

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

WINTER 1992



H.H. Dilgo Khyentse: 1910 - 1991

His Holiness Dilgo Khyentse Rinpoche, head of the Nyingma lineage and one of the greatest Buddhist minds of this century, passed away on September 28, 1991, in Bhutan. Few in the realm of Tibetan Buddhism had attained his depth as a meditation master, writer, philosopher and poet. He has left the Buddhist world a rich heritage of his teachings, writings, commentaries, poems, songs and edited volumes of revealed treasures.

In 1987, His Holiness gave an empowerment for a practice of the Self-Arising Heartdrop of Padma (Rangjung Padmai Nyingt'hig) cycle, a sadhana of the Three Roots that is one of his own mind treasures, to Chagdud Rinpoche and a number of his students in Boulder, Colorado. As a part of the commitment for receiving this empowerment, Chagdud Gonpa conducts an annual Drub Chhen ceremony where this practice takes place. In 1990, His Holiness gave a teaching about the practice to Rinpoche and students at La Sonnerie, France. The following is excerpted from that talk, translated by Richard Barron (Chökyi Nyima).

In Tibet, the Land of Snows, virtually everyone who brought about benefit and happiness was recognized as an emanation of Guru Rinpoche himself. If you practice thusly, praying in such a way that Guru Rinpoche is inseparable from your root lama in essence, this embellishes your meditation. To pray to the lama is, for example, like adding chili to already fine food to improve and enhance its delicious flavors; in the same way, this approach allows the blessings of Guru Rinpoche to be felt, renders the accomplishment of siddhis easy and allows you to become imbued with all the inherent supreme compassion and the blessings of Guru Rinpoche. For example, the orb of the sun shines with great heat in the sky, but as long as there is no magnifying glass, the sun shining will not in itself ignite dry wood; if, however, a magnifying glass is used to focus the sunlight, the dry wood will burst into flames. Following this metaphor, all the inherent supreme compassion and the blessings of Guru Rinpoche are like the sun, but without your faith and devotion, your perception of him as an actual buddha, and your sincere commitment of your lungs and heart and breast to the Guru, it will be difficult for those blessings to be felt. With this faith and devotion, the blessings will be felt; there is no doubt that the blessings will be felt.

Once you have established a true connection with a lama, as is said in the tradition, from that point forth there is no other alternative but benefit and ultimate enlightenment. If a large boulder rolls down from the peak of Mount Meru, even though you may try to turn the rock back up the slope, there is nothing for the rock to do but fall. In the same way, once you have received empowerments and advice from a lama and are practicing, once the connection is established, even though you may feel that you need

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Practice by the Days of the Moon

January 1992

- 4* New Moon: Vajrasattva
- 12 First-quarter Moon: Tara Day
- 14 Tenth Day: Guru Rinpoche Day
- 19 Full Moon: P'howa
- 26 Last-quarter Moon: Tara Day
- 29 Twenty-fifth Day: Dakini Day

February

- 3 New Moon: Vajrasattva
- 11 First-quarter Moon: Tara Day
- 13 Tenth Day: Guru Rinpoche Day
- 18 Full Moon: P'howa
- 24 Last-quarter Moon: Tara Day
- 28 Twenty-fifth Day: Dakini Day

March

- 4 New Moon: Vajrasattva
- 5 Losar, Tibetan Year of the Water Monkey
- 11 First-quarter Moon: Tara Day
- 13 Tenth Day: Guru Rinpoche Day
- 18 Full Moon: P'howa
- 26 Last-quarter Moon: Tara Day
- 28 Twenty-fifth Day: Dakini Day

April

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

May

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

June

- 7 First-quarter Moon: Tara Day
- 9 Tenth Day: Guru Rinpoche Day
- 14** Full Moon: P'howa
- 23 Last-quarter Moon: Tara Day
- 24 Twenty-fifth Day: Dakini Day
- 30* New Moon: Vajrasattva

* 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 our body and increase the benefit of practice certain days of the lunar month. The specific practices done at Chagdud Gonpa centers are given here, but there are many practices from other lineages that are equally appropriate. Even keeping a mantra commitment on these days generates powerful virtue.

H.H. Dilgo Khyentse Rinpoche

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not attain the state of buddhahood there is no way that you will not automatically attain it. If, for example, a large river carries a person away, even though that person wants to escape, the river is so strong it carries him or her away to the ocean. In a similar way, once you have been seized by the inherent supreme compassion of the Guru, you will attain liberation and omniscience. Likewise, with respect to siddhis in this lifetime, if you need to prolong your life, bring success to your activities, increase your wealth, cure illness or enrich all your meditative experience and realization in the future, this will come out of your devotion to the lama.

While you pursue this outer practice on the Three Roots, know that the intent of enlightened mind is no different from the fundamental nature of your own mind. Although this funda-

mental nature of your own mind is within you, it is of no benefit if you do not recognize this. Once the direct transmission instructions of the lama introduce you directly to the fundamental nature of your mind, you understand that it is within you.

Suppose, for example, there was a poor man unaware of a treasure of jewels hidden in his house, and someone who knew of this treasure came to this poor man and told him of it. Once the man had unearthed the treasure of jewels, his family for seven generations would not have to suffer from poverty. Similarly, if you recognize the uncontrived and fundamental nature of your own mind to be the essential nature of the Three Roots, you will effortlessly attain the state of liberation and omniscience, while without such recognition you cannot attain this.



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Newsletter of the Chagdud Gonpa Foundation

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Pilgrimage To Bhutan

Over one thousand years ago, in the southern foothills of the Himalayas in what is now the kingdom of Bhutan, Guru Rinpoche taught, hid treasures and suppressed negative influences that would hinder the growth of the Vajrayana Buddhist teachings. It was in Bhutan, the last sovereign country where Vajrayana is the national religion, that His Holiness Dilgo Khyentse Rinpoche died and where his body was enshrined during continuous ceremonies for forty-nine days.

In October, Chagdud Rinpoche, his wife Jane Tromge and several students who had been with Rinpoche on pilgrimage in China, traveled to Bhutan, joining hundreds of students of His Holiness and many lamas from around the world in paying their respects to the *kudung* (the stupa in which the body is enshrined), making prayers and offerings, and simply sitting quietly for a few moments in the presence of the blessings of His Holiness.

