

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

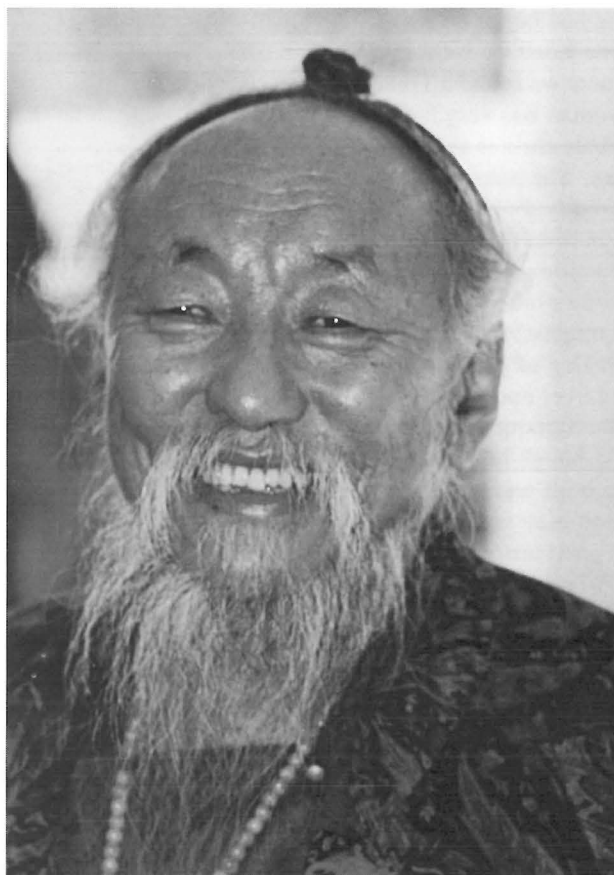
FALL 1996

Dear Sangha,

During my recent stay in the United States, I observed that many of you are sincerely practicing the dharma and applying the teachings to whatever circumstances arise in your lives. The central purpose of my own life remains to make the precious methods of the Vajrayana available to you. When I see that the seeds I have planted have taken root and are flourishing, it gives me tremendous pleasure and satisfaction, like a farmer surveying his ripening fields.

After the spring drubchens at Rigdzin Ling, I ordained six more of my students as lamas. (See pages 4–5 for related teaching.) The first person I ordained in the United States, in 1986, was Inge Sandvoss, followed by my son, Tulku Jigme Tromge, then Helen Orr, Yöntän Gonpo, Wyn Fischel, and Tsering Everest. This year I ordained my wife, Jane Tromge; Richard Baldwin; David Everest; James Kalfas; Lisa Leghorn; and Robert Racine.

As individuals, these lamas have quite different personalities and styles of manifestation within Chagdud Gonpa. As dharma practitioners, however, I think all of them have achieved a depth of practice that makes them reliable spiritual guides for my sangha. Some of them know more in the scholarly sense; some have special qualities of meditation; some have well-developed skills in carrying out dharma activity. I would hope that you could approach any one of them with your basic dharma questions and receive answers that at least would provide positive direction to your practice



and at best would inspire it. If they don't know an answer, I would expect them to say so, then help you find what you need.

The common denominator among the lamas of this group is strong guru yoga and pure samaya. I did not choose them merely because they are devoted to me, but because of their devotion I have been able to test their qualities again and again. The guru-disciple relationship is not always so peaceful. Surely you know the famous stories; perhaps you have even heard some about me. Basically, everyone in this group has walked through fire many times and each is tempered, like good steel. And I would expect them to use the cutting edge of that steel first on their own flaws, on their resistance to selfless service, on any demons of pride that hover around their thrones. If they do only this, they will demonstrate dharma with complete validity; if they are able to inspire others to practice in the

same way, they will be worthy of respect as lamas.

I wish all Chagdud Gonpa lamas well—those I've ordained and those I've brought to the United States—that they may achieve the greatest benefit for my students and for all living beings. Like one butterlamp lighting another, may the wisdom transmitted through pure lineage dispel the darkness of ignorance and increase the radiance of compassion.

འཇམ་དབྱངས་ལྷ་མོ་

In the dharma,
Chagdud Tulku

The Relic of T'hang Tong Gyalpo

While we were circumambulating the Great Stupa in Boudhanath one evening, my husband, Lama Yöntän, suddenly stopped and said, "Follow me, I want to show you something." I was somewhat taken aback, because it was very pleasant there: the Stupa in Boudha is a haven from the noise and traffic of Kathmandu. Vehicles are not allowed in the area, although an occasional motorcycle passes by. The environment is quite vivid and magical, and one has the feeling, "This is the navel of the world; why go anywhere else?"

Nevertheless, Lama Yöntän set off at a brisk pace toward the main gate and Boudha Road, and I followed. Now, Boudha Road is the antithesis of the Stupa. There the air is blue from toxic clouds of vehicle exhaust. People wear masks or scarfs over their mouths and noses. At this time of evening the sidewalk is crowded with pedestrians going home or buying last-minute items for supper. Lama Yöntän parted the waves and I followed behind, muttering, "This had better be good."

About six or seven blocks up Boudha Road we went into a house and up several flights of stairs, where we found a Tibetan woman and a number of children. The woman was very friendly and led us into a room filled with venerable shrines and books, the walls darkened with incense smoke. She asked us to sit down, then went to the shrine and reverently took out a heavy silver frame, which she put on the table in front of us. Enclosed in the frame was a bone of the great practitioner T'hang Tong Gyalpo, and in the bone was a perfect little statue of thousand-armed Chenrezig, the bodhisattva of compassion, on a high-stemmed lotus blossom. There was a feeling of pristine purity about this object unlike anything I have ever encountered.

T'hang Tong Gyalpo was famous throughout Tibet for his great strength and engineering skills. Although he lived a few hundred years ago, the iron bridges he built were still in use when the Communists invaded Tibet and may continue to be used today. T'hang Tong Gyalpo was a great tertön, or discoverer of hidden teachings called terma, who both revealed and concealed terma for future generations. His main practice was that of Chenrezig. A young incarnation of this great master is said to be currently living in Bhutan.

