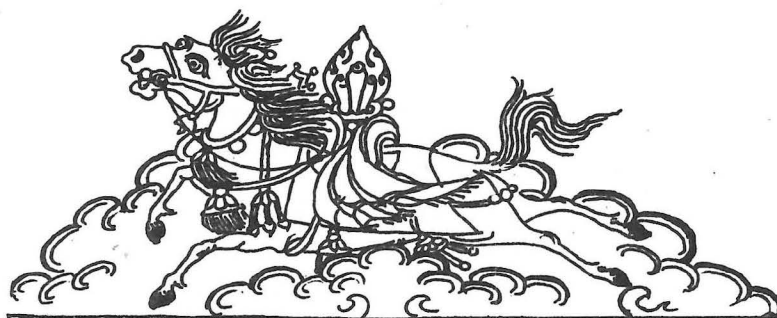


THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

FALL / WINTER 1994

JOURNEY TO REALMS BEYOND DEATH

The following excerpt is from Delog: Journey to Realms Beyond Death, by Chagdud Rinpoche's mother, Delog Dawa Drolma, to be published by Padma Publishing in December of 1994. (See back cover for further details.) The first portion is taken from Rinpoche's Introduction, the second from Chapter One.

My mother was revered throughout Tibet for her extraordinary powers as a lama, but she was more famous for being a *delog*, one who crossed the threshold of death and returned to tell about it. This was not a visionary or momentary near-death experience. For five full days she lay cold, breathless, and devoid of any vital signs, while her consciousness moved freely into other realms, often escorted by the wisdom goddess White Tara. She undertook her journey as a *delog* according to instructions she had received from Tara in visions, but against the wishes of her lamas, who pleaded with her not to take such a risk.

It is remarkable that she, a young woman of sixteen, had so much confidence in her meditation that she prevailed over very wise, much older lamas. However, she herself had been recognized as an emanation of White Tara, a powerful force of enlightened mind for the longevity and the liberation of sentient beings....

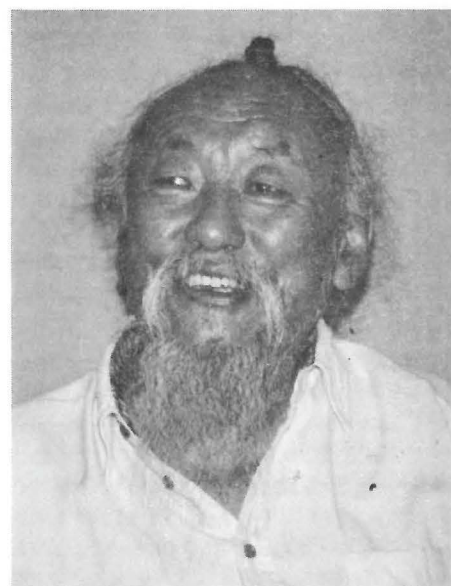
The direct experience of other realms did indeed invest my mother with great spiritual authority when she taught of correct conduct and karmic cause and effect. No one doubted her words, not only because great lamas such as Tromge Trungpa had witnessed her corpse coming back to life, but also because she knew the where-

abouts of buried coins and actions of the deceased before their deaths—things that she could not possibly have known without having been told directly by those she encountered as a *delog*....

Delog Dawa Drolma's account here is as vivid as that of a tourist describing a country he or she has visited, yet hers is really a journey of consciousness through the pure and impure displays of mind. It begins when, as instructed by Tara, "I let my mind settle. In a spacious and extremely blissful frame of mind, I experienced a state of sheer lucidity....I was fully aware of the fundamental condition of my mind in all its ordinariness. Because that awareness was unimpeded, it was as though I could hear all sounds and voices in all lands, not just those in my immediate environment."

When ordinary grasping and aversion, and ignorance of object-subject duality completely fall away, one experiences uncontrived, naked awareness—absolute, nondual, beyond concept, emptiness replete with all pure qualities and the potential to manifest as appearance inseparable from emptiness. This is buddha nature, obscured and unrecognized in sentient beings, but completely revealed in enlightened ones.

To provide benefit, enlightened beings spontaneously emanate realms of pure appearance such as Padmasambhava's Glorious Copper-Colored Mountain, Avalokiteshvara's Potala Mountain, and Tara's Yulokod. Practitioners who have purified their mindstreams and who have accumulated vast merit through their virtue can experience pure realms in visions, in



dreams, or, as my mother did, as a *delog*. Her account is quite specific in its cosmological geography and detailed in its descriptions, yet it is clear that the realms she visited are the rich display of the nature of mind, experienced when meditation breaks through the limitations of ordinary perception.

The pure realms are the display of mind, but so also are the bardo state and the six destinations of rebirth. The difference is that the pure realms are the display of enlightened awareness, while the six realms and the bardo are the displays of delusion and the projections of mind's poisons....

Despite the fact that the realms of cyclic existence are in the absolute sense empty in nature, the mere projection of mind's poisonous delusions, on a relative level the suffering of beings trapped there is undeniable. As Dharmaraja [Lord of Death] and his minions demonstrate again and

again, no lies or pretenses mitigate one's karma. One's life passes before one's eyes with every good and bad deed clearly delineated; karmic results arise accordingly. Although the consequences of killing and harming others are horrible beyond imagination, the lovely descriptions of the pure realms inspire one to practice deity meditation and to realize the qualities of mind's pure nature.

After one dies, even as karmic forces propel one's consciousness to rebirth in the six realms, if one has previously practiced well enough to have the presence of mind to invoke one's meditational deity with faith, one is instantaneously reborn in that deity's pure realm....

The delog experience is extraordinary, marvelous, even within the esoteric context of Tibetan Vajrayana Buddhism. Yet Delog Dawa Drolma's account has the power and immediacy of direct experience, and I trust that those who read it will find that the phenomena of the realms correspond to aspects of their own mind's experience. May her words inspire the highest spiritual attainment; may they guide whoever reads them to the dominions of the victorious ones.



....On the morning of the twenty-sixth day of the lunar month, as the sun peeped over the horizon, I beheld the exalted and venerable Tara actually present before me within a mass of rainbow light, her form white like a vase of crystal. She held an arrow decorated with silk ribbons, with which she blessed me.

From the direction of the Mountain of Glory on the minor continent of Chamara a rainbow of five parallel bands of colored light penetrated my meditation room. Along this pathway came an escort of four young women dressed in silks and adorned with ornaments of bone. The dakini of the east, Goddess with Power over Longevity, was brilliant white and held a silk-beribboned arrow and a vase. The dakini of the south was Akyang Tara, the dakini of the west was Tara of the Turquoise Dragon, and the dakini of the north was Goddess of the North.

They placed me in a litter covered with variegated silk patterned in red and white. Immediately, the dakinis of the four classes and I joined together in chanting aloud the Seven-Line Supplication and reciting the vajra guru and mani mantras continuously. My mind expanded into a supremely bliss-

ful state, the essential nature of sheer lucidity in which I could not cling to anything as good or bad in the ordinary sense, like unborn space that is nothing at all in and of itself, yet with a natural radiance that was absolutely unimpeded. This harmonious and spontaneous meditative experience emerged as the inconceivable array of a cloud mandala, the entire vast range of pure experience.

I then had the sensation of climbing higher and higher into vaguely defined space, more swiftly than a wild white-tailed vulture soaring into the heavens. As this dramatic experience was unfolding like a shifting phantasmagoria, I suddenly found myself in a place that I did not recognize. In the center of a vast plain, so spacious and ethereal that it seemed the sky had fallen to the earth, was a large rock face



shaped like a heart....I experienced this realm as an actual place....Seated there was he who is the essence in which all sources of refuge and all victorious ones unite....the Guru of Orgyan, Padma T'hod T'hreng Tzal, the deathless Lake-Born Vajra himself....

When this girl beheld the perfectly proportioned mandala of the great Orgyan's visage, I gazed on it insatiably. All of my usual ill-defined perceptions spontaneously ceased, and I experienced an ineffable, inconceivable, and inexpressible state, like a mute person tasting cane sugar. For a short while I rested in this state of mind, at once joyful and sad....