Rinpoche was graciously received by the Queen Mother of Bhutan, herself a student of His Holiness, whose residence, the palace of the royal family in Paro, housed the *kudung*. She generously helped facilitate our group's pilgrimage to many holy places in Bhutan. Tulku Kunga, abbot of Padma Yeshe Choling Monastery, who finished its construction after the great treasure discoverer Padgyal Lingpa died, and Sherab Dorje, Joint Director of Telecommunications, organized much of Rinpoche's trip. Their involvement was an unexpected and greatly welcomed addition to the pilgrimage.

In Bhutan the unbroken lineage of realization within the Vajrayana tradition *Taktshang Monastery*



was ever-present. Near Paro, where the *kudung* of His Holiness was enshrined, Taktshang Monastery sits precipitously on the edge of a narrow ledge. It was built over the cave where Guru Rinpoche transformed into the wrathful Dorje Drolod to tame the demons obstructing practice of the sacred dharma. When he cast the beads of his mala at the demons on the top of the mountain, Yeshe Tsogyal knelt to catch them in her skirt as they fell, and her kneepoints in the rock are visible today. A thousand years later, Yeshe Tsogyal appeared to His Holiness Dudjom Rinpoche in a vision as he practiced in the same cave and revealed to him the treasure of the Vajrakilaya practice which Chagdud Gonpa centers do every evening and at Losar.

Centrally located in the heart of Bhutan is a valley known as Bumthang, where we saw the deep imprints of Guru Rinpoche's back in the rock walls of two different caves in which he had practiced. The Queen Mother of Bhutan has sponsored the construction of a third *lha khang*, designed by His Holiness Khyentse Rinpoche, in the Ku-je ("body imprint") Temple complex, where one of these caves is located. Here and elsewhere, the monasteries we visited, most of them hundreds of years old, housed stunning murals, wood sculpture, *t'hangkas* and statuary, exquisitely rendered and painstakingly maintained. Nothing of the traditional artistry has been lost in over one thousand years of practice in Bhutan.

Having seen the newest *lha khang* under construction, we then visited Ganteng Monastery, built over five hundred years ago, which is the oldest and largest Nyingma monastery in Bhutan and carries the lineage of the great treasure discoverer Padma Lingpa. Ganteng Tulku Rinpoche, the abbot and a reincarnation of Padma Lingpa, had visited Rigdzin Ling two years ago. At that time he gave an empowerment and conducted a fire puja to bless the land. Chagdud Rinpoche was able to give a brief teaching to the monks at the monastery.

It is said in the Vajrayana that the mind of the lama is equal to that of all the buddhas, but the kindness of the lama is greater, for the lama is here with us now to show us the way to liberation. Thus the devotion and gratitude of Vajrayana practitioners toward their heart lama are inex-



Chagdud Rinpoche and Tsewang Sridhar in Bumthang

pressible. This speechless silence surrounded us in a small shrine room on the outskirts of Thimpu, the capital, as we, Rinpoche's students, accompanied him to pay respects to the *kudung* of his heart lama, Khenpo Dorje. Rinpoche had last seen Khenpo Dorje in India after he helped him escape from Tibet. Not wanting to be a burden on his teacher during a time of impoverishment and great difficulty, Rinpoche had remained in India, while Khenpo Dorje subsequently moved to Bhutan. We prayed quietly in the palpable presence of Rinpoche's Great Perfection lineage as we visited the shrine room where Khenpo Dorje had practiced, which also contained a lifelike statue and photograph of this great teacher.

Returning to the *kudung* of His Holiness one last time, past, present and future blended in one seamless moment, the truth of mind that knows no separation in time or space. The great lamas of the past who had walked this land, the great lamas of the present who came in unending procession to pay their respects and the tulkus, young lamas and students who would carry the practice forward, were all testimony to the lifeblood of the Vajrayana pulsing through this sacred land. Standing by the *kudung*, it was clear that this is due in no small part to the kindness of His Holiness Khyentse Rinpoche.

Lisa Leghorn

Lineage Holders of Inherent Truth

This article is the fourth of a series on the lineage holders of the Great Perfection from the first teacher, Garab Dorje, to the present.

The great master Vimalamitra, who attained the full accomplishment of the Great Perfection with the transformation of his physical body into "rainbow body," was born in the western part of India. As well as mastering all the sciences at an early age, he was well studied in the Hinayana and Mahayana schools. He was taught the tantras by many great masters, including Buddhaguhya, and through his meditations realized their essence. He and Jnanasutra were walking on the outskirts of Bodh Gaya where they lived with five hundred other scholars, when Vajrasattva appeared in the sky before them. "Oh Sons of Enlightened Family! You have both been born as scholars five hundred times and have practiced the true doctrine. But you have not attained its fruits in past lives nor will you in the present one if you continue as before. If you wish the full attainment, you must go to the Bodhi Tree in China."

Immediately Vimalamitra journeyed there and met Sri Simha who gave him the oral lineage of outer, inner and secret instructions of the Great Perfection but did not give him the texts. Satisfied, he returned to India and roamed the charnel grounds of T'ha Chhung, continuing his esoteric practices.

Jnanasutra, having been inspired by Vimalamitra's accounts, also went to Sri Simha, who over the course of many years bestowed on him all the oral instructions and texts of the Great Perfection. Upon his attainment of rainbow body, Sri Simha gave Jnanasutra his testament. Jnanasutra then returned to India, residing in the Bashing charnel ground and turning the wheel of the doctrine of the Great Perfection.

While Vimalamitra was riding an elephant through the charnel grounds, dakinis appeared to him saying, "Fortunate one! If you want to receive deeper instructions on the Great Perfection, then go to the charnel ground in the Bashing Forest!" He traveled there at once and requested teachings from Jnanasutra. Jnanasutra emitted light rays from his forehead and, gazing into the sky, revealed the pureland of the sambhogakaya to Vimalamitra. Unshakable faith arose in Vimalamitra and Jnanasutra bestowed empowerments upon him. Vimalamitra went to the summit of Mount

Bhaskara where he performed the practices that divide samsara and nirvana and extraordinary understanding was born within him. Jnanasutra bestowed more empowerments on him and gave him all the texts of the four cycles of the Great Perfection. Vimalamitra stayed with his teacher fourteen more years completely refining his understanding of them.