When T'hang Tong Gyalpo died, his physical body did not decay, an occurrence that often indicates successful meditation



T'hangka of T'hang Tong Gyalpo

practice. At the time of the Communist takeover, it was decided that in order to avoid mutilation by the invaders the great yogi's body should be cremated. After the body was burned, this exquisite relic was found in one of the vertebrae. The relic was carried to Nepal by the family in whose house we were now visiting. Well aware of its preciousness, the family made a vow to show it to anyone who wished to see it, at any time.

We sat for a while, contemplating how much practice T'hang Tong Gyalpo must have done and what immaculate motivation he must have had in order for this spontaneous, self-arising image of Chenrezig to have appeared in his bones. Then we offered kataks (offering scarves), thanked our gracious hosts, and departed. How wonderful! T'hang Tong Gyalpo, the great bridge builder, is still building bridges across time and space to the hearts and minds of people in this age.

Lama Inge Zangmo



Stupas and prayer flags in Nepal

• Lamas Inge and Yöntän will lead a pilgrimage to Nepal and India from Jan. 2 to 31, the main focus of which will be practice and teachings. They will start at the Great Stupa in Boudhanath near Kathmandu, travel to holy places in North India, and attend the Nyingma Monlam celebration in Bodh Gaya for 10 days. They will return to Kathmandu on Jan. 26 and depart on Jan. 31 for the U.S. The cost (which includes travel, food, and lodging) is \$3,500. Departures will be scheduled from both the U.S. and Germany. For information contact Padma Ling, (509) 747-1559, Fax: (509) 624-8715, E-mail: yontang@on-ramp.ior.com.

Lineage Holders of Inherent Truth

This is the fourteenth article in a series by Lama Drimed Norbu on the lineage holders of the Great Perfection, the simplest yet most profound spiritual approach of the Buddhadharma. It is the first of a two-part article on Longchenpa.

Often referred to as the second Buddha, Longchenpa or Kunkhyen Longchen Rabjam, which means “the All-Knowing, Completely Learned One Who Is Vast Like Space,” was born in 1308. His family line went back to one of Padmasambhava’s disciples. His grandfather lived to be 150 as a result of longevity practices, and his father, Tenpa Sung, was a great yogi of the Vajrayana. When Longchenpa was in his mother’s womb, she dreamt of a great lion with a sun above its head, illuminating the world. At his birth, the dharma protector Black Remati appeared, took the child, and held him, saying, “I will always protect him,” and then handed him back to his mother.

Longchenpa was the reincarnation of King Trisong Detsen’s daughter, Princess Pemasal. Guru Padmasambhava gave her the Great Perfection teachings known as the *Heartdrop of the Dakinis*. In a later incarnation as Pema Ledreltsal she rediscovered the teachings as a treasure. Pema Ledreltsal took rebirth as Longchenpa.

As a young child, Longchenpa not only had great faith, but wisdom and compassion—the qualities of a bodhisattva. He learned to read and write easily, and at the age of seven received empowerments and teachings from his father. Ordained as a novice at twelve, he studied the moral discipline of the Vinaya and began teaching at fourteen. At sixteen he studied many tantras, such as the *Kalachakra*, the Six Yogas, and chod. By the time he was in his early twenties he had studied the philosophies of the Middle Way school, the long version of the *Mother of Transcendent Knowledge (Prajnaparamita)*, many other Mahayana texts, as well as Sanskrit, poetry, logic, and drama. Having studied with well over twenty teachers of the Nyingma, Kagyu, and Sakya schools, Longchenpa had comprehended most of the spiritual and philosophical systems known at that time in Tibet. During this period, Longchenpa was also deeply engaged in meditation practice.

To Longchenpa, sambogakaya pure realms were not mere objects of belief; he had visionary experiences of many deities, such as Manjushri, Sarasvati, Vajravarahi, and Tara. He was known by many then as the “Master of Infinite Realization.”

Despite his great attainments, Longchenpa became disheartened by the conduct and sectarian behavior of many scholars. He also felt intense sorrow for the suffering of the world, and so he decided to renounce worldly life and wander

freely as a mendicant. His teacher and fellow students tried to persuade him to stay, but his resolve was strong and he left, traveling from place to place without fixed direction and devoting himself entirely to meditation.



Longchenpa Drimed Odzer

He had been practicing a very advanced yoga in the dark for many months when he had a pure vision. First he heard the sounds of cymbals and melodious songs. Then a beautiful young girl dressed in silks and adorned with gold and turquoise appeared riding a horse covered in leather mail adorned with tiny bells. He could not see her face, for it was covered by a veil. He touched the hem of her dress and prayed, “Please bless me, sublime one!” She took a jeweled crown from her head and placed it on his, saying, “I will always bless you and bestow accomplishment on you.” At that point Longchenpa experienced a blissful state beyond ordinary thought. He sensed the vision meant that he would encounter the most sublime teachings of the Great Perfection.

Meanwhile, the great rigdzin (awareness holder) Kumaradza, who was the lineage holder of the heart-drop teachings of Vimalamitra (*Vima*

Nyingt’hig), had a dream, which he recounted to his disciples. “A wonderful bird that declared itself to be divine came with a flock of others and carried away my books in all directions.” Joyfully Kumaradza told his disciples that someone would come to hold his spiritual lineage.

In a pure vision, Tara prophesied to Longchenpa that he was destined to study with and serve Kumaradza. When he was twenty-seven, Longchenpa met Kumaradza and spent two years with him. Kumaradza never settled in any one place or became attached to ordinary things. To arouse disillusionment with worldly objects in his students, he moved many times each season, using only temporary windbreaks as shelters. Longchenpa endured tremendous austerities out of his love for the dharma. He had little food, surviving at times only on a little tsampa (barley flour) and some medicinal pills. During the cold winter months, he had only one large cloth sack, which served as both clothing and a bed.

During this time Kumaradza gave Longchenpa all of the empowerments and teachings associated with every level of the Great Perfection. Like pouring water into water, Kumaradza empowered Longchenpa as the lineage holder of the *Nyingt’hig* teachings.

This article is based on accounts given in Masters of Meditation and Miracles by Tulku Thondup and The Nyingma School of Tibetan Buddhism by H.H. Dudjom Rinpoche. It will be continued in the Spring 1997 Windhorse.

Ordination of New Chagdud Gonpa Lamas

The following teaching was given by H.E. Chagdud Tulku Rinpoche on June 6, 1996, at the ordination of several of his students as lamas, and was subsequently expanded upon by Rinpoche.