To the right of the throne, on another high throne, sat the venerable master of compassion, the great threefold vajra holder, the sublime guide Dechhen Dorje (also known as Drimed Khachod Wangpo). He was the latest powerful manifestation of a series of holy incarnations over many lifetimes....

Drimed Khachod Wangpo showed his great affection by replying to me "....Between me and the great Lama Orgyan there is not the slightest difference. Despite the conventional labels of "birth" and "death," for me there is not in the ultimate sense the slightest erroneous notion of birth or death.

"All those sentient beings who have had any connection—positive or negative—with me, this old man Dechhen Dorje, have been led to the Mountain of Glory on the continent of Chamara, the pure realm of the victorious ones of the three kayas, like a flock of birds startled by a pebble thrown from a sling. Even now, I give you my solemn word that those students and servants who are capable of supplicating me will become buddhas simultaneously.

"You who suffer on my account be vigilant in your devotion, seeing the lama as the dharmakaya of buddhahood. Be vigilant in your compassion, understanding the six classes of beings to be your parents. Be vigilant in your practice of virtue, not tarnishing anything you undertake with selfish vested interests. Be vigilant in your mantra repetition and meditation practices, not falling into the eight worldly influences, understanding the six-syllable mani mantra alone to be sufficient for your practice. Be vigilant in your formal practice, subsuming everything within your own true mind! Don't make mistakes! Don't make mistakes!

"As soon as you shed this human body, I will lead all of you to this pure realm like a goose leading her goslings. Just see if I don't, by the Three Jewels! When you return to the human realm, relate all of these messages to Tromge Kundun, to the households of the region, and to my dear students. Do as I say, for even if they were to meet with me directly I would have nothing further to tell them."

....I asked, "When will you return?"

He answered, "For the present I shall go to the pure realm known as the Charnel Ground of Erupting Volcanoes to teach the *Heart Drop of Chetzun* to those gathered there. Although much might be said of the manner in which my incarnation will be born after that, do not write these things down, for they require a seal of secrecy!

"Now then, my girl, it is dangerous for you to remain in this realm and you should not come here again. You should return to the human realm and be of benefit to living beings. Before three years are out I shall be reborn there once again...."

Tulku Jigme Rinpoche and Family's Pilgrimage to Nepal and Tibet

For five months, Tulku Jigme Rinpoche, our son Orgyen and I undertook a pilgrimage throughout Nepal and Tibet. The main purpose of our six weeks in Nepal was to see H. E. Tulku Urgyen Rinpoche, a great Dzogchen master and the senior holder of the magnificent Chhogling lineage, as well as Jigme Rinpoche's mother and sister. Tulku Urgyen bestowed on us the pinnacle empowerment of the Chhogling lineage called the Kunzang T'hug T'hig, "The Heart Drop of Kuntuzangpo," and gave Jigme Rinpoche full authorization and encouragement to hold and to teach this lineage.

While we were receiving these profound instructions in Tulku Urgyen's "sky view" room, the nuns in the monastery below were conducting their annual drubchen called *Ngagso*, "The Purification of Vajrayana Samaya." This is a practice from the Chhogling lineage that Tulku Urgyen specifically urged Jigme Rinpoche to offer in the West. He said Guru Rinpoche had prophesied, in this practice, that during these degenerating times, no one would be able to maintain Vajrayana commitments—thus one could greatly benefit one's practice by performing the *Ngagso*.

Tulku Urgyen's son, Chhogling Rinpoche, an emanation of the original great tertön, or treasure discoverer, of the same name, presided as vajra master. Amazing signs, including rainbows in the sky, arose at the conclusion of the ceremony.

A few days after greeting my parents and a tiny puppy they brought for us to offer H. H. Jigme P'huntsog, we all flew together to Tibet. The two-hour ride from the airport to Lhasa was stunningly beautiful. The rivers were turquoise and the sun strong and brilliant. We spotted the Potala Palace from the bus upon our arrival in Lhasa.

We spent three weeks in the Lhasa area, visiting the Jokhang, Tibet's most holy temple, the seat of the Buddha in sambhogakaya form. We also visited the Potala Palace and the many great monasteries nearby, including Sera Ge, the monastery where Chagdud Rinpoche's father, an emanation of Hayagriva, had been abbot. The principal holy image in the monastery is a magnificent statue of Hayagriva. The attending monk made a protection cord for Orgyen from a white offering scarf

taken from the statue.

Outside Lhasa we saw the holy caves of Drak Yerpa, including Dawa P'hug, (moon cave) where Guru Rinpoche did extensive retreat. We visited Shugseb Ani Gonpa, where the nuns were engaged in a Thousand-Arm Chenrezig *nyungnay* drubchen. The nuns offered delightful hospitality to my parents during this culmination of their three-week visit to Tibet, as Jigme Rinpoche, Orgyen and I offered tsog at the holy cave of Gangri Tokar, where Longchenpa did extensive retreat and composed his famous work, the *Dzod Dun*, (Seven Treasures).

Samye Monastery was undoubtedly the highlight of our time in central Tibet. This visit to Guru Rinpoche's monastery was full of blessings. The monastery is constructed as a microcosm of the universe, a



Jigme Rinpoche Taking Blessing from Guru Rinpoche's Gau at Samye Gonpa

complete mandala offering. Above Samye, up two separate valleys, lie incredible holy places where Guru Rinpoche and Yeshe Tsogyal conducted many retreats. Most of these places, about 15,000 feet in elevation, take six or seven hours to hike to. Once we arrived, we spent hours visiting the many caves, self-arising images of stupas and deities on huge rock faces, holy springs, and footprints in stone. At dusk we hiked down the mountain to be greeted by bowls of tsampa (roasted barley flour) and tea, offered by the generous Samye monks. Then we rose early the next morning to continue our explorations—this schedule was maintained for ten extraordinary days.

After an arduous but incredible journey, we finally arrived in Kham (Eastern Tibet), at the home of the previous Chagdud Tulku's family. These wonderful, warm people cried when they saw us; their faith in the current Chagdud Rinpoche, whom they still call "uncle," and anyone with a connection to him, is deep and heartwarm-



Chagdud Gonpa Lamas with Jigme Rinpoche and Orgyen Tromge

ing. They were particularly happy to see Orgyen, the grandson of their beloved guru. The next day, we were escorted in a grand procession up to Chagdud Gonpa. Orgyen was carried on a beautiful brocade throne, and Rinpoche and I rode horses. The multicolored scarves worn by the lamas and the flowers thrown by the lay people as we passed contrasted vividly with the brilliant green grass in the morning fog. We arrived at Chagdud Gonpa on the extremely auspicious day of Guru Rinpoche's birth. We enjoyed the lama dancing and ceremonies. Days were filled with people requesting Jigme Rinpoche's blessings, healing, divinations, and advice, and he bestowed a long-life empowerment on over seven hundred people. The Chagdud Gonpa lamas enthroned Orgyen as a holder of the Chagdud Gonpa lineage.

During a large meeting, the Chagdud Gonpa lamas reviewed Chagdud Rinpoche's last visit, in which he had indicated that with his advancing age and responsibilities in the West, he would not be able to return often to Tibet. The lamas had asked and Chagdud Rinpoche had agreed to entrust the responsibility of the monastery to his son. To Jigme Rinpoche's surprise, the lamas formally offered the monastery to him. They made lengthy requests that he stay, or if not, that he return for longer periods of time. We all joined in prayers that we would meet again and again.