At the age of one hundred and thirteen Jnanasutra left his physical body, passing into an aura of light. Bereft, Vimalamitra cried out and Jnanasutra's body appeared. He handed Vimalamitra a tiny casket sealed with five kinds of precious stones. It contained his testament, "Four Methods of Contemplation." As Vimalamitra beheld this, his realization became equal to that of his master's.

Vimalamitra



Following Jnanasutra's attainment, Vimalamitra went to live in the city of Makmarupa in eastern India and for twenty years was the guru and priest of King Haribhadra. After this period he resided in the charnel ground of Prabhaskara, teaching and copying out three sets of the most secret books. The first set he concealed on an island covered by golden sand in Oddiyana, the second he hid under a rock in Kashmir and the third he left at the charnel ground in the safe keeping of the dakinis.

Around this time King T'hrisong Detzan was establishing the buddhadharma in Tibet. A great yogi, Nyang Tingdzin Zangpo, who was able to sustain one meditation session for seven years, made a prediction about Vimalamitra. On this basis the king sent several translators and messengers with gifts of gold to invite him to Tibet. Vimalamitra knew the time was right for dharma in Tibet. Taking an entire caravan of sacred texts and one copy of the Great Perfection texts, accompanied by his attendant Kshitigarbha, he left India. Many Indians were opposed to his going and the night he left they had dreams about the sun

and moon shining toward Tibet. The flowers and trees leaned toward Tibet and there were bad astrological signs. The Indians were so jealous that they sent messengers to tell the Tibetans that Vimalamitra was really a black magician and that the Tibetan kingdom would be ruined.

Arriving at Samye Monastery, Vimalamitra was greeted warmly by the king and his subjects. Others, however, were skeptical and questioned Vimalamitra about his credibility. The king himself began to doubt Vimalamitra's qualities and the translators were disappointed. Then on the third day in the central shrine room, where Vimalamitra was meditating and all were gathered, he uttered a powerful mantra and the huge statue of Vairocana in front of them crumbled to dust. Some thought it was true that he was a black magician. He rose from his seat and stretching his hand over the pile to bless it, the statue was returned to its original form and light rays shone from it, filling the room. Faith was restored among those present and the king had a magnificent throne built for Vimalamitra.

He and other great scholars, all incarnate bodhisattvas with extraordinary abilities, taught and translated the sutras, tantras and various Great Perfection texts, some now known as the *Vima Nying-Thig*. Over eighty works by Vimalamitra can be found in the Tibetan Buddhist cannon, the *Kangyur*. For thirteen years, Vimalamitra taught the most secret and profound levels of the Great Perfection only to the king, T'hrisong Detzan, the yogi Nyang Tingdzin Zangpo and several others. Finding no other qualified students, he concealed the texts and four original works in Tibetan for future generations in the "Red Rock Cave" in Chimpu. When this was accomplished, Vimalamitra left Tibet and traveled to Wu Tai Shan (Five Sacred Peaks) in China. There, while he was in mountain retreat at an age of well over two hundred years, his physical body transformed into a rainbow light body. He has promised to remain active in that body and to emanate once every hundred years in Tibet to elucidate and revive the most secret teachings of the Great Perfection. As is said in the Great Perfection Lineage,

Unstained by graspable objects,
Untarnished by grasping thoughts,
Maintaining naked awareness and
emptiness:

This is the intention of all the
buddhas!

Wyn Fischel

Chagdud Tulku To Do Retreat

Chagdud Tulku Rinpoche will return from winter retreat to Rigdzin Ling in late March and will remain here during the spring and summer to prepare for an extensive Drub Chhen ceremony to honor the birth of Guru Padmasambhava. During this time at home he will welcome visitors, particularly those who can help with sewing, artwork and construction.

Next year is the monkey year, the year of Padmasambhava's birth. The actual birth date is calculated in two ways, one in the fifth lunar month, one in the sixth. In the fifth month, July 2-9, Rinpoche will attend a Padmasambhava Drub Chhen, from a Dudjom treasure, on Lama Tharchin's retreat land near Santa Cruz. During the sixth lunar month, from July 31 to August 8, he will lead at Rigdzin Ling a very elaborate version of the Padmasambhava Drub Chhen that has been held annually for the past four years. Because this Drub Chhen is based on the treasure of His Holiness Khyentse Rinpoche, one of Chagdud Tulku's most revered teachers who recently passed away in Bhutan, the ceremonies will be especially meaningful this year.

To serve participants in the Drub Chhen, Rigdzin Ling hopes to have Tara House—now framed and sheeted with plywood—expanded and completed so that the guest rooms and kitchen, which is being built and equipped to commercial specifications, can be used during the event. The feasibility of using Tara House depends on additional funding. Until now, the requisite construction of the water, septic, electrical and fire protection systems—which, to meet Trinity County specifications, are extensive enough to support a town with a population of 150—have been given priority over Tara House. Now that the focus has shifted to Tara House, it is hoped that the powerful momentum of the project will be supported by new contributions.

After the Drub Chhen, Rinpoche will travel to the World Prayer Center in

Poolesville, Maryland, to give the empowerments of the Dudjom Treasures. Then, later in the fall, Rinpoche will return to Bhutan for the cremation of H.H. Khyentse Rinpoche and will remain there several months to do retreat.

It was during his recent trip to Bhutan that Rinpoche began to reformulate his plans. For years other lamas and some of Rinpoche's students have urged him to cut back his constant travel and take time for retreat. Rinpoche, who truly enjoys teaching and the spiritual connections he develops with people, ignored this advice and tirelessly traveled to center after center, country after country. By the side of Khyentse Rinpoche's *kudung*—the ornate stupa that contains his body—Rinpoche felt a deep longing to do intensive practice.

His inclination was to undertake a year-long retreat in Bhutan near the holy places where Guru Rinpoche lived and practiced. However, his Western students strongly requested that he make his retreat on his own lands, particularly Rigdzin Ling and Ati Ling, so that these sites would receive the concentrated blessing of his meditation. Rinpoche has now agreed to do a shorter retreat in Bhutan and extended retreats here in America.

The first phase of the beautiful rammed-earth residence at Ati Ling is nearing completion; at Rigdzin Ling it was decided that a retreat house on the roof will be included in the expanded plans for Tara House. Most of the other rooms in the residence will be available for guests, and Rinpoche himself will be accessible to visitors and staff members during certain breaks between meditation sessions. Although a number of centers were disappointed because Rinpoche will not be visiting them at this time, many individual students expressed delight that he will be essentially in one place and that they can visit him at home. The staff of Rigdzin Ling looks forward to Rinpoche's constant guidance from his little pagoda perched on the roof of Tara House.