This ordination is being conducted to recognize certain students' capabilities. Such ceremonies have taken place in the past, and I fully expect to recognize other students in the future. Ordination is a process not so much of elevating someone above others as of giving someone much more responsibility. Someone may now be called a "lama" or "teacher," but to have that title is not to be someone special; rather it means being committed to the humbling ideal of serving others. This can come only out of a pure heart, not from self-cherishing.

The kinds of qualities I am acknowledging in these students are love and compassion, the capacity to be of service to others, and the ability to fulfill the bodhisattva commitment. Bodhisattvas, followers of the Mahayana path, vow to help all beings until the ocean of samsara has been emptied. Those of you who have been ordained have the responsibility not to lead others in any wrong direction. Be honest with yourselves and with others. Only someone who has attained liberation and profound wisdom will have all the answers, and no one is claiming that of you. Of course, as much as you do understand, based upon your practice and study of the dharma, share it with others. Be aware of your capabilities and limitations and answer honestly in accordance with them.

Honesty is one thing; patience is another. There are basically two modes in the teacher-student relationship. The nurturing mode involves taking someone under one's care. A more radical mode, literally termed "annihilation," involves intervening directly in a student's life in order to benefit that student. This works only when the teacher has the flawless insight to know when such intervention will be of benefit. Until you have that kind of insight, use the nurturing mode; take others un-

der your care, help and lead them and set a good example.

People will look to you now as lamas, as teachers, to see how you act, how you speak, how you think. Be careful not to misguide them, not to destroy their faith in the dharma. If you act or speak or think in ways that are not in accord with the dharma, you will either mislead or disillusion them. They will say, "What is the point of practicing if that's what it leads to?" So be careful. You have the responsibility to nurture others' practice. As much as you help others and practice the dharma purely, my hopes will be fulfilled, my wishes realized.

Remember to admit your own flaws and shortcomings. This is no time to think, "At last, after all these years of effort, I'm a lama." Rather, reflect on your own flaws and limitations, what you need to work on. As well, recognize the positive qualities of others. In these times of spiritual degeneration, people, particularly in the West, tend to ignore their own flaws. Their own minds can be filled with so much garbage that the stench is unbearable and yet they won't notice it. But as soon as they detect a minor flaw in somebody else, it becomes

"If Western teachers modify what they have received from their Tibetan teachers, there will be no lineage left to transmit."

a big deal to be broadcast everywhere. The way of dharma is to look at and work on your own mind, not to judge others. If you hold to this approach, my aspirations will be realized.

Those of you who serve as lamas within communities, whether you establish centers, practice groups, or study groups, the point is not merely to expand, by buying land, developing more and more property, or owning big houses. Although there is nothing wrong with that, our purpose is deepening our practice and sharing the knowledge and value of practice with others. You who have this capacity are being recognized.

If as lamas you work for personal fame or fortune, you will negate the purpose of your ordination. If instead you recognize this as an opportunity to help others live in a virtuous, spiritual way, my wishes will be fulfilled. For even one person to start thinking about a path of harmlessness and helpfulness, to develop some belief in the process of karma, is of greater value than all the wealth in the universe. A teacher's ability to bring that to someone's life carries its own reward. In the dharma we speak a great deal about generosity. The greatest form of generosity is sharing the dharma with others, because we benefit others in both the short and the long term.

It might be argued that I am being hasty in appointing Western students as teachers. But it seems to me that some people in the West are claiming to be teachers without any authentic background. I'm not speaking here of Westerners who have been ordained as teachers of Buddhism, Christianity, Judaism, Hinduism, or other established spiritual traditions, but of people who decide they've got something to say, set themselves up as teachers, and make something up, presenting it as a spiritual path. They waste their own lives and the lives of those who take them to be spiritual teachers. We should be assured that teachers in this culture can influence others positively, that all who come into contact

with them will find the door to liberation. That's what I am wishing for when I appoint Western students as lamas.

Please don't go the way I have heard some others are—don't think that teaching dharma in America requires something different from the traditional lineage transmission that American teachers received from their teachers. When the dharma came to Tibet from India, the Indian masters and the transmission they brought with them were highly respected and honored. If Western teachers modify what they have received from their Tibetan teachers, there will be no lineage left to transmit.

I have had some recollection of a previous life during which I spent most of my time in prison and died there. I was highly motivated to benefit others, to spread the teachings, but I wasn't able to do so. Still, I never stopped praying intensely that in that or future lifetimes I would be able to bring the dharma into a world that needed it. I think that that kind of aspiration has brought me to my present situation. I don't claim that I've accomplished anything enormous, but I have had some small opportunity to bring the dharma to a new country where it was needed. This is the power of aspiration that we have to develop.

Lama Padma Drimed Norbu is the resident lama here at Rigdzin Ling, and my son, Tulku Jigme Tromge, is at Ati Ling, Lama Sonam at Dechhen Ling, Lama Gyatso at T'hondup Ling, Lamas Inge and Yöntän at Padma Ling, Lama Richard Baldwin at Amrita, Lamas Tsering and Padma Norbu at Odsal Ling, and my wife, Khadro Jane Tromge, at Khadro Ling. It is my sincere hope that they will guide and nurture others. Everyone working together will bring about a pure, clear, and harmonious practice of the dharma. Then I can leave this life a happy man, and I know that you will benefit in the future.

It might seem that this ordination ceremony is not as upbeat as it could be. I'm not talking about all of the wonderful qualities of these people; I'm pointing out potential pitfalls and warning them. If they have good qualities, they are there anyway, they don't need to be spelled out, whereas potential problems or challenges do need to be addressed.

My way of doing things is to watch my students' development very carefully. In choosing someone as a lama or teacher the first thing I consider is the purity of the person's samaya. The reason the blessings of the lineage remain strong is that there has always been an emphasis on pure samaya; and it must continue to be emphasized in order for the lineage to be maintained. The second thing I look for in a student is a good heart.

In choosing a lama, I also look on a deeper level: I pray. I pray that I not make a mistake, that my judgment be accurate. So I rely upon both my own ideas and impressions of someone and what comes to me in my prayers and meditation. I'm not claiming that these people are perfect or enlightened, but that they are people upon whom others can rely. That is the significance of the ordination certificates they have been given.