We then traveled to Tenp'hel Gonpa to meet Khandro T'hrinlay Wangmo, Chagdud Rinpoche's sister. Escorted by 100 horsemen waving white banners, we rode into the gonpa in a procession that was like a scene from a Wild West movie, accompanied by the sound of Tibetan oboes and cymbals. She was waiting—smiling and tearful. She was simultaneously extraordinary and completely natural. She gave us a treasure she had revealed—a Vajradhara statue whose face appears alternately peaceful and wrathful. The heart contains a self-arising jewel. In the back is a treasure door behind which lies another, as yet unreveal-

ed, treasure. But she denied that she is a treasure discoverer, saying only, "I just found it—someone must have lost it," as she shyly hid her face. After a few wonderful days at Tenp'hel Gonpa, T'hrinlay Wangmo joined us as we continued on to Tromt'har. The large monastery at Tromge



Orgyen and Rigdzin Tromge at Tromge Gonpa

Gonpa that will hold 500 monks has almost been rebuilt. We met all the young tulku and the now senior lama, Tulku Dechhen Rinpoche. We visited the homes of many Tromge extended family members, saw a Tibetan horse race and even spent the night in a traditional nomad tent.

Our last stop in Tibet was the monastery of H. H. Jigme P'huntsog where our two families were joyfully reunited for the first time since His Holiness visited the United States in July 1993. The day after our arrival, His Holiness gave the empowerment for his most recently discovered treasure. Approximately 4,000 people had gathered for this empowerment, which was being given for the first time. During His Holiness's introduction to the ceremony he said he felt it extremely auspicious that we had arrived in time for this empowerment, for it indicated that his treasures would be increasingly beneficial in the West. His Holiness spoke publicly about his heartfelt connection to Jigme Rinpoche and his family and encouraged him to teach and spread His Holiness's lineage.

As we left the monastery on our last day in Tibet, thousands of His Holiness's disciples lined the road, throwing flowers, taking blessings and spontaneously singing a prayer for the increase of Jigme Rinpoche's activity.

If you enjoyed this brief account of our pilgrimage to Tibet, please join us for our slide/video show, *Pilgrimage to Tibet Through a Lama's Eyes*. [Call Ati Ling for information.]

Rigdzin Tromge

Enthronement: The Ongoing Incarnation Heritage of Guru Rinpoche

For the past two years, the life and dharma activities of Chagdud Rinpoche have been brightened by the presence of a two-year-old boy named Kunzang. Even without knowing the child's identity, one is immediately struck by the intimate rapport between him and Rinpoche—a bond that seems to reach far deeper than their brief relationship in this lifetime. The profundity of this connection was confirmed on July 10, 1994 at Rigdzin Ling when, in front of a large gathering, Kunzang was enthroned as Orgyan Jigmed Namgyal, the tulku of the 20th-century tertön, or treasure discoverer, Padgyal Lingpa.

Padgyal Lingpa was a very well-known treasure discoverer who revealed Padmasambhava's *Kusum Gongdü* cycle (*Union of the Enlightened Intent of the Three Kayas*). He discovered five main treasure cycles, though only one, the *Kusum Gongdü*, remains accessible. Padgyal Lingpa revealed this cycle in the hidden valley of Padma Kod on his way out of Tibet during the Chinese invasion. The protector of the treasure prophesied in a dream that it could be located in a certain lake, and gave him a special pill to rub on his skin so that the lake's caustic waters would not harm him. Although the sky was overcast the next day, above this lake the clouds broke and clusters of rainbows appeared. Led by Padgyal Lingpa, a large procession chanting the Vajra Guru mantra gathered at its shores and performed a tsog offering, during which the tertön leapt up on his throne and assumed the stance of Dorje Drolod. He then threw down his meditation shawl, jumped off the throne and began to dance. Stripping off the rest of his clothes so no one would suspect that he carried the treasure into the lake, he dove in. The water started swirling and for five or six minutes he remained submerged. He surfaced holding a rock, too hot for others to touch, which contained a casket with the hidden treasures of the mother consort, or feminine, aspect of the practice.

The father consort, or masculine, aspect was revealed at another time and place, late at night, before only a few witnesses, who said later that when they approached the place where the treasure was hidden they could see sparks and lights radiating from it. Three people dug it out. The place



of concealment was sealed with butter, the revealed objects were placed in a row and Padgyal Lingpa immediately gave an empowerment. Within a day, the butter used to seal the entrance had turned to stone and the rock could not be removed again.

Padgyal Lingpa imposed a seal of secrecy on these teachings for 24 years, during which time he did not impart them to anybody. In the final years of his life he undertook a three-year retreat during which he codified them. At the end of his retreat he held a large drubchen and offered the empowerments to those present.

Although Chagdud Rinpoche, who is named in the terma, or treasure, as the custodian of this cycle, received part of the *Kusum Gongdü* transmission, Padgyal Lingpa died in 1987 before tertön and custodian had the opportunity to meet again.

Orgyan Jigmed Namgyal was born in Seattle in October 1991 to Tsokye Mehlberg, one of Rinpoche's Western students, and Pema Wangyal, a Tibetan student. In April 1992 the family moved to Rigdzin Ling to help prepare an elaborate drubchen ceremony. Pema, a well-known t'hangka painter, was skilled in many aspects of ritual, particularly musical instrumentation. During that summer he became very ill with liver cancer. Before his death, he asked Chagdud Rinpoche to take care of Tsokye and the child. Rinpoche promised to do all he could to help them.

From early on, Chagdud Rinpoche knew that Kunzang was someone very special, and he prayed to his root and lineage lamas for indications concerning the child's identity. In a vision, the dharma protector Ekadzati told him that Kunzang was the incarnation of three of the twenty-five intimate students of Padmasambhava: the body emanation of Nub Sang-gyay Yeshe, whose



Padgyal Lingpa

20th-century incarnation was known as Padgyal Lingpa; the speech emanation of Gyalwa Chhog-yang, whose current emanations include Chagdud Rinpoche and Tulku Sang-ngag; and the mind emanation of the great Tibetan Dharma King Trisong Detsen. This was confirmed by H. H. Penor Rinpoche and H. E. Dzongsar Khyentse Rinpoche, who recognized Kunzang as the rebirth of the terton Padgyal Lingpa.

The enthronement of a tulku is of great import in Vajrayana Buddhism in that it is the formal recognition of the continuity of the enlightened intent of a master who has consciously directed his or her rebirth for the benefit of sentient beings. Chagdud Rinpoche has emphasized the importance of recognizing and training these individuals to ensure the spread of the authentic teachings of the Vajrayana, and he himself has worked tirelessly to that end.

That Kunzang is the tulku of a terton implies an even weightier responsibility for his training because of his intimate connection to Guru Rinpoche. According to Tulku Sang-ngag, "Tertons are not ordinary people and terma teachings are not ordinary teachings. They carry the direct blessing of Guru Rinpoche for these times of spiritual degeneration. The lineage of the *Kusum Gongdü* cycle is extremely direct, from Guru Rinpoche to Yeshe Tsogyal to Padgyal Lingpa to Chagdud Rinpoche. These relationships are not arbitrary but derive from a shared aspiration from past lifetimes. This means that when a terma such as this is revealed, the store of blessings that it carries is unimpaired and incredibly powerful in its enlightened intent."

With the relatively recent arrival of Vajrayana Buddhism in the United States, it is most auspicious that such a practitioner

as Padgyal Lingpa has taken rebirth here and that we have had the fortune to meet a number of excellent lamas with whom he was closely connected. Tulku Sang-ngag Rinpoche, who attended our first Red Vajrasattva drubchen (part of the *Kusum Gongdü*) and offered the entire Padgyal



Rinpoche and Orgyan Jigmed Namgyal

Lingpa terma cycle, was entrusted by Padgyal Lingpa to transmit the lineage to Chagdud Rinpoche. Tulku Kunga Rinpoche, the reincarnation of Padgyal Lingpa's maternal uncle (who was responsible for his early training), came for Kunzang's enthronement and is now undertaking a project in Nepal to translate the entire *Kusum Gongdü* into English. Pema Tenzin, resident artist at Rigdzin Ling, was fortunate to have studied directly with Padgyal Lingpa in Bhutan.

The enthronement of Orgyan Jigmed Namgyal took place at the end of the Red Vajrasattva drubchen in the context of a Red Vajrasattva tsog. During the elaborate ceremony, traditional offerings were presented to the young tulku by the lamas and guests present. Many ceremonies at Chagdud Gonpa have been enriched by the often humorous play of this child, bumping people on the head with texts, offering blessing water from vases or chanting unfamiliar sadhanas while the main ceremony continues. He has also spent many hours on a throne beside Chagdud Rinpoche. But this time he sat alone and the offerings were given directly to him. It was his ceremony. Through the power of the lineage blessings, his gestures and words ceased to be the play of a child and became, throughout the ritual, the mature expression of the unbounded intention to benefit others.