3 Year Retreat To Be Completed



Jigme, Lisa and Orgyen prior to retreat

Jigme Ngagwang Norbu and his wife Lisa Tromge will complete their three-year retreat in late March. The couple, who have a three-year-old son, Orgyen, have no definite plans after retreat. However, the sangha at Rigdzin Ling hopes and will request that the family stay at Rigdzin Ling for some time and that Jigme will teach while Chagdud Rinpoche, who is Jigme Norbu's father, does retreat.

According to the late Chogyur Lingpa, Jigme Norbu is a tulku of Tsewang Norbu, the son of the first Chogyur Lingpa, a great treasure discoverer. Tsewang Norbu was a highly realized Dzogchen practitioner and a renowned scholar. In a more distant incarnation, Jigme Norbu was Yudra Nyingpo, one of the twenty-five close disciples of Guru Padmasambhava and of Vairochana. In that lifetime as well, he was known for his profound realization of the Dzogchen teachings.

Before coming to the United States in 1988, Jigme Norbu studied in Khetsun Zangpo's school in Boudhanath, Nepal; in His Holiness Penor Rinpoche's monastery in south India; and at the Institute for Tibetan Studies in Varanasi, India. He is known for his intelligence and his ability to penetrate to the essential meaning of the teachings. Since coming to the United States, his spoken and written English have become fluent.

Although it is rare for a couple with a small child to undertake a strict three-year retreat, Chagdud Tulku has expressed his pleasure at how well Jigme and Lisa have integrated family life and disciplined practice. From the first, when Rinpoche's students built Jigme and Lisa's retreat house, and throughout, when other students helped with childcare and shopping, the Chagdud Gonpa sangha has been supportive of their retreat. There is hope among many sangha members that Jigme will soon teach, causing an increase in dharma activity throughout Chagdud Gonpa centers and the world.

100,000 Tsog Offering Ceremony . . .

upon the completion of the three year retreat of Jigme Norbu and Lisa Tromge.

Jigme Norbu will offer long-life empowerment and teaching.

March 20 - 21 at Rigdzin Gatsal

For further information call James Kalfas at (503) 846-6942

A Tibetan Homecoming

It was after dawn and a few hours from Chengdu, the capital of Sichuan Province, by the time we reached the river. We had stayed almost two weeks in China. Finally, largely through the skillful negotiations and trilingual capacities of Yungdrung Manang, a Cottage Grove sangha member, we had acquired a travel permit, a small bus and a good shot at making it through the mountain roads frequently closed by mudslides. Now the unspoken sense of firm and forward motion toward Tibet was marked by Rinpoche's simple statement: "This river was the traditional boundary between Tibet and China." Though the Chinese countryside still swept past us, we knew that we had entered Rinpoche's homeland of Kham.

The track through the foothills above the Chengdu Plain turned up the Dadu River Valley that carries the swollen and silt-laden waters from the eastern face of Daxue Shan, a 150 mile-long mountain range that rises to 7500 meters. After the town of Luding, where a later version of T'hang-tong Gyalpo's famous iron-chain bridge still stands, the river is squeezed into a tumultuous course as the valley narrows and deepens. Climbing higher, the road switches from one riverbank to the other, grasping a man-made foothold, and even-

Infant Tulku Arig & Lama Akhyog



tually rises to the high treeless pass that marks a more formidable boundary of Tibet. As we circumambulated the stone cairn that guards this lofty place, Rinpoche's single comment was again quite clear: "Do the Wrathful Guru mantra." We were in Tibet.

The towns of Kanding, Zhaggo, and Garze came and went over several days, the latter as we struck out for the area of Nyarong and Chagdud Gonpa. What had been a horse trail in Rinpoche's youth was now a dirt road leading down yet another river valley cut deep through the ridges towering above us. Thirty miles from the town of Renub, we were met by a truck carrying some twenty monks from Chagdud Gonpa. Then a jeep for Rinpoche and Jane appeared. Our three-vehicle caravan continued on, soon to be met by a line of fifty Khampa horsemen, each dismounting to present Rinpoche with a ceremonial scarf before circling the vehicles and escorting us onward. Just outside of town, the entourage was joined by monks and lamas carrying banners and playing horns and drums. The caravan slowed almost to a stop as we entered Renub, and a crowd of more than a thousand people swarmed around the jeep to welcome Rinpoche home.

Inaccessible by road, Chagdud Gonpa perches on a jutting ridge perhaps one thousand feet above the road. Escorted again by the fifty Khampas, we mounted horses and headed up accompanied by the animals' neck bells and the clip clop of hooves on the rocky trail. The details of the landscape fell away and the vista of mountain ranges opened up as we climbed. Sacred peaks identified with local protectors, deities, and Guru Rinpoche lined up one upon another as we ascended to the grass-covered ridges that lead to the gonpa. Again we were met by the sounds of cymbals, drums and horns as lamas, monks and villagers welcomed Rinpoche in an atmosphere charged with deep devotion. Rounding the last hillside, we slowly entered the



Rinpoche & Trinley Wangmo

walled compound of Chagdud Gonpa and circumambulated the temple to the plaza in front. For the second time since his exile in 1959, Rinpoche had returned to his seat in Tibet.

The large temple at Chagdud Gonpa is three or four hundred years old, ninety feet square and three stories high. Never destroyed, its walls are covered with a panorama of painted deities and scenery. Massive columns and long banners rise thirty feet to the intricately carved and brilliantly painted architectural detailing of the ceiling, visible even in the dim light of the interior. The main statues behind the far wall rise up twenty-five feet, the heads most discernible from a second-story balcony. The smaller temple, likewise intact, is eight hundred years old and surrounds a large Guru Rinpoche statue built around a rock outcropping. It is the most sacred place at Chagdud Gonpa.