It is important for a practitioner studying with them or with any other lama to focus not on their flaws, but on



The ordination of Lama Lisa Leghorn

their good qualities and to benefit from those qualities. On the other hand, a student who is uncomfortable with a teacher's request or instruction, whether it pertains to dharma practice and activity or the teacher's personal needs, is not obliged to comply with it. Such a student may accept only what he or she feels capable of and will not be breaking samaya.

It is said in the Vajrayana tradition that if you don't feel ready or able to do something the teacher requests or don't have the capability to do so, you can ask the teacher to be excused from it. Samaya is not a matter of being forced to do whatever the teacher tells you. But if you are able to follow your lama's instructions, it is you who will benefit from doing so.

Samaya is not a form of control, something teachers use to ensnare students into some kind of indentured servitude, where they belong to the lama

and lose their personal freedom. As teachers, please explain this to your students and advise them as I do. When people come to my center and ask to be my students, I say to them, "If there is benefit in your coming here to learn and to work on your own flaws, fine. As long as you do not come with a sense of pride but rather with a sense of needing what this center can offer you, fine. But if you feel that this isn't the situation for you or this isn't the teacher for you, you are free to go your own way. It makes sense to stay only if you recognize the benefit that is possible and are reaping that benefit. I never think, "So and so is my student and nobody else's. Because they have samaya with me, they can't go anywhere else." My thought is rather, "Is this person benefiting from being my student?" If not, I have no need to hold anyone. But I do have a responsibility to teach people if it will benefit them.

For example, if a sick person finds that a particular doctor's diagnosis and treatment are helpful and her health is improving, it makes sense to continue following the doctor's instructions. But if she is not being healed, it makes no sense for her to remain with the doctor. Rather, she should seek treatment elsewhere. Over time, the patient may develop such trust in the doctor that she will follow the doctor's regime faithfully without questioning it. Until students have developed unflagging faith in and devotion for a teacher, they should ask questions in order to remove their doubts and increase their understanding of the teachings. They should continually check their mind to make sure that the methods the teacher has given them are working and that they will benefit by continuing to study with that teacher.

In more traditional ordination ceremonies, a crown is presented. I don't have any crowns today. If I have the opportunity to find some fine silk in China and some felt lining in Tibet, I will make up traditional crowns for you. Until then, remember what I have said about patience.

Rinpoche in Brazil: An Interview with Lama Padma Norbu

Lama Padma Norbu (David Everest) is a longtime student of H.E. Chagdud Rinpoche whose construction skills have been indispensable at Rinpoche's centers for many years. When Rinpoche announced this summer that he was naming David as a Chagdud Gonpa lama he compared him to Milarepa, whose guru yoga practice consisted of building (and often rebuilding) many retreat houses at his teacher's request. After living in Brazil for six months, David recently visited Rigdzin Ling and shared the following impressions with the Windhorse. He has since returned to Brazil to help teach at Odsal Ling in São Paulo and assist with the construction projects in Três Coroas.

When Rinpoche first moved to Três Coroas in August 1995, the residents had had no previous exposure to Buddhism, so to them Rinpoche was Buddha himself. In the marketplace, you could see the word "Buddha" form on people's lips while they pointed at him with excitement. People coming up our road would say, "We are going to the Buddha."

The retreat land sits at the top of a curving ridge, as if it were nestled in a huge armchair. When you look down the valley, you can see all the way to the distant town of Porto Alegre on the coast. I have never seen anything like the sky there. In that part of Brazil, the cold and warm air currents meet overhead, so the sky is always changing and the clouds always churning. The thunderstorms can be very intense, and from a distance you can watch them rolling up the valley like an enormous freight train. I once asked Rinpoche if, in all his travels around the world, he had ever seen anything more beautiful than the land around Três Coroas, and he said that he hadn't. It has a very peaceful quality.

When Rinpoche is gone, Jane is the boss. She puts on her boots and gets out there with the crew, helping to run the ranch. As primitive as the conditions are, she says she feels completely at home. Chris Taylor is doing a wonderful job supervising the local *pedreros* (bricklayers) and Sonia's expertise as a translator is indispensable.

The shrine room, kitchen, and bath facilities are almost finished now, and three guest rooms are under construction. Modern conveniences can be hard to come by. For instance, people don't have heat in their homes and insulation is a novel idea. You wouldn't think to take your long johns and down jacket to Brazil, but it's a good idea.

It is challenging doing construction in Brazil. I took only a small tool kit the first time I went there, but it was a good thing I did because it was all that I had to work with. Most of the

building is done with masonry, and the methods are quite different. Still, skilled labor is easy to find, very reasonably priced, and there is little worry about building codes. Brazilians don't have the same ideas we do about doing things yourself, and it is unheard of for someone to build their own house. The Brazilians were surprised that Chris and I became involved in the construction.



Rinpoche at Khadro Ling, Três Coroas, Brasil

When you are doing construction or working in the kitchen or trying to get almost anything done in Brazil you've got to know Portuguese, because it is the language that the service and tradespeople speak. Portuguese is a very flowing, beautiful language and it is a pleasure to learn. It is like being six years old and having to learn all sorts of new words all over again.

It is difficult to compare the process we are going through in Brazil with what has happened at Rigdzin Ling because everything is so different. When I first arrived at the retreat land in December 1995, the water system was just an old wooden box full of mud with a trickle of water dripping off the top of it. That was the only water on the land, and thirty people were coming for the dzogchen retreat in three days. Fortunately, we were able to get that system partially working, and since then Chris has supervised the construction of a large storage tank. During the

dzogchen retreat, Rinpoche reworked the temple plans to suit Brazilian construction methods and the current needs, and now a local architect is completing the detailed drawings as an offering.

The local people have been tremendously kind. During the dzogchen retreat, when we hadn't fully developed the water system, the mayor of Três Coroas offered the use of the town's water truck. Every three days he would send the truck up the hill so that we would have water. When the weather got so bad that they couldn't get the truck up the road, he sent the town backhoe to pull it up the hill.

There is another man who lives in Porto Alegre who is always donating trees to us. He is not Buddhist, but he loves Rinpoche and every few weeks he shows up with a carload of trees to plant. On one of his visits, he noticed me using a piece of plywood to draw on, and the next time he came, he brought a beautiful drafting table. Many other local people have been extremely supportive.