In just two short years he has touched the hearts of many with his joyous presence. May the life of Orgyan Jigmed Namgyal be long and without obstacle, that all beings may benefit from his activities.

Lineage Holders of Inherent Truth

This is the tenth article in a series on the lineage holders of the Great Perfection.

With the auspicious sign of a rainbow canopy appearing in the sky at sunrise, T'hulzhig Senge-gyab (whose name means 'Destroyer of Illusion') was born in central Tibet in the village of P'huso Getreng. As a child he had an ongoing experience of the dreamlike nature of all phenomena and expressed single-minded devotion for the Buddha's teachings. At thirteen he dreamt of the sun and moon rising simultaneously in the sky. Upon awakening, he had a vision of Chenrezig, who told him, "If you wish to attain liberation in this lifetime, meditate on the meaning of the highest level of the Great Perfection." After this vision, his compassion developed boundlessly. He cared for all beings equally, as parents love their children. He enjoyed the company of highly respected and unfortunate people equally, caring for the blind and destitute, exhibiting all the signs of awakened bodhicitta.

A few years later, as his realization of the empty nature of all experience increased, his behavior became quite eccentric. He once took offerings his parents had intended for the gods and scattered them, offering them instead to malevolent spirits. In his twenties T'hulzhig Senge-gyab took ordination with Dev Gangpa and Tre Ganpa, holders of the Buddha's precepts. He then studied and received empowerment into the secret mantra with Lama Tsariwa. Repa Trimeo and other renowned gurus introduced him to P'hadampa Sangye's practices of pacification and chod and to the path of Mahamudra, the Great Seal. After practicing all stages of the path, he finally met Guru Cober, who gave him direct transmission instructions into the nature of mind.

He devoted himself single-pointedly to the Great Perfection practice of T'hogyal and meditated for many years in remote valleys and mountain retreats, where his mind was freed into the vast expanse of primordial purity. Having led beings to the path of liberation during his life, and displaying auspicious signs of full realization, he passed away at the age of sixty-four.

Wyn Fischel

Wisdom Holder in Our Midst:

Fifteen years ago this October, Chagdud Tulku Rinpoche arrived in the United States for the first time. Today, twenty-one Chagdud Gonpa Foundation centers span the North and South American and European continents and the outer, inner and secret teachings of the Buddhadharma are ripening in students' minds. Padma Publishing has translated and produced dozens of texts as well as three of Rinpoche's own books and one by his mother, and the Mahakaruna Foundation, established by Rinpoche, supports many individuals and monasteries in Asia.

Rinpoche's students in the West know him for his vast wisdom and compassion and, above all, his profound transmission of the Buddhadharma. We glimpse his deep insight when he speaks to our innermost thoughts, correcting our view, meditation or conduct and witness his compassion and spiritual accomplishment in outer circumstances as well. This summer, for example, eight-year-old Rigdzin Ling sangha member, Neilly Joe Gracia, was dying from a brain tumor. Rinpoche, teaching in the Bay Area, learned that Neilly Joe's condition had changed for the worst. Although he would be returning to Rigdzin Ling a few days later and had planned to give the boy an empowerment at that time, Rinpoche instead drove through the night to Rigdzin Ling after finishing an evening teaching, concerned that Neilly Joe receive the empowerment before his death. He performed the ceremony early in the morning and drove back to the Bay Area to continue his teaching schedule that afternoon.

Neilly Joe didn't die until a month later when Rinpoche was teaching in Moscow. Having received the message of his death, Rinpoche performed p'howa, or transference of consciousness practice, for him. Students doing p'howa by the boy's side felt the power of Rinpoche's practice, but had not yet checked for signs when, on a return call, Rinpoche said, "I did it. Go check," explaining exactly how to find the crown aperture. Upon following his instructions, the students discovered very clear signs of successful transference.

Of such siddhis, or spiritual powers,



many Western students may feel like his wife, Jane Tromge, who said recently, "I'm too earth-bound to see much. But when I see the people Rinpoche brings together in harmonious effort, this seems a miracle. What he has accomplished since 1978 seems a miracle. That he could turn the mind of someone like me seems a miracle."

Yet Jane also tells stories, such as one about the time she traveled to Tibet with Rinpoche and met a man who opened his *gau*, or reliquary, to display a stout knife bent into folds. "You did this," he told Rinpoche, "and I always carry it with me." Astounded, Jane attempted to photograph it, only to have the picture come out black. Rinpoche's comment when he saw the bent blade was, "I must have been drunk."

Lama Tsering Everest, as well, recalls Rinpoche's clairvoyance when he asked her, years ago, what she had been doing, lying on the floor with her legs in the air. Home alone, she had been on her back doing bicycle exercises while watching T.V. Lama Inge speaks of interpreting for Rinpoche in an interview with a woman with severe thyroid problems who experi-

enced a spontaneous healing even before beginning the meditation practice he gave her.

Maile Wall, a Rigdzin Ling sangha member, tells of trying to serve Rinpoche tea as he worked on the roof during a winter retreat construction project several years ago. As she tried to hand the cup up to him, it slipped and began to fall. Seeing her expression, he reassured her, "Don't worry. It won't break." It landed on the floor unharmed. "I feel he did that out of compassion for me," says Maile. She also tells of an instance, before she moved to Rigdzin Ling, when Rinpoche visited her home briefly. He threw rice as he recited prayers, blessing the shrine. A half hour later he had to leave, and Maile left the rice where it had fallen on the floor. The next morning, the floor was clean and a clam shell on the shrine was filled with rice.

Because Rinpoche recounts his autobiography with such humility, most of his students are not aware of his spiritual accomplishments or the innumerable ways in which he tirelessly benefited others during his twenty years in India and Nepal. Two Tibetan lamas currently in the United States have offered a glimpse of Rinpoche's activity during those years. Khanpo Gyurmed Tinly, a renowned scholar, founder of the Nyingma Institute in Gangtok, Sikkim, and former abbot of the *shedra*, or training school, of Ganteng Monastery in Bhutan, came to the United States "....to meet again with my lama....My connection with Chagdud Rinpoche is so significant that I have held it to be one of the most important in my life."

The following remarks are excerpted from an interview with him and from a transcript of one of his teachings.

"Once, when I went to Delhi to visit some cousins, I found that Chagdud Rinpoche was staying there....I was very eager to meet him and felt a kind of instinctive faith in him, knowing that he was from my home country and that he commanded a great deal of respect and devotion there....In my area of Tibet, known as Nyarong, the Tromge family was renowned as a line of siddhas. Chagdud Rinpoche is the incarnation of Chagdud Sherab Gyaltsan,

Fifteen Years in America



Khanpo Gyur-med Tinly, Tulku Gyurmed, Orgyan Jigmed Namgyal, Lama Gyatso

the first Chagdud Tulku, who was instrumental in bringing the dharma to Nyarong. To the Nyarong people, he was like the Buddha in India. He established Chagdud Gonpa, the central monastery of thirteen he founded in that area, which created a very strong and vibrant tradition of Buddhism.

"Sherab Gyaltsan also served as court chaplain to the Chinese ruler. One year, he did not return from China in time for Losar, or New Year. The people of Nyarong did not begin the ceremonies, dances and smoke offerings until their lama returned on the thirteenth day of the new year. As far as I know, they still celebrate Losar thirteen days late in Nyarong for this reason. They don't call it Losar; they call it the Thirteenth Day.

"Rinpoche is an emanation of Gyalwa Chhog-yang, one of the twenty-five intimate students of Padmasambhava, who gained siddhi through the practice of Hayagriva. Guru Rinpoche prophesied that there would be future emanations of Gyalwa Chhog-yang who would bring great benefit in Tibet."