For the twelve days we stayed at the gonpa, a near constant line of lamas, monks, nuns, relatives and community members formed to speak with Rinpoche. Some negotiated the projects that Rinpoche and Western students were sponsoring: seven one-year retreatants for the next four years doing Akshobhya and Takhyung Barwa practices, completion of a new prayer wheel, new tin roofs for the two temples and Rinpoche's house. Some brought bits of fur and skin, strung like pearls on a string, clipped from the ears of herd animals whose lives the owners had promised to protect. Others brought the names of recently deceased relatives or the stories of torture,

imprisonment and death that they or their fellow Tibetans had endured during the Chinese Communist takeover of their country. Rinpoche was constantly asked to pray for these people. In the home of his previous incarnation's birth, he and others performed a *dur* ceremony for the dead. The sick, the lame and the dying, carried on litters, all came. Everyone offered scarves and money, even the poorest. Many gave Rinpoche their most prized possessions; all were heard with a compassionate ear and received Rinpoche's offerings, blessings and prayers.

These scenes were repeated as Rinpoche went on to Tulku Arig's gonpa, where the latter's two-year-old incarnation had been enthroned; to Tromtar, the home of the great Tromge lamas; and to Tempel Gonpa, where Rinpoche's sister, Trinley Wangmo, and Tza Khiy Khandro, the reincarnation of Rinpoche's mother, live. In both places the monastery's treasures—old statues, *t'hangkas*, and musical instruments—were offered to Rinpoche, though he refused to accept these gifts, saying he had come to increase their wealth, not to take it away.

So brief an account can convey only a taste of Rinpoche's trip. This narrative also cannot do justice to the lamas, dakinis, tulkus and siddhas we met, nor to the vivid biography of Rinpoche's lifetimes that unfolded as we passed through his homeland. In closing, I want to note that the bond between Chagdud Gonpa East and West is strong and will continue to manifest, for in fact we are one sangha with one teacher in one dharma.

Robert Racine

Rinpoche being transported down the mountain from Chagdud Gonpa, Tibet



Wu Tai Shan:

The Journey Within and Without

When Rinpoche returned to Chengdu from Eastern Tibet in September, he was met by a group of Western students with whom he traveled on pilgrimage to Wu Tai Shan (the five sacred peaks). The following are reflections on this inner and outer journey.

On a hill, gazing through the slots in the wall of the outhouse to the terraced fields far below, thinking how easy to become complacent, how easy with some newfound sense of freedom to become dull or matter of fact in the recollection of the four thoughts tarnished by so-called familiarity, how easy to ascribe some importance to this seat, to this experience. Is this just idle talk when I murmur, "View like the sky, actions like grains of flour?" Making offerings at any one of the temples, prostrating at any one of the five peaks, recognize Longchenpa's often mentioned paradox of "there being nothing, and yet a presence."

This aspiration towards enlightenment, like a fertile field,

If I do not cultivate it there is no way to attain buddhahood.

Without becoming indifferent to the accomplishment of this great goal, May I constantly practice the supreme teaching.

Unceasingly offer the mandala of body, speech and mind, think of the great Chinese one, Empty Cloud, prostrating every third step on his journey to Wu Tai Shan—what a shame that such a spoon-fed one like myself would fall into the mire of the worldly corners. Again and again take one's seat, being free of holding to the four extremes.

Going from the cold into Rinpoche's room—warmed by the presence of the lamas—my attention caught by the Tibetan butter-bag. Though I have heard that the buddha nature is not something far away, I, like countless beings, gather as deer seeking to drink at the edge of a mirage:

This temperament of mine, like the stiff hide of a butter-bag,

If I do not soften it, the dharma and my mind will never blend.

Without indulging the child that is born from myself,

May I constantly practice the supreme teaching.*

Coming down from the mountain, the bus speeding over the graveled road, Rinpoche's mala turns swiftly in his hand. Should indifference arise, take the opportunity to recognize the futility of samsara and nirvana. Should doubts arise or despair, simply reflect on the immeasurable kindness of the teacher. Two great lights of this time, H.H. Dudjom Rinpoche and H.H. Khyentse Rinpoche, now gone—yet their blessings are everywhere present. Amidst the laughter of countless great ones gone before, the obvious becomes clear:

If you think you want to do it, take the Victorious One's words as witness.

If you think you will really do it, blend your mind with the dharma.

If you think that you can practice, follow the example of the past saints.

You spoiled one, is there any other way?*

James Kalfas

* Written by His Holiness Dudjom Rinpoche

Sangha News

Dechhen Ling: Cottage Grove, Oregon

Dechhen Ling has had a very busy spring and summer. The annual Nyung Nyay retreat in June under the guidance of Bhakya Tulku Rinpoche was a very rich experience for all of us. Overlooking Dorena Lake and the cascades, the retreat concluded with a fire puja offering vast clouds of fragrant smoke. Lama Sonam's sister, Sonam, attended the fire as cymbals and horns echoed in the hills.

September brought the Eugene Celebration, attended by over 100,000 people. "Snow Mountain Cafe" served handmade momos for three days. At this, our major fund-raiser of the year, we did fifty percent better than last year. Many thanks to all those who helped so generously, including Khenpo Norbu Rinpoche! In addition, this year we had a public education booth as part of the International Faire with dharma literature and a photo exhibit of Tibet. Glenn Sandvoss performed lama dancing, laudably accompanied by Lama Sonam, Pema and Karma who played traditional Tibetan instruments.

The Amitabha Buddhafield Training was offered for the first time in the West in October by Khenpo Zangpo Rinpoche. Rinpoche also taught in Eugene and Corvallis. All of us enjoyed a slide show of Tibet by Fred Mallery with Khenpo Zangpo's enriching commentary. Khenpo Zangpo reminded us of our good fortune to have such a qualified resident lama as Lama Sonam and a center blessed by great lamas here in the West.

Each year over Thanksgiving weekend we re-consecrate the Red Tara statue built by Chagdud Tulku Rinpoche. This year we were honored to have with us Jetsun Kushog, who is considered an emanation of Vajrayogini.

If you are sincere in your desire to learn more about dharma practice and interested in becoming a member of Dechhen Ling, please contact Lama Sonam.

In addition, Dechhen Ling now has openings available for several dharma practitioners who would like to live and study under the guidance of Lama Sonam. One apartment is available for long-term residence. If you are interested in a short-term

retreat, river-view rooms are available. Please contact Chandra at 503-942-9544 for scheduling.