The small town of Três Coroas, which is located a few kilometers below Rinpoche's land, is very pleasant. At noon the streets are crowded with people on bicycles as everyone heads home for lunch. Being in the town is like going back 50 years in time, and on some of the farms you feel like you have gone back 200 years. People still pull wooden carts with teams of oxen, and the tools are handmade. Everything is a little slower.

São Paulo offers quite a contrast. People there are hard-pressed just to meet their living expenses. There just isn't as much time to sit back as there is in the rural areas. In this city of 22 million, the slums push right up against the rich neighborhoods, so the widespread poverty and suffering of others are always apparent. You never have the freedom to ignore the extreme social inequalities and there is no room for false contentment. Between the crime and the traffic, danger is a general presence in the city. The traffic is a force to be reckoned with. Whenever you get in a car, you pray. São Paulo is a perfect training ground for mindfulness. Lama Tsering affectionately refers to it as "Gotham City."

Rinpoche was invited to speak at a Waldorf school in one of the *favelas* (slums) of São Paulo. What he said to the children was so inspiring. As we sat and listened to him, many of us were moved to tears by Rinpoche's loving kindness. He told the kids that if they wanted to improve their lives they shouldn't steal or take advantage of people, but rather help others, undertake virtuous activities, and be generous and kind. He told them that this was how things would truly change in a way that would better their lives.

The kids really loved Rinpoche. They asked him if he was a kung-fu master and he said, "Yes, I'm a kung-

fu master of the mind." Afterward one child came to Rinpoche and tried to give him his necklace. Rinpoche blew on it with a prayer and handed it back to the boy, telling him to keep the necklace and use it to say prayers whenever he needed help.

Until recently I have always avoided cities. When I first visited Junction City and saw only one gas station (which was closed) I felt right at home. But then Lama Tsering toured Brazil. Everywhere she went, they asked her to stay. When she decided on São Paulo, I was shocked. She told me every bad thing she could think of about the city: "It's so polluted your eyes gum together; the traffic is so bad you can't go anywhere; there are twenty-seven different varieties of mosquitoes"; etc. So when I got there, I was prepared for the worst, but of course it wasn't so bad. I have come to really enjoy São Paulo, and especially the people.

The dharma is flourishing in Brazil thanks to Rinpoche's many efforts over the years. His teachings in São Paulo inspired a group of Tara practitioners, which has now grown to over 50 people, and they continue to brave the traffic to come and practice every week. The Brazilian students are very diligent and devotional. They appreciate their time with Rinpoche as a rare opportunity and have great faith in the teachings. The existing centers are all growing and many new centers are starting up. Every day people call our center wanting to know more or wanting to visit. The developing faith in the dharma is a wonderful thing to see.

In the future I hope that more people will be able to come and visit. We have a guest room in the center in São Paulo so that people who are passing through can stay overnight, and soon guest accommodations will be available on the land in Três Coroas.



David Everest in the early days of Rigdzin Ling

Sangha News

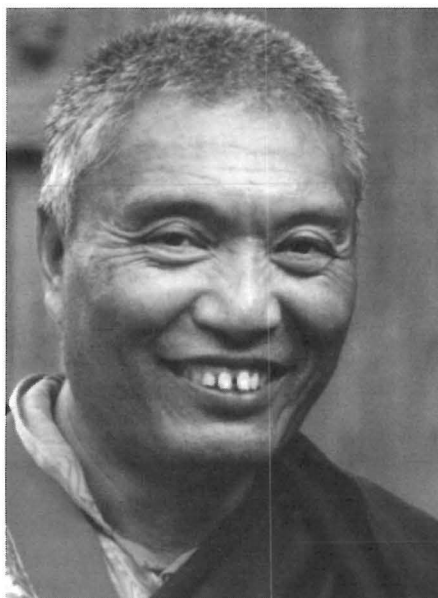
H.E. Namkha Drimed Rinpoche Visits Chagdud Gonpa Centers

H.E. Namkha Drimed Rinpoche, a revealer of terma, or hidden teachings, who is also renowned for the accuracy of his divinations, visited all the Chagdud Gonpa centers this summer at H.E. Chagdud Rinpoche's request. Terton Rinpoche was born in Tibet in 1938. During the Chinese Communist takeover in 1959, he led thousands of Tibetans to the safety of India. He has since built a monastery and retreat center in Orissa and is currently overseeing the construction of a monastic school. The practice cycle that he revealed concerns Gesar, a powerful dharma king of ancient Tibet, and, according to Chagdud Rinpoche, is an extremely swift and effective method for benefiting beings.

At one point during his stay, Terton Rinpoche spoke of his previous incarnations. He recounted that during the time of the Buddha he was the disciple Shariputra. Later he was the mahasiddha Kukuripa; subsequently he was one of Guru Rinpoche's 25 disciples, Gyalwa Changchub; and then the consort of Yeshe Tsogyal, Acarya Sale. Rinpoche added that he not only has had many visions of Gesar, but has memories of himself as Gesar. Although he has not been to Ling (Gesar's homeland) in this lifetime, he remembers every detail of the province. According to Terton Rinpoche, H.H. Dilgo Khyentse Rinpoche and Chogyam Trungpa Rinpoche were ministers of Gesar, and Chagdud Rinpoche was the son of one of Gesar's ministers.

Chagdud Rinpoche spoke to the sangha about the powerful blessings that are bestowed by lamas of the caliber of Terton Rinpoche—lamas who Guru Rinpoche prophesied would reveal and disseminate his terma in these degenerating times. Empowerments and teachings of such masters place the blessings of Guru Rinpoche directly within one's reach.

On his first visit to Rigdzin Ling, in July, Terton Rinpoche performed cer-



H.E. Namkha Drimed Rinpoche

emonies for the removal of obstacles and bestowed Gesar and Guru Rinpoche empowerments. At Chagdud Rinpoche's request, he also performed a divination regarding the growth of Chagdud Gonpa centers throughout North and South America. In August, during a later visit, he conducted the ceremonies and empowerments he had previously indicated should be done for both the long life of Chagdud Rinpoche and the success of the dharma activities of Chagdud Gonpa Foundation. Sangha members at Rigdzin Ling and all other Chagdud Gonpa centers participated in the ceremonies by doing specific practices and making generous monetary contributions.

At the end of the ceremonies, Terton Rinpoche indicated that he felt the practices had been successful. He stressed the importance of students' strong and pure samaya in maintaining the life force of the lama and in furthering their spiritual development.