"....During my first meeting with Rinpoche in Delhi, he told me that he had received a sign that I needed to do a one-week retreat immediately to avert some difficulties. I took his advice to heart. The retreat was very successful and a significant turning point for me. Shortly thereafter, I asked him for some indication of who the local deities were of my home country, because I wanted to do practice that would establish a connection with them. I knew that Chagdud Rinpoche was quite famous as a visionary who often had deep insight

into such things. We started to do ceremonies....and on the second day Rinpoche had a vision on the basis of which he wrote a text. I still have the original



Jane Tromge at 1992 drubchen

manuscript....a very treasured text.

"When we did the smoke offering portion of a ceremony together, Rinpoche suddenly asked, 'Who is that?' He saw something that none of the rest of us could see, someone who seemed from his description very much like [the great dharma warrior] Gesar riding a horse. That was the start of my ongoing connection with Gesar and the local spirits of my area of Tibet. The liturgy Rinpoche wrote based on his vision was instrumental in enriching my practice.

"During Rinpoche's stay in Delhi, I was impressed by the fact that people from all four schools [of Tibetan Buddhism] came to see him, without sectarian concern, especially when they were sick or encountering an obstacle. He did whatever was necessary to help them avert obstacles, dispel negative forces, tame demons or to exorcise or heal them....

"Rinpoche told me at that time that he wanted to go to the United States. My first thought was, 'What for?' I felt he was making a mistake, that the language barrier was too great and that Westerners might not really be interested in what he had to offer. Now that I myself am here, years later, and have seen what is taking place, I know that he did not make a mistake at all.



Since coming to the States, Rinpoche has accomplished great benefit here and abroad through his teaching and activities....

"You Western students are incredibly fortunate that such a teacher has made his home here, that you have the opportunity to serve and rely upon him....Look to your teacher as an example of real commitment to benefiting others. Even though his body is aging and he has less strength than he used to, he is tireless in his activity. He keeps going, ceaselessly, even though he is getting older and physically weaker."

Lama Chodag Gyatso, who worked closely for several years with His Holiness the Dalai Lama as a representative of the Nyingma tradition of Tibetan Buddhism, now resides in the United States as one of the Chagdud Gonpa lamas. In 1969, when tracing his Nyingt'high lineage roots, he first sought out Chagdud Rinpoche. His tutor, Sang-sang Lama Donyod Rinpoche, a great siddha in his own right, advised him "at any cost" to find Do Drubchen Rinpoche and Chagdud Rinpoche, saying of Chagdud Rinpoche that he was "a vast ocean of knowledge of the lineages, traditions and translations of the Nyingma, Kagyu and Sakya schools, that he held all the Kama and Terma traditions within the Nyingma school and that he was considered to be *the* accomplished living master of the Nyingt'high lineage at that time.

Lama Gyatso heard that Chagdud Rinpoche was in Orissa, India, a major settlement of the Tibetan community in exile, where he was acting as the representative of His Holiness Dudjom Rinpoche, then head of the Nyingma lineage. According to Lama Gyatso, His Holiness Dudjom Rinpoche had chosen Chagdud Rinpoche



Rinpoche, the Terton, Tulkus Gyurmed and Orgyan Nyamgyal

as his representative there because he felt that he was the most qualified to assume the major responsibility of imparting all the oral transmissions, empowerments, and teachings to new practitioners as well as to advanced practitioners doing intensive Nyingma practice.

"In Orissa at that time, things were really difficult in every aspect....The Tibetans had nothing. Everything had to be established. These days we have so many talented khanpos (scholars) and very good practitioners from that area, all as a result of Rinpoche's farsighted programs."

Lama Gyatso was unable to meet Chagdud Rinpoche until 1975 in New Delhi. "The moment I saw him," he recounted, "I had such a strong feeling—like that of a child reunited with his parents after decades of separation. Without uttering a word, I prostrated before him....Rinpoche didn't say much. He gave me his boundless compassionate gaze and that was more than enough to quench my thirst...."

"Immediately I requested an oral transmission of a particular text. When I told him that the text was too long for me to recite on a daily basis, Rinpoche without hesitation recited a very concise version of the practice, revealing a terma, or mind treasure, right there, as if it were a replay of a recording that already existed. When I recopied it and gave it to him to correct, Rinpoche was so humble that he erased all the terma marks I had inserted to indicate it was a terma.

"This is briefly how I came to the feet of this great living Buddha....and ever since, I have been following Rinpoche closely. I had the fortune to receive many empowerments, teachings and transmissions from him, as well as to be with him during some very private retreats. My experiences were

so amazing they convinced me that I had fulfilled some of my long-held aspirations."

Lama Gyatso said that when Chagdud Rinpoche taught on important occasions in Tibetan settlements in New Delhi, highly educated Tibetan scholars praised him as one of the gems of the Buddhadharma, recognizing his qualities of erudition in all four schools of Vajrayana Buddhism.

Noting that the great 19th-century master Paltrul Rinpoche had said that one should be able to see the soul of the deceased in order for p'howa to be effective, Lama Gyatso recounted an instance in New Delhi in which Rinpoche performed p'howa for a senior Tibetan official. Another official, a tulku, who questioned both the power of the practice itself and Rinpoche's ability to perform it, was instructed by Rinpoche, as if unaware of the man's doubt, to examine the cranial aperture for signs of successful transference. Astonished at the seemingly magical ease with which he could pull a large clump of hair from the softened cranium, the official begged Rinpoche's pardon for his wrong view.

Lama Gyatso also accompanied Rinpoche when he was requested to help a woman who had become possessed. Her face was red and wrathful, and she had such strength that she threw off the six men attempting to control her. A number of lamas had conducted ceremonies to help her, to no avail. As soon as Chagdud Rinpoche's right foot touched the doorstep, she fell on the bed and began to cry, "Rinpoche, please save me!" He performed a brief ceremony, after which the woman, though weak and exhausted, was normal.

"These are a few drops from the ocean of Rinpoche's manifestation of spiritual attainment," Lama Gyatso continued, "I can comfortably say that amongst the Buddhist spiritual masters today, especially in the Western world, there are none who even parallel Rinpoche's spiritual accomplishment, realization and academic insight.

"This is why I feel that to refer to Rinpoche, who is the very embodiment of the Three Jewels, the Three Roots and the Three Kayas, simply as "Chagdud Tulku," without honorific title, amounts to a kind of disrespect in terms of our samaya, or Vajrayana commitments. In a recent letter, Gonjang Tulku Rinpoche, a very high lama, addressed our Rinpoche as His Eminence and I feel this is appropriate...."

"I'm here because I cannot stay separated from Rinpoche, my root master....And



Enthronement: Rinpoche and Orgyan Namgyal

I want to thank his Western students for creating a situation in which we can all be with him as one family and receive his precious teachings. You are all so fortunate that Rinpoche is right in your lap....

"Soon we will be doing longevity practice for Rinpoche in Los Angeles, but the real longevity practice is within our minds as his students—keeping intact the relation of disciple and vajra master, maintaining our samaya. We students, especially those of us who have received Vajrayana and Dzogchen transmissions from Rinpoche, are directly responsible for the health of his mandala of activity.

"As Vajrayana practitioners, our samaya is more precious than the eyeball—it is the backbone of spiritual existence. No matter how smart we may be, how many lamas we may go to, if our samaya is strained, our foundation is rusted. No matter how many layers we try to build atop it, it will not be solid, and there will be no real development. For example, students who find it difficult to grasp what they are being taught have some obstacles due to impaired samaya.

"Maintaining pure samaya not only involves preserving a pure lama-student relationship. It also means keeping our relationships within the sangha pure. Samaya extends to all our activities, even mopping the floor, recognizing the floor as the base of the celestial palace within the pureland, seeing the act of mopping as one of cleansing, of purification.

"Upholding these commitments provides a very fertile base for spiritual accomplishment and the merit accumulated through such practice is very great. If we practice like this, Rinpoche will live a long, healthy life and his dharma activity will flourish in this country without bounds."