Rigdzin Ling: Northern CA

As winter approaches the construction projects at Rigdzin Ling continue to progress. Fire protection for all of Moonland is now complete, with a 30,000-gallon water tank upon the ridge and hydrants



Prayer wheel at Rigdzin Ling

accessible by all of the existing structures. The main electrical cable is ready to be installed and will provide electricity for Tara House, the new workshop, and all of the future building projects. The prayer wheel house will be completed before winter retreat begins in January. Already hundreds of millions of mantra are spinning, constantly creating immeasurable blessing and projection for countless beings. New plans for Tara House have developed; a retreat space for Rinpoche will be built on the roof, adjoining the existing pagoda, and a large dormitory space will be built on the second floor. We would like to thank the volunteers who have contributed to the ongoing effort here and the supporters who

have sent financial contributions; your gifts of labor and encouragement are greatly appreciated.

Over fifty sangha members joined Rinpoche and Lama Sonam for the annual Red Tsog ceremony at Rigdzin Ling, which was conducted this year in the context of Takhyung Barwa practice. There are now many sangha members who are doing accumulations of Takhyung Barwa mantra and dedicating the merit to Rinpoche's long life. As we would like to keep abreast of the numbers of mantra recited, please send the amount of accumulations you do, as each *bum* (100,000 recitations) is completed, to Mary Racine, P.O. Box 90, Oakville, CA 94562.

Los Angeles Chagdud Gonpa

When Chagdud Tulku Rinpoche last visited Los Angeles in July, the sangha turned out in force to receive the Takhyung Barwa empowerment. Since then, at a recent event dedicated to Rinpoche's long life, sangha members assembled from as far as a hundred miles away. The group practice was very strong and we plan to dedicate the next few monthly events to Rinpoche's long life.

When Khenpo Zangpo Rinpoche visited Los Angeles in the third week of October, he gave a wonderful set of teachings on ngondro and tsog, with a level of detail rarely provided. He made a strong impression on some Los Angeles residents, who are now attending weekly practice sessions, adding to the growing sangha here.

Ati Ling: Bay Area Chagdud Gonpa

On August 2, Rinpoche taught in St. Helena at a send-off party on the eve of his departure for Tibet. While overseas Rinpoche and his entourage used proceeds from the evening to acquire shrine articles for Ati Ling, including 110 butter lamps and a set of cymbals. They also returned with a copy of the *Kangyur*, the hundred-volume compendium of teachings held in the Tibetan schools of Buddhism to be the authoritative words of the Buddha, which is now being printed.

In Berkeley, the local sangha meets for puja every Sunday morning. Everyone in the Bay Area sangha has been delighted

with the increasing turnout and the opportunity to establish a continuity of practice. New students are especially welcome to join us. Puja is held at the home of Tom Cosgrove and Susie Wallace. Anyone wanting directions or more information can call Kevin or Angie at (510) 601-5255.

In Berkeley on October 29, Lama Sonam gave a teaching on mudras. In addition, Robert Racine has begun regular evening teachings in Berkeley on a variety of subjects, and is continuing his regular teaching and practice commitments in the Napa Valley. On November 1, Khenpo Zangpo Rinpoche taught in Berkeley on understanding visualization in Vajrayana practice. As part of his tour of Chagdud Gonpa centers, he then taught for a weekend on Guru Rinpoche in the Napa Valley.

Ati Ling's building project in the next few months include installing doors, windows, wiring and plumbing, as well as ducting for the heating system. These activities are partly the result of a successful fund-raising letter sent to the local sangha. This was one of the first projects of the fund-raising committee, to which more people are committing their time in an effort to streamline and solidify funding sources for the construction work.

We're all looking forward to Rinpoche's annual summer retreat in the Napa Valley. Currently Rinpoche plans to devote one week to ngondro, and one week to the long Tara practice.

Padma Ling, Spokane

We felt very fortunate to host Khenpo Zangpo Rinpoche in Spokane for several days in mid-October. The Vajrasattva and Manjushri empowerments he gave were essential for newer members to continue their practice, and it was of great benefit to later receive clear and detailed teachings on the Heart Sutra. Particularly enjoyable was the question and answer sessions where we had the opportunity to experience personally Khenpo's extensive knowledge of the English language. It will be a pleasure to welcome him and his brother, Rinchen, back to America.

Every other Friday we now have a meditation program at the Peaceful Valley Community Center. Attendance has been encouraging enough to make us think of starting similar programs in the more outlying areas such as Deer Park, Coeur D'Alene and possibly the Moscow/Pullman area. If you would like to have a meditation program in your neighborhood, please give us

a call, especially if you are willing to help facilitate such an event.

An ongoing practice schedule is maintained at Padma Ling on a daily basis, morning and evening, with special meditation sessions planned for Sunday nights. On Saturday and Sunday mornings, the Red Tara puja is practiced in English for those who have not received the empowerment.

Tibetan language classes continue to be taught regularly on Wednesday at 6:30 P.M., and on Thursday evenings a dharma talk is presented either by Lama Inge or Yontan. Please call the center for further information.

Amrita, Seattle

We had a very enriching weekend seminar with Khenpo Zangpo Rinpoche. Friday night, October 18, the teachings ranged through the general topics on development stage practice, detailing the three samadhis and the various levels of approaching and fulfilling deity meditation. On Saturday Rinpoche bestowed the Manjushri empowerment and continued the teachings for the rest of the day. Sunday was dedicated to Takhyung Barwa. Rinpoche spent the morning teaching the proper way to meditate, after which we practiced the sadhana and completed the feast offering. We were particularly impressed by the profundity and extensiveness that Rinpoche imparted to his discourses and the ease and kindness of his presence. That evening we took a wonderful ferry boat ride immersed in the brilliant colors of the sunset reflecting off Mt. Rainer and the shimmering Seattle skyline.

Our regular Red Tara practice, the

short English version, continues weekly on Mondays at 8:00 P.M. followed by Takhyung Barwa. We are trying again to do Red Tara and Guru Rinpoche tsogs on the appropriate days of the moon. Previously, it was difficult to gather on those days and so, with Rinpoche's blessings, we scheduled them twice a month on Fridays. It was much easier for working people to plan around this schedule and at least our core sangha members could participate regularly. Now we have decided to try to bring our tsog practice again into harmony with the moon.

We have managed to schedule all-day practices each month throughout this year. They provide an opportunity for us to gather together and take part in intensive, guided sessions, usually in the foundation practices.

