Monica:* We know that this isn't the most important thing we can do for people who are suffering. The dharma is the best we can offer them, because only the dharma will benefit them on an ultimate level and completely free them from their suffering. But we can also benefit beings on a more relative level as we do through this project. Making this kind of offering is our dharma practice.

## Essence of Siddhi Drubchen

In October, while touring Chagdud Gonpa centers in the United States, Tertön Namkha Drimed visited Rigdzin Ling to preside over the Essence of Siddhi drubchen. Namkha Rinpoche gave the empowerment, which he himself received from H.H. Dilgo Khyentse Rinpoche, the tertön who revealed the practice. Along with a strong contingent of Chagdud Gonpa lamas that included Tulku Jigme, Lama Drimed, Lama Shenpen Dorje, and Lama Sonam, Namkha Rinpoche led this elaborate form of practice in which all the elements of ritual are brought to full expression.

Namkha Rinpoche also bestowed the empowerment for the Yeshe Tsogyal practice from the Tagsham lineage. He later gave a teaching on the practice. Whenever Namkha Rinpoche taught, rainbows appeared in the valleys around Rigdzin Ling.

The dances celebrating the Eight Emanations of Padmasambhava were held on the final day of the drubchen after the boundaries were taken down. It was a beautiful day, clear and cold, the colors of the brocades and masks were brilliant, and the blessings of the practice seemed to lift both dancers and audience beyond the limits of ordinary perception.



*Lama Zangpo, Chagdud Khadro, Lama Norbu, and Lama Tsering at the statue consecration*

## A Glimpse of Brazil: July 1998

The rains break, fog lifts from the hillside, and morning sunlight streams down as eyes are painted on the Guru Rinpoche statue. The consecration ceremony is brief but saturated with the brilliant colors of the lamas, sangha, and more than just a little of the thick Brazilian mud. At its conclusion, with the lamas leading and to the accompaniment of conch shells, bells, and peaceful cymbals, we circle the statue many times, singing the Vajra Guru mantra before walking up to the temple for an empowerment.

Later that afternoon, people sit in the still warmth of the sun eating a late lunch of beans, chicken, and rice. A group gathers around a guitar singing softly as children play soccer in the parking lot and the Khadro Ling cows graze beside the temple.

The next morning, sparks from welding rain down on the temple entrance. *Pedreiros* shout from the high scaffolding and toss obsolete materials to the ground. Various kinds of power saws scream against wood, concrete, and rebar. The temple lights dim every time the elevator lifts bricks and wheelbarrow loads of concrete toward what will be the third floor. Little cement mixers reminiscent of prayer wheels turn sand, water, cement, sweat, and prayers into the mortar that binds this new home for the dharma. Their drone is so constant that one remembers them only during the silence when they stop at the end of each day.

In the afternoon, the windows are scraped clean, and light streams in across thangkas and golden banners of silk brocade. On his seat in the shrine room H.E. Chagdud Rinpoche reviews the latest cupola design. Nearby, on a cushion with Puntsok in her lap, Khadro composes something on her laptop computer. Smoke rises as the shrine keeper burns gugul, the *pedreiros* burn cement bags, and the boiler burns diesel. Ordinary distinctions of time and place fall away as Tertön Namkha Drimed bestows the Tagsham oral transmissions upon Chagdud Rinpoche, blessing the heart-mind of all beings with a connection to them.

Within this varied tapestry of Guru's Rinpoche's display, the kindness of the lama is directly evident.

*Maile Wall*



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# Sangha News

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## Khadro Ling

Recent lha khang building projects include the construction of an elaborate shrine that will hold texts and statues, among them an exquisite new Tara statue from Nepal—an offering from a Tara practitioner from Switzerland—as well as the installation of the front doors—four of them weighing over 220 kilos each—accompanied by a traditional celebration. We have laid 400 meters of beautiful hardwood flooring, a gift from a Brazilian sangha member. The beams and columns of the shrine room will soon be ornamented with colorful details. Sunlight radiating from the curved cupola on top of the temple can be seen from Igrejihna, a town ten miles away.

In October, the Red Tara 100,000 tsok offering ceremony was held in the temple, and our lama dancers helped bring down the blessings by dancing the *jinbep*.

Rinpoche closely supervises both the lha khang construction and the work on the Guru Padmasambhava statue. During the Tagsham empowerments, volunteers spent almost all of their breaks trying to complete the statue. Though not yet painted, Padmasambhava, master of phenomena, appears regal on his throne, at home in this exotic borderland.

Many television crews, newspaper and magazine reporters, as well as tourists, pilgrims, and school buses full of children have made the journey up the hill from Três Coroas to see the new temple. Rinpoche often receives them himself, and his sphere of benefit grows daily. We who live here are watching Khadro Ling become not only a major spiritual and educational center, but also a place where Brazilians on an outing enjoy bringing their friends and families.

## Ati Ling

All of the efforts by the Ati Ling fund-raising committee and general sangha culminated in the arrival of our new shrine, which was beautifully handcarved and painted in Nepal. Just a few days after the shrine was unpacked and assembled, Tulku Jigme Rinpoche returned from the Tagsham empowerments in Brazil. Rinpoche was off for Tibet in just a couple of days, but not before the sangha could gather for a Guru Rinpoche tsok.