A Treasure: H. H. Kusum Lingpa

His Holiness Orgyan Kusum Lingpa, a preeminent Dzogchen, or Great Perfection, teacher and one of the great tertons, or treasure revealers, of our time, came to the United States for the first time this spring.

His tour, which included visits to Boston, New York and Colorado as well as the West Coast, was co-sponsored by Chagdud Gonpa and Yeshe Nyingpo. He gave empowerments and taught extensively from his innumerable treasures, traveling with a scribe by his side who took down his mind treasures as he revealed them, round the clock.

Of his capacity as a terton, His Holiness has said, "Much earlier in my life, I made a pilgrimage to Samye Ling, Padmasambhava's original monastery. There, ...I spontaneously saw all my past and future lives. I recalled all the teachings which I had received directly from Guru Rinpoche when I was his disciple, and I saw all the hardships and difficulties of the times in which I am now living. This made it possible for me to reveal those teachings which have remained hidden in this time of intense suffering."

The visit of His Holiness to Los Angeles coincided with a relatively minor earthquake, precipitating a series of Vajrakilaya dreams. This led him to establish Orgyan Khakyod Ling, a Vajrakilaya retreat center in the Los Angeles area, to help avert a catastrophic earthquake and other natural calamities in this country arising from the upheaval of the five elements, such as droughts, fires, and storms. The Vajrakilaya practice is very powerful for overcoming obstacles and perilous circumstances.

Everywhere His Holiness traveled, he benefited beings, seen and unseen, in profound and personal ways, as illustrated by the following account of James Martin, a full-time volunteer at Rigdzin Ling.

"You'd better hurry," said Jane Tromge, Rinpoche's wife. "You don't know what the terton will do." This I knew to be true. Although I had told people on the phone that the ceremony would begin at 1:30, I knew from my experience at Rigdzin Ling not to rely on anything as ordinary as schedules and things in print. The terton Kusum Lingpa, now heading south from Oregon, had scheduled this event, a smoke offering to the local gods at Mt. Shasta.



His Holiness Kusum Lingpa

Khanpo Gyurmed Tinly and I arrived in Shasta City by 11:30 and sped up the mountain as far as the road would go. "We're early," I said. "That's good," the Khanpo responded. Only a handful of skiers, hikers, strollers and dogs had already arrived. That gave us time to explore, the Khanpo in leather loafers and me in my Birkenstocks, trudging through the snow. He had brought a bag of tsampa (roasted barley flour) to make his own smoke offering, and we climbed a ridge, where we built a fire on a rock above the snow. He had me fetch leaves and branches for him, while he chanted and made an offering to beings I could not see but appreciated all the more. It was a full hour before he gestured that we had done enough, and we watched silently as the smoke dwindled into ashes.

We descended to the parking area, already 1:30. The camera crew was setting up and members of our Oregon sangha were gathering. So I was surprised when the Khanpo came to me and said we should go have lunch, twenty minutes away in Shasta City. I looked at my watch, but the Khanpo wasn't worried, "He's not coming." We had a good meal, and the Khanpo, a second pot of tea. Finally, at 3:00, we headed up again, encountering a sangha member who led us to a house where the terton was having lunch. A cup of tea later and with great commotion, we were all out the door, up the mountain, as far as the road would go. I went first, waving a wand of poorly lit incense. A train of lamas and enthusiasts followed my Birkenstocks into the knee-deep snow.

The gods and protectors inhabiting this power spot called Shasta must have been well pleased, as the smoke billowed in a steady white cone curling down the mountain, enshrouding the terton, several lamas,

sangha members, and the skiers, hikers, strollers and dogs, all brought together for that occasion. I never know much of what's going on, but I understood now that somehow the meaning of the ceremony twisted around my own karmic unraveling, revealing my own mind. And that day my mind was a little more luminous, a little less bound.

It was later in the evening at the empowerment in town that we learned of the day's significance. In the 1940s, before the Chinese invasion, the terton noticed that several of the Tibetan local protectors had departed. He didn't know where they had gone until now. When the terton was flying from San Francisco to Portland at the beginning of his tour, the clouds opened, revealing the summit of Mt. Shasta. He recognized the spirits inhabiting that spot to be the same protectors that had left Tibet. They had preceded the spread of dharma to this country, and now offer protection to the young dharma centers and practitioners here, particularly those centers closest to Mt. Shasta, Yeshe Nyingpo on the Oregon border and Rigdzin Ling in northern California. They have an obligation to ensure that the dharma will flourish and to protect those centers and practitioners from the degenerating forces of these times as long as the practitioners maintain their practice and commitments.

The terton was not the first to recognize a special presence on Mt. Shasta. And to the crowd of mostly locals who overflowed the hall that evening it was no surprise that a high lama from Tibet recognized a special quality there. But I am impressed not only by the profundity of the blessing, but also by its implications. The dharma flourished for a millennium in the sanctuary of Tibet. In our lifetime, however, its monasteries have been toppled and relics auctioned off. We are reminded that throughout the course of human history living spiritual traditions have become historical debris. Those of us who have received empowerments have a commitment to uphold these living lineages as sponsors, workers and practitioners. What of everything handed to us now will still exist and be passed on in a thousand years? Will mind pour into mind, or will only empty words in books remain? Ours is a tremendous task, a great responsibility. But it is reassuring to know that some of the same spirits that protected Tibet for the past thousand years protect us here now. *May the tradition of Guru Padmasambhava flourish!*

Sangha News

Thondup Ling, Los Angeles

Because of the increase in Lama Gyatso's activities here, we felt that a more traditional name for our center would be appropriate. In response to our request, His Eminence Chagdud Rinpoche graciously renamed the Los Angeles center Thondup Ling: To Accomplish the Purpose. In keeping with this new name, we are planning our most extensive event, scheduled for October, when Rinpoche will bestow the empowerments and teachings for all the daily Chagdud Gonpa practices. Also in October, an elaborate three-day long-life practice and offering ceremony will be performed by visiting Lamas and many of Rinpoche's older students. We encourage as many of Rinpoche's students as possible to join us.

Lama Gyatso came this summer and gave detailed teachings on tsog practice and the extensive Red Tara sadhana, motivating the local sangha to deepen our commitment to our monthly and weekly group practice.

Dechhen Ling, Cottage Grove

An afterglow of blessing followed H. H. Kusum Lingpa's visit to Dechhen Ling. A well-attended public teaching in Eugene was followed by a Vajrakilaya empowerment in Cottage Grove. We were fortunate to receive direct, concise instructions on practice following the empowerment. The immediate warmth and delightful sense of humor of His Holiness touched us all.

Tulku Kunga kept a busy schedule, bestowing Red Tara and Guru Rinpoche empowerments in Cottage Grove. New and old students alike received a longevity empowerment in a park setting in Eugene, followed by questions and answers. Traveling to Corvallis, Tulku Kunga taught to an increasingly active Tara practice group led by Lu Sebring.

The sangha welcomed home our own Lama Sonam Tsering upon his return from a pilgrimage to Tibet and Nepal. After a momo dinner, Lama Sonam showed the video he filmed at the reception of the young Tibetan Dudjom incarnation, in which hundreds of dancers graced the mountain-wreathed plateau.

We look forward to hosting Chagdud Rinpoche and the larger sangha for our annual Red Tara Tsog and statue reconsecration on November 25-27.

Orgyan Rigjed Ling, Crestone

In April, 1994, Hanne Strong, founder of the Manitou Foundation, invited Chagdud Rinpoche to come to the Crestone/Baca community in the Rocky Mountains in southern Colorado. During this visit, in which Rinpoche gave the T'hroma empowerment and teachings, the Manitou Foundation offered Rinpoche some land. Hanne took him on a tour to give him his choice of several different sites. Rinpoche told her later, "I already have a monastery and many centers. I don't need just another piece of land. Instead, I need a place where advanced students can undertake serious mountain retreat." In a hidden valley, high above the Crestone Mountain Zen Center and below Dragon Rock, Rinpoche found the land with which to realize his vision.