In particular, Terton Rinpoche said that in order for Chagdud Rinpoche's health and Chagdud Gonpa's activity to flourish, all members of the sangha must uphold the utmost respect, honor, and pure view toward Tulku Jigme Tromge as Chagdud Rinpoche's heart son and as a respected tulku, Lama Drimed as

Rinpoche's successor lama, all the lamas of Chagdud Gonpa that Rinpoche has ordained or brought to this country, and each other as sangha members. Since we are all human beings, he said, we have flaws and tend to find fault with each other. But rather than giving in to such impure perceptions, we should practice patience and tolerance.

Terton Rinpoche added that he has been impressed with the sincerity, diligence, and samaya of the Chagdud Gonpa sangha, and offered his encouragement to the sangha to continue cultivating these qualities.

Chagdud Rinpoche has requested that Terton Rinpoche return to Rigdzin Ling in the summer of 1997 and bestow transmissions from the Tagsham lineage of termas revealed by Tagsham Nüdan Dorje. The main mandala pertains to the Yidam Gongdü, which focuses on Haya-griva. Terton Rinpoche's monastery in Tibet, Rigon Tashi Chöling, was noted for maintaining the Tagsham lineage.

Rigdzin Ling

The blessings of the teachings and practice during H.E. Chagdud Tulku Rinpoche's extended summer visit, as well as a more recent visit during which H.H. Dzongsar Khyentse Rinpoche bestowed the Sera Khadro terma cycle of empowerments and oral transmissions, remain fresh at Rigdzin Ling. This summer, Rinpoche conducted the two summer drubchens, a wealth ceremony, and the six-week dzogchen retreat, as well as setting in motion the completion of detailed artwork on the first two stupas.

Lama Drimed Norbu taught throughout Oregon and Washington in the late spring and was in attendance at the summer drubchens at Rigdzin Ling. He assisted Chagdud Rinpoche in conducting the dzogchen retreat and then led a group of 50 people in a week-long Dudjom Tersar Ngondro retreat in early August.

Once Chagdud Rinpoche returned to Brazil, Lama Tendzin Lhamo (Helen Orr) took over supervision of the final concrete work and painting of the ornate details on the stupas. The new shop was completed in time for the dzogchen retreat. The exterior of the tsa-tsa house was completed in early summer, and the roof of Tara House was redesigned and

resurfaced during the dzogchen retreat. Construction of the Tara House addition is under way. As well as enlarging the shrine room, it includes a new bedroom, space for storing lama dancing costumes, and a boiler room. Laundry facilities and a butterlamp room are in the planning stage.

A large tent was purchased to provide much-needed food service and dining space, as well as a place to perform the day-long lama dancing during the summer drubchens. The flowerbeds and lawn around Tara House help to extend the pureland environment beyond the shrine room thanks to an inspired landscaping crew and plants donated by local sangha members. A new set of long-life prayer flags for Chagdud Rinpoche were sewn and put up during the dzogchen retreat.

This fall work was begun on the creation of a lake, which lies to the east of Tara House.



Lama Tendzin Lhamo painting stupa

Dechhen Ling

In June Lamas Tsering and David Everest visited Dechhen Ling. During an evening session of questions and answers, Lama Tsering gave each of us something essential to our lives and practice. In July, H.E. Chagdud Rinpoche taught on motivation, the ten virtuous and nonvirtuous acts, and relying on the teacher. His words were skillfully interpreted by Lisa Leghorn. All students, old and new, were touched by the profundity of his presence and teachings.

The annual Red Tara tsog was held early this year, on November 1–3. On Thanksgiving Day we will have our usual potluck dinner in conjunction with a short Chenrezig practice.

We have completed the monumental project of pouring a new foundation for River House. Our next aim is to pay the mortgage; any donations will be gratefully accepted. We offer special thanks to our loyal supporters who have allowed us to continue and flourish.

Lhundrub Ling

At the end of July, Lama Gyatso made his first visit to Lhundrub Ling. During his stay he gave teachings that both enriched our understanding and deepened our practice. The rescheduling of H.E. Chagdud Rinpoche's visit from August to November has resulted in unforeseen blessings. Many of our sangha were able to travel to his four-day teaching in Colorado, and had yet another opportunity to spend time with our precious guru recently when he was here in Flagstaff.

Lisa Leghorn's April visit to our center was a time of great blessing and transition. A group of enthusiastic sangha and community members attended her inspiring bodhisattva peace training. Lisa also facilitated the transfer of the position of center coordinator from Ingrid Stearns to Blake Spalding. We thank Ingrid for her devotion and service and welcome Blake to her new role.

Our practices include the concise Red Tara and a weekly reading of *Gates to Buddhist Practice* followed by meditation and a discussion.

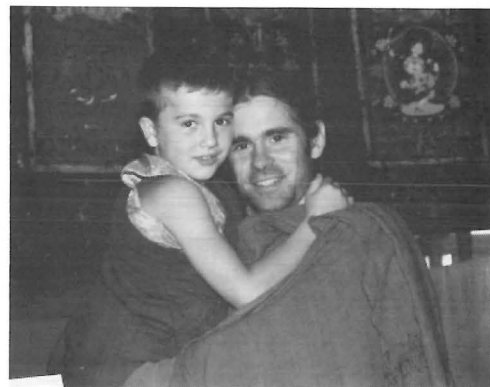
Ati Ling

After many months of looking, Ati Ling has found a beautiful new home for the sangha and for our lama, Tulku Jigme Rinpoche, in Occidental, California. The property includes a building that overlooks a redwood grove and has space for a shrine room; there is also a large main house and cottage. May the dharma flourish in this new home so that all beings benefit.

The sangha has had many opportunities to get together. Lama Drimed Norbu visited the sangha in March and taught for several days. In April, after his return from Nepal, Tulku Jigme Rin-

poche led a six-day ngondro retreat. And in June, H.E. Chagdud Rinpoche bestowed the Seven-Eyed Red Tara empowerment and teachings for the first time, as well as the Hundred Peaceful and Wrathful Deities empowerment and bardo teachings. This wonderful event brought practitioners from as far away as Alaska. The week of teachings ended with a public talk and book signing.