Odsal Ling

Rinpoche visited Brazil twice in 1991 and his teachings were received with such enthusiasm and sincere dharma interest that he founded a new center, Odsal Ling. There are students now conducting weekly Tara and ngondro group practices, and twice-monthly weekend-long ngondro intensives in Sao Paulo, Odsal Ling's home base. There are also weekly practice groups in Campinas and Belo Horizonte. A number of Rinpoche's new Brazilian students will be attending this year's Drub Chhen and some are also making plans to come to Rigdzin Ling to help with the completion of Tara House. They all look forward to meeting and practicing with their North American dharma brothers and sisters.

Members of Odsal Ling Sangha



Mahakaruna News

Last year the Mahakaruna Foundation financially assisted an ever-expanding circle of dharma practitioners in Nepal, Bhutan, India and Tibet—including monks, nuns, students, laypersons and families—,increased the number of Akshobhya mantra recitation sponsorships, and made donations for repairs and rebuilding at three monasteries in Tibet. All of these efforts were made possible by contributions from individuals in the United States and Europe.

The arrangements Mahakaruna made for Akshobhya practice forges a strong link between practitioners in Asia who receive support while they do the mantra recitation, and practitioners here whose deceased relatives are assured of rebirth in the higher three realms. When Chagdud Rinpoche visited Chagdud Gonpa in Tibet last summer, he arranged for a major Akshobhya retreat in which twenty-two *bums* (sets of one hundred thousand) of Akshobhya mantra would be recited and dedicated to people, fully sponsored by Western practitioners through Mahakaruna. The foundation also made a contribution of \$320 toward re-roofing the roofs over two Tibetan shrine buildings with good-quality tin.

The Foundation made a gift of \$1,034 to Kat'hog Gonpa in Dege, eastern Tibet, which is the primary training monastery for tulku and lamas in that region.

Akshobhya practice continued at Tso Pema, India, where seventeen sets of mantra recitation were sponsored, and the Foundation's annual gift of \$1,000 was gratefully received.

Bodhisattva Peace Training

Chagdud Rinpoche
will conduct a five-day
Bodhisattva Peace Training
at Rigdzin Ling from
April 24-29, 1992.

Students are welcome to attend
any portion they are able,
ideally beginning the 24th and
remaining as long as possible.

Cost is \$30/day for members
of Chagdud Gonpa,
\$40/day for non-members.

For further information, contact
Laeh at Rigdzin Ling
(916) 623-2714.

Mahakaruna has arranged the support of fourteen monks and lay attendants at the Samye Memorial Institute in Kathmandu, Nepal. Khenpo Zangpo Rinpoche, director of the Institute, was in the Bay Area recently, giving teachings, relating the history of Samye and seeking pledges of assistance. His brother Rinchen will assist sponsors in receiving quarterly updates and photographs of activities at Samye, as well as correspondence from sponsored individuals.

Tromge Gonpa in eastern Tibet received \$1,721 to assist in the immense project of moving their main shrine building from a site that is sometimes water saturated. The water froze in the winter, cracking the foundation and causing one rammed-earth wall to crumble. Fortunately, the wall murals are on canvas and can be transferred when the monastery is rebuilt on a higher site.

Contributions to the Mahakaruna Foundation are tax-exempt, and, as the staff of Mahakaruna is completely volunteer, one hundred percent of funds are given to the specified recipient or project. A \$20 donation supports a practitioner in Asia for a month. If that person is a student, his or her school fees and food are covered.

A donation of any sum may be specified for any of Mahakaruna's projects. For more information contact Andy and Pamela Johnston, Box 340, Junction City, CA 96048.

Ritual Arts Training

During April and May of 1991, Chagdud Rinpoche will remain at Rigdzin Ling to train students in the Vajrayana ritual arts in preparation for the Drub Chhen this August. Those interested would ideally attend the training in its entirety. The full-time work-study program will be free for members of Chagdud Gonpa and \$75/week for non-members. Interested persons should contact Laeh at Rigdzin Ling, (916) 623-2714.

The two-month training will include: instruction in creating shrines, tormas making, sacred music (instrumental instruction and leading chants), conducting ceremonies, including empowerments and death ceremonies, mask making and lama dancing.

Lama Sonam Tsering and Bhutanese artists Pema Tenzin and Karma Wangchuk will also train participants.

Kunzang Palyul Choling's Stupa Meditation Park

Kunzang Palyul Choling is a Nying-mapa center in Maryland where Rinpoche has taught in the past and where he will offer the Dudjom Tersar empowerments this year. Although Rinpoche is significantly curtailing his travel, he agreed to offer the Dudjom Tersar Wangs in Maryland as part of his deeper commitment to making available the treasures of Dudjom Lingpa.

On Wednesday, October 23, the sangha of Kunzang Palyul Choling assembled at the newly completed stupa meditation park for its consecration ceremony. Jetsunma Ahkon Lhamo performed the consecration with the assistance of Khenpo Tsewang Gyatso from His Holiness Penor Rinpoche's monastery in Byllakuppe, India. The ceremony was the culmination of an eight-day *drupa* accumulation in which over seventy sangha members participated.

The stupa park, situated on KPC's sixty-five-acre wildlife refuge, was conceived in the mind of Jetsunma and articulated by KPC's resident architect, Hannes Raudner. The eight stupas are six feet high and rest on ivy-covered mounds within beautiful retaining walls of field-stone. The stunning golden stupas, representing significant events in the life of the Buddha, were entirely constructed by KPC members.

The next phase of development in the stupa meditation park will include the construction of an eighteen-foot stupa to be placed in the center of the park. This stupa will be a long-life stupa dedicated to the long life and continued compassionate activity of the teachers. Meditation benches, trellises and archways will also be carefully placed to give a feeling of solitude and beauty as people meditate and make wishing prayers for peace. Extensive landscaping, including flower beds, evergreen hedges and ground cover, will complete the park. Construction will begin shortly on the large central stupa. If you wish to participate in the completion of this auspicious project, either financially or (for those in the Washington D.C. area) as part of a work crew, please contact Wib Middleton at KPC, 301-428-8116. Or just come for a visit anytime.

TIBETAN TREASURES

Chagdud Gonpa Foundation
(916) 623-2714

The Rigdzin Ling Store

Post Office Box 279
Junction City, CA 96048

Tibetan Treasures was developed to provide practitioners with a source of reasonably priced dharma items and practice supplies as well as to support Rigdzin Ling's development and activity. Thanks to many of you, our recently started mail order business is doing well.