Originally established to create an interdenominational spiritual community for the region, the Manitou Foundation offered its first parcel of land to His Holiness Karmapa. His Holiness identified Crestone/Baca as one of sixteen areas where the dharma would survive and flourish in the future era of turmoil. H. H. Dilgo Khyentse Rinpoche also accepted land, as did communities from the Zen, Sufi, Hindu, Jewish, Carmelite and Native American traditions.

When Rinpoche returned to Crestone this June, he offered a three-day program to students from Colorado, Utah, Arizona and New Mexico, performed a *lha sang* (smoke offering) on the land, and gave the oral transmission of a Dzogchen text, *Nang-jang*, in the hidden valley. He also stated that he was having extraordinary dreams, and commented that the land reminded him of his birthplace in Tromt'har. Rinpoche named the sixty-acre parcel Orgyan Rigjed Ling.

This land presents a rare and unique opportunity for members of Rinpoche's larger sangha. Rinpoche feels that this wild and isolated canyon, with its vast expanse of sky, is especially suitable for solitary retreat in *tzalung* and Dzogchen practice. Contributions of funds and staff are needed for the land's development. Anyone interested in helping or learning more, should call Steve Glazer at (303) 258-3623.

Please come and visit the land soon. And join us for Rinpoche's teaching in Crestone on November 3-6.



Rinpoche with Colorado sangha

Ati Ling, Napa Valley

We were extremely fortunate that during Tulku Jigme Rinpoche's pilgrimage to Tibet, Chagdud Rinpoche was able to visit Ati Ling. Rinpoche offered a week-long chod retreat, empowerments and teachings in April, as well as a p'howa retreat in June, the last three days of which were taught by his wife, Jane Tromge. Her warmth and humor and the strength of her practice endeared her to all the retreatants, who implored her to return for more p'howa practice in the fall. Rinpoche's visits galvanized the sangha, inspiring both new and old students.

In May, H. H. Kusum Lingpa visited the Bay Area and was hosted by the sangha at Maria Manetti's home. With profound humility and great compassion, His Holiness spoke to groups in San Francisco, Sacramento and Davis. He also gave the One Hundred Peaceful and Wrathful Deities and Wealth empowerments in Yountville.

The sangha was delighted with Tulku Kunga's visit in August. He taught the Dudjom Tersar Ngondro and gave a series of empowerments from the Padgyal Lingpa *Kusum Gongdü* treasure cycle.

During his recent visits, Wyn Fischel taught the weekly meditation group in St. Helena several times. His wonderfully clear teachings went straight to the heart of practice. It was the first opportunity for many local sangha members to meet Wyn, and we are hoping for more such occasions.

Tulku Jigme Rinpoche and his family have just returned from an extraordinary pilgrimage to Tibet with stories, slides and videos to share. The Sangha gathered eagerly to welcome them back at puja, happy to have them home safe and looking forward to a renewed schedule of teachings and practice at Ati Ling.

Padma Ling, Spokane

During Lama Sonam's April visit to Padma Ling, he kindly demonstrated, in great detail, how to fill statues. Many sangha members helped with the preparations, cleaning the statues inside and out, making central channels, preparing mantras, collecting various precious articles and substances and finally filling and sealing the statues. Lama Sonam then performed a meticulous consecration ceremony which provided great blessings for the center and participants.

In June, the Venerable lama and scholar Dhongthog Rinpoche visited Spokane and gave a talk, a slideshow and a Vajrakilaya empowerment, employing a small p'hubra, or ritual dagger, that had been used by the Venerable Chatral Rinpoche during a recent Kilaya empowerment in Nepal. Dhongthog Rinpoche had brought this same p'hubra during his first visit six years ago. At that time, the stupa near Tum Tum was in constant danger of being desecrated by vandals, who drove up the steep mountain trails on motor cycles to take potshots with BB guns. Dhongthog Rinpoche circumambulated the stupa with the phurba, given to him by H. H. Dudjom Rinpoche, and recited the Vajrakilaya mantra. Since that time the stupa has remained unharmed.

Lama Inge gave Tara empowerments and teachings in Portland and Reno, where people now meet for practice on a regular basis. Lama Yontan has just returned from giving Tara teachings on Vancouver Island, where there is now an ongoing Tara practice group.

In September we will celebrate the ten-year anniversary of Padma Ling with Tara dances, taught again by Prema Dasara from Hawaii, and a Tara empowerment offered by Lama Inge.

Orgyen Ling, New York

At Chagdud Rinpoche's final teaching in New York last December, he announced his aspiration that a center be founded here. Soon after, a small group of students began meeting weekly to do Ngondro and Red Tara practice at the home of long-time practitioner Robert Newman. In April, His Holiness Kusum Lingpa gave a Vajrapani empowerment to the group. This helped to strengthen our bond as practitioners in accord with Rinpoche's wish.

Our little center is growing: we now meet on Wednesdays at 7:30 p.m. to practice and on Thursdays at the same time to study and practice from tapes. If you wish to come, call Marcia, (212) 267-3686, or Robert, (212) 689-7037, for directions.

Brazil

During Rinpoche's trip to Brazil this year, he will be visiting five cities. A center is being built in Belo Horizonte, where he will finish constructing and consecrate a larger-than-life statue of Padmasambhava. Rinpoche's book, *Life in Relation to Death*, is being published in Portuguese in Porto Alegre. And in Sao Paulo, we arranged a good sponsor for his activities. Guess who? No, you can't! Coca Cola!

Rinpoche's teaching schedule will include seven courses and two lectures, including a program for a Chinese Buddhist community. We thank you, North American sangha brothers and sisters, for taking good care of him and sharing him with us.

Amrita, Seattle

*Windhorse rises quickly
Spring arrived quickly
Gangteng Tulku arrived quickly
Guru Padma came quickly
Dharma worked quickly
Daily practice goes quickly
Weekly practice comes quickly
Moon feasts gather quickly
Summer's heat left quickly
Sangha harmony spreads quickly
Lama's blessings flow quickly
Breath keeps breathing quickly
This report goes quickly
Windhorse still rises quickly, again.*

Rigdzin Ling, Northern CA

For two weeks last May, Rigdzin Ling hosted H. H. Kusum Lingpa. His Holiness taught extensively on the six bardos and gave empowerment into some of his own treasures, including an extensive wealth practice which he was revealing and codifying during his United States visit. Before he left, he performed the wealth ceremony for the first time, consecrating wealth vases, t'hangkas, the prayer wheel house, and many statues.

The breathtaking cedar Guru Rinpoche statue, which was finally completed after months of hard work, was consecrated by His Holiness, Chagdud Rinpoche and many other lamas. The eight-sided ornamental roof covers the statue with red sheet metal, ready for the winter rains. We extend many thanks to all those who generously offered their time and support to the creation of this precious manifestation of Padmasambhava.

Maile and Jeff's staff house is being built very swiftly and harmoniously by the Gonpa crew. The roof will be finished soon.

Khanpo Gyurmed Tinly has been at Rigdzin Ling since Losar, working closely with Chökyi Nyima on the translation of the first volume of Longchenpa's Seven Treasures, now nearing completion. Twice, the busy translation schedule has afforded opportunities for Khanpo to teach—Mipham Rinpoche's treatise on the Nyingma view, during first year Winter Retreat, and the *Khayjug* by the same author, this fall—delighting those present with his erudition, precision and vast scope of learning.



The Rigdzin Ling Guru Rinpoche statue

The teachings of both Khanpo Gyurmed Tinly and Wyn Fischel have made the past few months here rich with transmission of the Dharma. Anyone who has had the opportunity to meet and hear these two lamas knows the blessings that flow freely through their words. Please call Rigdzin Ling for the bi-weekly teaching schedule.

Rigdrol Dechhen Ling, Vajra North, Yukon, Canada

Although the Yukon is vast and sparsely populated, a number of eminent Lamas have visited and taught here, including H. H. Karmapa, H. H. Kalu Rinpoche, H. H. Jamgon Kongtrul, and Gangteng Tulku Rinpoche. Chagdud Tulku Rinpoche founded Vajra North in 1984. Yukon dharma practitioners of different lineages maintain good relations and exchange news on dharma activities in North America and around the world.