Lama Tsering visited Ati Ling and led a Red Tara tsok. She gave a teaching on the meaning of refuge, and several students took refuge with her.

We are working on a new water-filtration system and have completed the much-needed work on the septic system.

## Dechhen Ling

In midsummer, Lama Tsering gave teachings in Eugene, Corvallis, Cottage Grove, and Williams. Her compassionate presence and the depth of her inspired dedication to dharma made her being here a special blessing for us all.

In the fall, Tertön Namkha Drimed gave the Tagsham Three Roots empowerments as well as other empowerments and teachings. It was a very special time.

Our annual Tara Tsok on Thanksgiving weekend offered an excellent opportunity for all who participated to deepen their connection to Tara's precious blessings. We celebrated Thanksgiving Day, which was also Medicine Buddha day, with a Chenrezi practice followed by a potluck dinner.

During the past several years we have been able to make a number of improvements to the Gonpa, thanks to the kindness of supporters. Our refinancing of the mortgage has left us an outstanding loan balance of \$14,500.

## Lhundrub Ling

Greetings from the foot of the San Francisco peaks. We at Lhundrub Ling are pleased to announce that we have moved into a new shrine room located in downtown Flagstaff. It is our aspiration that this central location will provide an accessible practice and teaching space for the Flagstaff sangha, the local community, and sangha members from other Western states who wish to attend Lama Shenpen Drolma's monthly weekend teachings. Recent topics have included the long Red Tara sadhana, an introduction to the Bodhisattva Peace Training, Shower of Blessings, and the Dudjom Tersar Ngondro. Upcoming topics include the T'hröma chod feasts and more of the Bodhisattva Peace Training.

A number of our sangha members are working steadily to complete their ngondro practices and attend Rinpoche's annual Dzogchen retreat this January in Brazil.

## Minjur Ling

Lama Tsering Everest's visit to Oregon in September 1997 provided the inspiration to establish a new Chagdud Gonpa practice center in Ashland. Lama Tsering took refuge with H.H. Dudjom Rinpoche almost twenty years ago in Ashland. Established this fall in Lama Tsering's honor, this new center was named Minjur Ling by H.E. Chagdud Tulku Rinpoche. We do Red Tara practice in the morning and perform monthly Tara tsoks with James Kalfas and the Rigdzin Gatsal sangha.

In August 1998 we welcomed Lama Tsering for five days of teachings, which were very well attended. Lama Tsering was moved by people's receptivity and was inspired to try to visit Minjur Ling whenever she is in the United States. Our sister center is Chagdud Gonpa Odsal Ling, Lama Tsering's center in São Paulo, Brazil.

Our first coordinated effort as a Chagdud Gonpa center was the completion of 100,000 Red Tara tsok offerings in October. The ceremony was led by James Kalfas and was attended by Lama Tenzin, our local sangha, and Rigdzin Ling and Rigdzin Gatsal sangha members. An auspicious result of the practice was the acquisition of two large Red Tara statues from Nepal. One statue will go to Brazil and the other to Minjur Ling.

We are honored to be the first center in the United States to be established by Lama Tsering and look forward to her December visit.

## 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.*

### December

3	Full Moon: P'howa
10	Last 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

### January

1	Full Moon: P'howa
9	Last Quarter Moon: Tara Day
11	Twenty-fifth Day: Dakini Day
17	New Moon: Vajrasattva
24	First Quarter Moon: Tara Day
26	Tenth Day: Guru Rinpoche Day
**31	Full Moon: P'howa

### February

8	Last Quarter Moon: Tara Day
10	Twenty-fifth Day: Dakini Day
*15	New Moon: Vajrasattva
16	Losar: Earth Hare (2126)
22	First Quarter Moon: Tara Day
24	Tenth Day: Guru Rinpoche Day

### March

1	Full Moon: P'howa
10	Last Quarter Moon: Tara Day
12	Twenty-fifth Day: Dakini Day
17	New Moon: Vajrasattva
24	First Quarter Moon: Tara Day
26	Tenth Day: Guru Rinpoche Day
31	Full Moon: P'howa

### April

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

### May

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

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Contact Khadro Ling  
for additional Brazilian  
center information.



## Chagdud Khadro to Teach in the U.S. This Spring

Starting in April, Chagdud Khadro will spend two months visiting U.S. Chagdud Gonpa centers and practice groups. While she is here, she will offer the Amitabha empowerment, teach p'howa, and help establish p'howa support groups. Her accomplishment of p'howa practice has been recognized by Chagdud Rinpoche, as has her ability to help others achieve signs of successful practice. Khadro is the author of the *P'howa Commentary*, *Dudjom Tersar Ngondro Commentary*, and *Red Tara Commentary*.

Contact your local coordinator or Kim at Rigdzin Ling for schedule details, which will be available in January.

## Contact Points

The *Windhorse* is the biannual newsletter of Chagdud Gonpa Foundation and is produced at Rigdzin Ling. If you would like to contribute news or photographs to future issues or have comments or questions concerning the newsletter, contact Maile Wall.

Subscriptions are \$6 for one year or \$10 for two years; \$10 for one year to foreign addresses. Please send payment in the form of a check payable to Chagdud Gonpa Foundation.

A dharma family near Santa Cruz, California, is looking for a practitioner who can provide live-in help. A car is necessary. A free room will be provided as well as \$700 a month, increasing to \$1,000. Contact (323) 465-9350.