Mirror Of Freedom

We are producing a series of booklets of Chagdud Tulku Rinpoche's teachings entitled Mirror of Freedom. We have 4 issues currently available:

Mirror of Freedom #1: Reflections on Inner Peace

Mirror of Freedom #2: Finding Ease of Mind

Mirror of Freedom #3: The Practice Path

Mirror of Freedom #4: The Magic Mirror That Eliminates Doubt by Lama Sonam Tsering

A year's subscription (3 booklets) costs \$7.50 including tax and postage or you may purchase them individually for \$3.00 including postage/tax (*You will receive complimentary copies if you are an individual or family member of Chagdud Gonpa Foundation*).

Old Favorites

Life in Relation to Death by Chagdud Tulku Rinpoche. "Death is a potent reminder to use life well. Those who hear Tibetan Buddhist teachings on death have the fortunate opportunity to learn to use their mind's power to direct the changes occurring during the dying process and gain control over their lives—and over death." An essential book for everyone \$5.00

Red Tara, an Open Door to Bliss and Ultimate Awareness

A concise English Red Tara practice including the Tara Meditation for the Dead and the Orgyen prayer \$7.00

Red Tara, a commentary on the concise English practice \$5.00

Dudjom Tersar Ngondro, the condensed preliminary practice from the Dudjom Treasures \$4.00

New Books

Orderly Chaos: The Mandala Principle by Chogyam Trungpa. This book discusses mandala as a psychological principle of Vajrayana Buddhism in which all phenomena are part of one reality. \$13.00

Relative World, Ultimate Mind by the Twelfth Tai Situpa. Using examples from everyday life as well as buddhist teachings, Tai Situpa explores the various aspects of knowledge leading to inner truth. \$12.00

Peace is Every Step: The Path of Mindfulness in Everyday Life by Thich Nhat Hanh. This beautifully designed hardcover book is a compilation of the writings of Thich Nhat Hanh including the benefits of mindfulness, conscious breathing and awareness in our everyday lives, personal peace and peace on earth—a perfect gift. \$17.50

Dharma Items - New Arrivals

Mandala pans

The mandala offering is one of the preliminary practices included in ngondro practice. The mandala pan can also be placed on the shrine as an offering of the entire universe. We have two different kinds—copper with high relief embossed sides depicting auspicious symbols and plain copper ones. All are excellent quality.

3 rings, (base 7" dia.) with embossed sides \$70.00

3 rings, (base 6" dia.) with embossed sides \$65.00

3 rings, (6" dia.) plain copper \$60.00

To help you assemble your mandala offering, we have made up some bags of semi-precious stones and some red barley.

6 oz. bag mixed stones including turquoise, garnets, tiger's eye, aventurine, jasper and many more \$7.50

3 oz. bag garnets \$3.50

6 oz. bag red barley \$2.00

Mandala pan covers

These are made of 100% red cotton, 36" x 36", and are large enough to cover your lap to keep the contents of your mandala pan from falling on the floor. There is an optional strap (like an apron) for looping over your head.

Mandala pan cover with strap \$7.50

Mandala pan cover without strap \$6.50

Butterlamps

These are bowl-shaped with the support decorated with lotus leaves. Only a few left. Large, 2 1/2" dia. x 3 1/2" high \$9.00

Pocket Malas

Our latest malas have 27 beads and a guru bead. They can be put in your pocket so that you can count your mantras unobtrusively—a very popular item. They can also be used for prostrations.

Cobalt blue glass mala with lotus seed guru bead \$10.00

Lotus seed mala with red jasper guru bead \$10.00

Gau (locket for holding blessings and relics)

Double dorje gau with red coral on the front and Kalachakra symbol on reverse, a screw to hold contents securely. Sterling silver, only a few. \$35.00

Silver p'hurba pendant 1 1/4" long \$11.00

Banner Poster - 8 auspicious symbols, a vibrant addition to your shrine room. Silk screened 5 1/4" x 25 1/2" ON SALE \$5.00

Bhutanese artists, Pema Tenzin and Karma Wangchuk, are now offering hand-painted posters for sale, as well as custom-made *t'hangkas*. In addition we have some one-of-a-kind items such as offering bowls from Bhutan, a wooden damaru, a statue of Dorje Drolod, Vajrayogini tsas, brass cymbals and brocade pecha holders. Please call for information. We are now able to take Visa and Mastercharge so you may call your order in to (916) 623-2714. Please note that our 8' Windhorse Prayer Flag Banner is no longer available.

LOSAR

Water Monkey Year

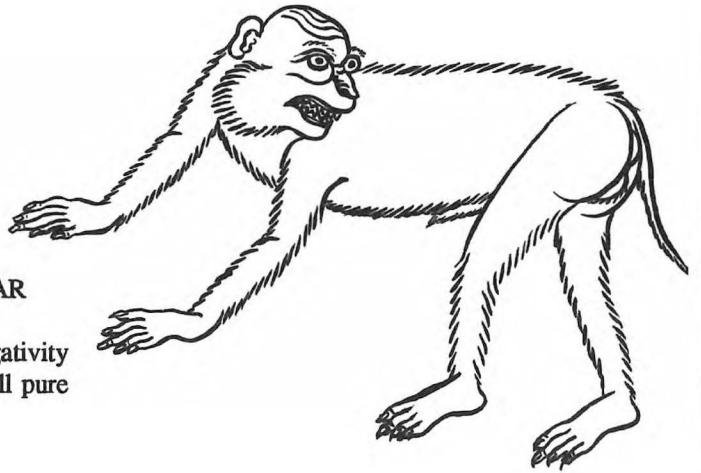
February 29 - March 5, 1992 Rigdzin Ling

Feb 29 VAJRAKILAYA EMPOWERMENT
Mar 1-3 VAJRAKILAYA PRACTICE
Mar 4 New Year's Day preparations
Mar 5 LOSAR: FIRST DAY OF WATER MONKEY YEAR

Please join us in these Tibetan New Year ceremonies to avert any negativity from the old year and to increase health, wealth, happiness and all pure qualities in the coming year!

Pre-registration required. Call Laeh at Rigdzin Ling.

\$20/day Members \$30/day Non-members



Chagdud Gonpa Foundation
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