In March, Yukon College hosted a forum on world religions. Roger Horner, representing Vajra North, spoke on Vajrayana Buddhism. The conference was well received, and the audience requested more such interfaith dialogues. Last October, Alan Byrom was asked to speak on dreams at an Indigenous Healing Conference hosted by the Liard Native Council. The \$200 reimbursement fee went to the Mahakaruna Foundation.

Since many of the Vajra North founding members moved to Victoria in 1991, the remaining sangha has focused on our weekly Red Tara and Ngondro practices and on traveling to Rigdzin Ling to develop our personal practice. Plans are under way to purchase our duplex on Valleyview Crescent this summer. It is with great affection for Rinpoche and faith in the dharma that we rise to greet each day and do our practice.

Practice by the Days of the Moon

* Eclipse of the sun; practice is multiplied 10,000 times.

**Eclipse of the moon; practice is multiplied 1,000 times.

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

October	December	February	April
4 New Moon: Vajrasattva	2 New Moon: Vajrasattva	7 First Quarter Moon: Tara Day	7 First Quarter Moon: Tara Day
11 First Quarter Moon: Tara Day	9 First Quarter Moon: Tara Day	10 Tenth Day: Guru Rinpoche Day	10 Tenth Day: Guru Rinpoche Day
14 Tenth Day: Guru Rinpoche Day	12 Tenth Day: Guru Rinpoche Day	15 Full Moon: P'howa	**15 Full Moon: P'howa
19 Full Moon: P'howa	17 Full Moon: P'howa	22 Last Quarter Moon: Tara Day	21 Last Quarter Moon: Tara Day
27 Last Quarter Moon: Tara Day	25 Last Quarter Moon: Tara Day	25 Twenty-fifth Day: Dakini Day	25 Twenty-fifth Day: Dakini Day
29 Twenty-fifth Day: Dakini Day	27 Twenty-fifth Day: Dakini Day		*29 New Moon: Vajrasattva
November	January	March	May
*3 New Moon: Vajrasattva	1 New Moon: Vajrasattva	1 New Moon: Vajrasattva	7 First Quarter Moon: Tara Day
9 First Quarter Moon: Tara Day	8 First Quarter Moon: Tara Day	9 First Quarter Moon: Tara Day	9 Tenth Day: Guru Rinpoche Day
12 Tenth Day: Guru Rinpoche Day	11 Tenth Day: Guru Rinpoche Day	11 Tenth Day: Guru Rinpoche Day	14 Full Moon: P'howa
**17 Full Moon: P'howa	16 Full Moon: P'howa	16 Full Moon: P'howa	21 Last Quarter Moon: Tara Day
25 Last Quarter Moon: Tara Day	23 Last Quarter Moon: Tara Day	23 Last Quarter Moon: Tara Day	24 Twenty-fifth Day: Dakini Day
27 Twenty-fifth Day: Dakini Day	26 Twenty-fifth Day: Dakini Day	26 Twenty-fifth Day: Dakini Day	29 New Moon: Vajrasattva
	30 New Moon: Vajrasattva	30 New Moon: Vajrasattva	

Chagdud Gonpa Foundation Directory

Rigdzin Ling
Padma Publishing
Chagdud Tulku Rinpoche
P.O. Box 279
Junction City, CA 96048-0279
(916) 623-2714

Ati Ling
Tulku Jigmed Tromge
Rinpoche
P.O. Box 90
Oakville, CA 94562
(707) 944-8280

Dechhen Ling
Lama Sonam Tsering
198 North River Road
Cottage Grove, OR 97424
(503) 942-8619

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

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

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

Thondrup Ling
2503 W. 117th Street
Hawthorne, CA 90250
(213) 754-0466

P'huntsog Ling
Santa Barbara
(805) 966-6963

Orgyan Rigjed Ling
P.O. Box 61
Crestone, CO 81131
(303) 258-3623

Padma Center
c/o 1632 So. State St.
Belvedere, IL 61008
(708) 469-7770
(815) 544-9370

Orgyen Ling
c/o Marcia Clark
80 No. Moore St. #29A
New York, N.Y. 10013
(212) 267-3686

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

Vajra North
174 Valleyview Dr.
Whitehorse, Yukon
Y1A 3C9 Canada
(403) 667-2340

Odsal Ling
Diogenes Ribeiro de Lirna,
433
05458-000 S. Paulo, Brazil
011 55 11 211-5673

Chagdud Dawa Drolma
do Contorno, 6283 #1207
30110-110 Belo Horizonte
011 55 31 241-3946

Chagdud Yeshe Ling
R. Barao Cerro Largo, 487
90650 - Porto Alegre, RS,
Brazil
011 55 51 233-5161

Rio De Janeiro
011 55 21 246-9860

Other Centers in Brazil
Campinas
Curitiba
Florianopolis

Delog: Journey to Realms Beyond Death

will be available in December from Padma Publishing. Please indicate on your order if it is a holiday gift and, if so, the date by which you need to receive it. Price: \$14.95, plus CA tax if applicable and \$4 per order for shipping.

Contact Points

Chagdud Tulku Rinpoche's Schedule

October 13-15
New York City
Healing the Emotions; The Mind of Chod; The Five Chod Feasts
Orgyan Ling

October 16-18
Cambridge, MA
Dudjom Tersar Ngondro and selected Empowerments
Contact: Suzanne or Meggin (617) 492-5370

October 20-31
Los Angeles
A Constellation of Heart Treasures: Empowerments Into Practices for Dudjom, Nyingt'hig, Khyentse, Tromge and Other Lineages
Thondrup Ling

October 31-November 2
Sedona, Flagstaff AZ
The Way of the Bodhisattva; Guru Rinpoche Empowerment
Contact: Ingrid Stern (602) 525-3748

November 2-7
Santa Fe, N.M., Crestone and Boulder, CO
Taking Happiness and Suffering Along the Path; Red Tara Empowerment; 37 Key Points of Practice
Orgyan Rigjed Ling

November 11-20; 21-23
Northern CA
T'hröma Retreat: Tendrel Nyeysel Ceremony
Rigdzin Ling

November 25-27
Cottage Grove, OR
Red Tara Tsog
Hal Sundt: (503) 942-1386
Dechhen Ling

November 28-30
Seattle, WA
Bardo Teachings; Vajrakilaya Empowerment
Amrita

December 1-3
Spokane, WA
Standing Red Tara, T'hröma and Lion-Faced Dakini Empowerments
Padma Ling

December 9-11
Tsog of 100,000 Offerings
Rigdzin Ling

January 6-February 17
Six-Week Dzogchen Retreat (restricted)
Call Rigdzin Ling

February 23-March 2
Vajrakilaya Drubchen
Rigdzin Ling

March 4
Losar Day: Tibetan New Year (the Wood Pig Year)
Annual Membership Mtng
Rigdzin Ling

Tibet Pilgrimage: In July and August of 1995, Chagdud Rinpoche may make a pilgrimage to Chagdud Gonpa, Tromge Gonpa and Tenp'hel Gonpa in Kham, Eastern Tibet. This trip is dependent on many factors, including Chinese policies at that time. If interested, please call Rambhali at Rigdzin Ling.

Skilled Volunteers Wanted: The Rigdzin Ling volunteer program now offers expanded work-study opportunities for skilled workers on both a residential and short-term basis. For inquiries about the new program or the need for a bookkeeper and secretary, call Rambhali. Concerning the need for a plumber, mechanic-welder, treefaller and carpenters, please call David Everest or Mike McLaughlin, at Rigdzin Ling.

Rigdzin Ling Wish List: (Donations are tax-deductible) multifunctional backhoe, full-sized pickup, generator, compressor, video editing equipment, transcriber, laser printer, 4-drawer locking file cabinet, ounce-pound scale, heavy stainless 8-, 16- and 40-quart stock pots, children's swing set &....hot tub/sauna!

The Annual Chagdud Gonpa Membership Meeting will be held at Rigdzin Ling on Losar, March 4th at 3:00 p.m. We look forward to greeting you with *Tashi Deleg!* on the first day of the Wood Pig Year.