Soon after, Jigme Rinpoche left with his son, Tulku Orgyen Tromge, for an



Lama Drimed and Tulku Apé

extended visit to Bhutan in order to receive teachings from Nyoshul Khen Rinpoche. This past summer Lama Tsering Everest and Lama Sonam also visited and taught.

Padma Ling

Considering that summer is normally the time in Spokane when everybody hangs out their "gone to the lake" signs, this has been an unusual season. Lama Tsering visited in June to give Tara teachings. On July 9, Lama Yöntän returned from his one-year study program at the Tribuvan University in Kathmandu, Nepal. H.E. Chagdud Rinpoche bestowed a Guru Rinpoche empowerment and did a fire puja with the sangha on top of Mt. Spokane at the end of July. The culmination of this summer of blessings came with the visit of H.E. Namkha Drimed Rinpoche, who bestowed both Gesar and Medicine Buddha empowerments and wrote a short Medicine Buddha practice text.

In September we had a weekly ritual arts training, a weekly ngondro teaching series, and our usual twice-daily practice and meditation sessions. We have added a half hour of silent meditation to

the beginning of our morning practice session. This sitting meditation is especially popular among people who want a little quiet time to ease the stress and strife of the workplace.

Glenn Sandvoss has just completed a bronze statue of Standing Red Tara, which will be consecrated on an auspicious day sometime this fall.

Lamas Inge and Yöntän will lead a pilgrimage to Nepal and India this winter. Refer to page 2 for details.

Amrita

Amrita held two winter retreats, White Vajrasattva in February on Vashon Island and Ngondro in March on the Olympic Peninsula. Richard Baldwin taught extensively during both retreats. After the Vajrasattva retreat, the group undertook a fire puja. Despite wet firewood and a steady Northwest drizzle, the fire took and the puja ended with clearing skies and a brilliant rainbow. A second fire puja was held in March.

In January, a steering committee was formed to help locate a retreat facility and a larger shrine room for regular practice. The committee has also helped to direct the activities of the growing sangha.

In May, we acquired splendid statues of Amitabha, Avalokiteshvara, and Padmasambhava. Although this was a major purchase, sangha members offered their support. Anyone who wishes to make a donation should contact Amrita.

We were very pleased when H.E. Chagdud Rinpoche named Richard Baldwin as Lama Padma Yöntän Gyatso. Our own experience of Richard's knowledge and his generosity in sharing it with us made the announcement a confirmation of what we already felt to be true.

Lama Drimed visited Amrita in April and Lama Tsering in June. Chagdud Rinpoche taught in Seattle for three days in July, conferring empowerments for Yeshe Tsogyal, Lion-Faced Dakini, and Black T'hröma. In the afternoons, Richard led a group practice session, and in the evenings Rinpoche gave public teachings on healing the emotions.

T'hondup Ling

We were blessed by the presence of H.E. Chagdud Tulku Rinpoche as the vajra master at the second T'hröma drub-

chod retreat. This now-annual event was attended by several of the Chagdud Gonpa lamas and two guest lamas: H.E. Namkha Drimed Rinpoche (Terton Rinpoche) and Lama Gyeltsen Rinpoche. Near the conclusion of the drubchod, a longevity ceremony was performed to remove obstacles to Chagdud Rinpoche's



Lama Gyatso and Pema Tenzin at the summer drubchens

longevity and to the growth of the Chagdud Gonpa centers. We look forward to the sangha gathering here each year.

After the drubchod, Terton Rinpoche bestowed Guru Rinpoche and Gesar empowerments. Terton Rinpoche, along with Lama Chodak Gyatso and other Chagdud Gonpa lamas, performed a Gesar wealth practice as well. The connection between Terton Rinpoche and those attending the event was very strong and we hope that he will return to Los Angeles often.

After a long and fruitful trip to Asia, Lama Gyatso visited L.A. to give extensive ngondro teachings and to guide us in a daily *Shower of Blessings* tsog practice. During a series of sangha meetings, Lama Gyatso presented his vision of T'hondup Ling's development, and we are now actively engaged in making plans to realize our goals.

Chagdud Gonpa Brasil

Khadro Ling, Três Coroas

At Chagdud Gonpa Brasil's main center (now named Khadro Ling), we recently listened to the sound of Rinpoche's drum reverberate in the Brazilian night and rejoiced that he was able to do retreat here. Ground breaking for the *lha khang* (temple) is scheduled for December 7, a date of astrologically auspicious energy that we hope will support the fulfillment of Rinpoche's long-held dream. The second-year dzogchen retreat will begin on December 27, the first-year retreat on January 2, and both will end on February 2. This is the first time that the first-year teachings will be based on the Red Tara cycle. In addition to there being a Portuguese translation, Lama Lisa Leghorn will be attending to interpret the teachings in English. Construction of guest rooms has begun in the hope that many U.S. sangha members will visit.

Odsal Ling, São Paulo

The Odsal Ling sangha is delighting in its wealth of having two lamas now that Lama Padma Norbu (David Everest) has been officially ordained. The center is a restful oasis in the sprawling urban landscape. It has a guest room and welcomes U.S. visitors.

Rio de Janeiro

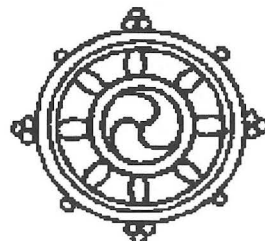
The sangha is very active, organizing back-to-back events, with Rinpoche giving a conflict resolution training and Khadro Jane Tromge teaching medical professionals techniques to aid the dying.

Dawa Drolma, Belo Horizonte

The Chagdud Dawa Drolma sangha sponsored Brazil's first ceremony of 100,000 Tsog Offerings in October.

Manaus, Amazonas

Rinpoche made his first visit to the Amazon in November.



Rigdzin Gatsal: Grove of the Awareness Holders

Ahh, Williams . . . I've been here for 22 years, and every day I give thanks for the good fortune to live in such a special place. I think that just about everyone who lives here or visits feels that specialness too. Over the years, the Williams sangha has been blessed by the presence of H.E. Chagdud Rinpoche and his teachings, as well as by the fruits of meditation of those who have lived and practiced at Rigdzin Gatsal.

More than 2,000 people live in the Williams Valley, but to me it seems like a much smaller community. Sangha is a part of daily life here. It is wonderful to see my vajra brothers and sisters wherever I go: Jim, our postmaster, Ann in yoga class, Shema helping with our business, Kevin and Moshe helping with the gardens, Mayche with her dharma sewing circle, Sena and Aliana with their pet mice, Heike and Jody helping with dharma events, and other sangha members at the general store—and of course, Lama Jamie Kalfas and Drusilla Lopez, who selflessly care for the retreat land and retreatants, coordinate teachings by visiting lamas, and host our weekly practice night.



Guru Rinpoche statue at Rigdzin Gatsal

The sangha meets with Jamie on Tuesday evenings for Red Tara, Manjushri, and Vajrapani meditation and instruction. Drusilla meets with the younger practitioners for Red Tara practice and study once a week. She has also been instrumental in forming a Red Tara practice group in nearby Ashland.

When Chagdud Rinpoche and other lamas visit Rigdzin Gatsal, many people come to the teachings in the beautiful shrine room. So much practice has taken place there that the room and surrounding forest fairly resound with mantra, inspiring those who come to practice. When Lama Tsering Everest visited recently, she said that the shrine room was among her favorite rooms in the world.

Many years ago, when Chagdud Rinpoche visited the land, he had a dream of a large Guru Rinpoche statue in a small clearing. After he described the site to Jamie, they discovered an actual clearing just like the one in the dream. On that site Rinpoche built a Guru Rinpoche statue whose enormous blessings continue to permeate the entire Williams Valley. Lama Tsering once said, "Just to look in the direction of the land where Guru Rinpoche sits is to receive blessings." What great fortune we have to be able to practice on the land, to circumambulate the statue, and to receive Guru Rinpoche's blessings and the blessings of all the practice that has taken place at Rigdzin Gatsal.

Conny Lindley

Contact Points

- **Chagdud Gonpa Foundation's annual membership meeting** will be held on February 8, 1997, at 3:00 p.m. at Rigdzin Ling.

- **You are invited** to visit Chagdud Gonpa Online at <http://www.snowcrest.net/chagdud>. Our website includes Events and Schedules, Directory of Centers, Tibetan Treasures Catalog, Tibetan Language FAQs, Tour of Rigdzin Ling, Teachings, Sangha Page (with photos, news, and poetry), and more. We thank web expert Kimberley Snow for putting it all together and Prema Swearingen for formatting the Tibetan Treasures catalog. E-mail can be sent to the gonpa at chagdud@snowcrest.net. Ingrid Stearns is the contact person.

- **Rigdzin Ling** is in need of computers. To keep costs down we have upgraded our computers over the years to keep pace with our ever-growing needs.

If you have an obsolete 286 or 386 (or 486) PC, please consider donating it to Chagdud Gonpa. We also need an IBM-compatible lap-top computer. Contact Bob Tajima at bt@snowcrest.net or at (916) 623-2714.

- **Rigdzin Ling** has a few openings for resident volunteer workers with computer programming, bookkeeping, or construction skills. This would be an excellent opportunity for any dharma practitioner who wishes to combine formal dharma practice and work in a supportive environment. For information or details, contact Kim McLaughlin at (916) 623-3790.

- **Lighted butterlamps or candles** are offered at Buddhist shrines throughout the world as a means of accumulating merit and dispelling the darkness of ignorance. At Rigdzin Ling we offer butterlamps daily, and would like to

extend to everyone an opportunity to join us. Butterlamps can be offered for Rinpoche's long life, for the removal of obstacles to friends, family, or oneself, or to increase the spread of dharma. Each butterlamp is \$0.75. You can offer any number, the most auspicious being 3, 7, 21, and 108. When you place an order, please indicate the purpose of your offering. Make checks payable to Chagdud Gonpa Foundation and send to the attention of Pat Von Alten, P.O. Box 279, Junction City, CA 96048-0279.

- **If you would like** to join Lynda Isenberg in independently sponsoring Sangye Khandro's translation of Dudjom Lingpa's *T'hröma Commentary*, please contact Lynda at P.O. Box 387, Junction City, CA 96048-0387, for details.

- **Rigdzin Ling Wish List:** Riding lawn mower; gas barbecue grill.

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.

November

- 2 Last Quarter Moon: Tara Day
- 4 Twenty-fifth Day: Dakini Day
- 10 New Moon: Vajrasattva
- 17 First Quarter Moon: Tara Day
- 19 Tenth Day: Guru Rinpoche Day
- 24 Full Moon: P'howa

December

- 2 Last Quarter Moon: Tara Day
- 4 Twenty-fifth Day: Dakini Day
- 10 New Moon: Vajrasattva
- 17 First Quarter Moon: Tara Day
- 19 Tenth Day: Guru Rinpoche Day
- 24 Full Moon: P'howa

January

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

February

- 2 Twenty-fifth Day: Dakini Day
- 7 New Moon: Vajrasattva
- 8 Losar: Tibetan New Year
- 14 First Quarter Moon: Tara Day
- 16 Tenth Day: Guru Rinpoche Day
- 22 Full Moon: P'howa

March

- 2 Last Quarter Moon: Tara Day
- 4 Twenty-fifth Day: Dakini Day
- *8 New Moon: Vajrasattva
- 15 First Quarter Moon: Tara Day
- 17 Tenth Day: Guru Rinpoche Day
- **23 Full Moon: P'howa
- 31 Last Quarter Moon: Tara Day

April

- 2 Twenty-fifth Day: Dakini Day
- 7 New Moon: Vajrasattva
- 14 First Quarter Moon: Tara Day
- 16 Tenth Day: Guru Rinpoche Day
- 22 Full Moon: P'howa
- 29 Last Quarter Moon: Tara Day

The phases of the moon correspond to the subtle male and female energies of the body and increase the benefit of practice on certain days of the lunar month. Specific practices shown are done at Chagdud Gonpa centers, but other practices are appropriate as well. Even keeping a mantra commitment on these days generates powerful virtue.

CHAGDUD GONPA FOUNDATION DIRECTORY

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Padma Publishing

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011 55 31 225-1665

Chagdud Gonpa Padma Ling

Rio de Janeiro, RJ
011 55 21 246-9860

Chagdud Gonpa Norbu Ling

Salvador, Bahia
011 55 71 972-5818

Chagdud Gonpa Rigjed Ling

Florianópolis, SC
011 55 48 234-6100

WINDHORSE SUBSCRIPTION AND CHAGDUD GONPA FOUNDATION MEMBERSHIP

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

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

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

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

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

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