
THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

SPRING / SUMMER 1995

A Letter from Rinpoche

People often ask me, "Do lamas have attachments?" I don't know how other lamas might answer this, but I must say yes. I recognize that my students, my family, my country have no inherent reality, that they all represent a play of illusion, yet I remain deeply attached to them. I recognize that my attachment itself has no inherent reality, yet I can't deny the experience of it. Still, knowing the empty nature of attachment, I know my motivation to benefit sentient beings must supersede it.

Because suffering arises everywhere and for everyone in samsara, I follow the guidance of whatever wisdom I have in meeting those who are receptive to my presentation of Vajrayana Buddhism and who will use my teachings to transform their minds. Sometimes I am clearly directed, as when many years ago in leaving Tibet I dreamed of "America" before I had even heard the word. Sometimes I simply know, as I did after several visits to Brazil.

Now in Brazil I have students who have developed their dharma path by completing ngondro and attending winter retreats, as well as carrying out tremendous organizational activity on behalf of Chagdud Gonpa. If I maintained my base in the United States, these students would continue to support my travels to Brazil and to travel themselves in order to receive teachings here. However, I would not be able to reach many who would most benefit from my dharma teachings, the very poor people who cannot afford to attend the events that pay for my airplane tickets.

In Tibet, India and Nepal, I was always quite accessible to the poor; in the United States, I seem somehow less so. In Brazil I sense a longing for spirituality, a devotion among many whose lives are otherwise bereft of comfort. I hope my teachings can enrich their lives, so I am resettling to be near them.

I'm an old man now, and enjoy my comforts here and take pleasure in the company of my students. I am delighted with the qualities of Chagdud Gonpa's lamas and senior students (see page 2), with the harmony of the sangha and with the progress of the centers. I intend to return each year for the winter retreats, the Vajrakilaya drubchen and the Losar celebration, and to visit my centers at least annually.

Even as I plan to resettle in Brazil, however, like a feather in the wind my karmic destiny blows me back to Tibet, where I will go on pilgrimage this summer. And for two weeks in November I will be at



Rigdzin Ling, where at the request of my students, I will give the *Nyingt'hig Yab Zhi*, the quintessential empowerments for the sixty-four *bums* (hundred thousands) of the Dzogchen tantras. These empowerments fulfill one of the two prerequisites for receiving transmission for Great Perfection, the other being the establishment of a pure, strong foundation through ngondro and particularly through guru yoga. A number of my students have created their practice foundation, and I feel that the moment has come to offer this incalculably precious jewel. For all who aspire to the pinnacle of realization that Great Perfection represents, I hope that my offering the *Nyingt'hig Yab Zhi* will increase the momentum of their paths and bring supreme benefit to all beings.

 Chagdud Tulku Rinpoche

The following lamas and senior students have been authorized to teach by H.E. Chagdud Tulku Rinpoche. Their visits to your sangha or community can be scheduled through Rambhali Roussel at Rigdzin Ling:

Khandro Jane Tromge
Tulku Jigme Tromge
Lama Drimed Norbu
Lama Sonam Tsering
Lama Chödak Gyatso
Lama Tsering Dechhen
Lama Inge Sandvoss
Lama Chökyi Nyima
Lama Yöntän Gonpo
Rigdzin Tromge
James Kalfas
Richard Baldwin
Lisa Leghorn
Robert Racine
Helen Orr
David Everest

Glenn Sandvoss has been recognized for his capabilities in the Vajrayana Arts, and Jim Dare for his ability to heal through mantra.



The following senior students have been authorized to conduct meditation groups and to answer questions:

Andy Johnston, Jeff Miller, Mary Racine, Maile Wall, John Weinberger

The following people are among Rinpoche's students who have been or are capable of serving as practice leaders in their respective sanghas:

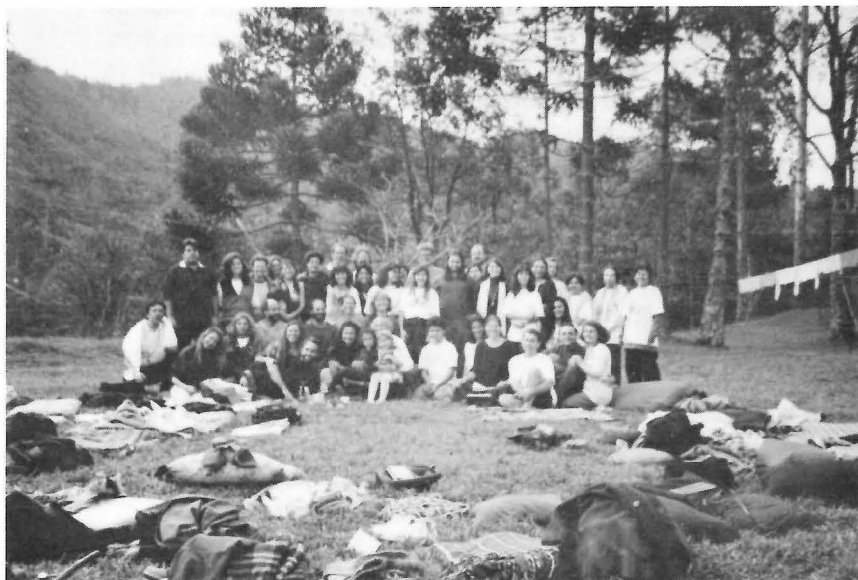
Lama Jigme, Umze Pema Tenzin, Chhodpon P'hurba Sonam, Greg Antos, Angela Arnold, Alfredo Avelino, Arnaldo Omair Bassoli, Jr., Candida Bastos, José Maria Bastos Filho, Giovanna Brennan, Rick Brennan, Enio Burgos, Jorg Cantieni, Gina Carvalho, John Chen, Marilyn Cohen, Don Delaquil, Dam Cho Dumas, Suzanne Fairclough, Bridget Gebbe, Richard Glade, Steve Glazer, Jennifer Gordon, Cary Groner, Myrna Gryzch, Sonia Guilherme, Roger Horner, Paul Johnston, Sharon Kness, Cara Landry, Pin Lo, P'nina Macher, Clarita Maia, Maria Ruth Malta, Kim McLaughlin, Mike McLaughlin, Tsokye Mehlberg, Silvia Miguez, Marilyn Montgomery, Peter Moulton, Gail Mueller, Rob Newmarch, Shelley Newmarch, Fábio Oliveira da Silva, Sylvia Salazar, Lu Sebring, Sandy Shum, Ingrid Stern, Garth Stoughton, Linda Sutherst, John Swearingen, Prema Swearingen, Manoel Vidal, Yvonne Vieira, Kakujo Yamamoto, Salim Zaidam, Terry Zeszut

Rinpoche in Brazil

In 1993, when Rinpoche came to Brazil for the fourth time, many people took the opportunity to see him. In Florianopolis, 1,200 people gathered and soon formed a center. In São Paulo, Belo Horizonte, Rio de Janeiro and Curitiba, the same thing happened: there were many people, many bright eyes, many bows, many hearts touched. The already-active centers, Chagdud Gonpa Odsal Ling in São Paulo and Chagdud Gonpa Dawa Drolma in Belo Horizonte, staffed by energetic and cheerful people, continued to grow. In Porto Alegre, we organized a public conference with 350 people and a weekend workshop on the Six Perfections with 200 in the audience; to foster the teachings there, Chagdud Gonpa Yeshe Ling was founded.

Rinpoche arrived in Porto Alegre (1,000 kilometers from São Paulo, 1,000 kilometers from Buenos Aires, Argentina), the capital of my state, on Friday, August 13, 1993, a full-moon day. The local organization, Centro de Estudos Budistas, an

eight-year-old Buddhist cultural group, mostly Zen-minded, sponsored his visit. Rinpoche was received at the airport as an important dignitary, and a special car met him. With a katag in my hands I went into the airplane to greet him. When I saw his gaze, I recognized my master. I experienced a 220-volt shock sensation, but without pain or disturbance, only energy. I saw that his basis, his mind, was not bound by any conventional mode. I immediately trusted him.



Rinpoche and sangha members from São Paulo and Rio de Janeiro

Over the next few days, I told him about our plans to develop a retreat center and asked him if we should go forward. He agreed. I offered him land to begin the center under his guidance. I also asked him to be my master. That was the beginning for us in 1993.

In recent decades, interest in all schools of Buddhism has flourished in Brazil. In the sixties, the Theravada and Soto Zen traditions came to our country and greatly benefited people. More recently we were visited by many masters of different traditions, including Jamgon Kongtrul Rinpoche, who came in 1989, gave teachings, refuge and initiations and, with the blessings of Karmapa, founded a monastery in Rio de Janeiro; and H.H. the Dalai Lama, who in 1992 visited São Paulo, Rio de Janeiro and Porto Alegre, touching the hearts and minds of everybody. Vajrayana centers of the Kagyu, Gelug and Nyingma lineages function in some state capitals, as do two centers of Tarthang Tulku, one in São Paulo and one in Salvador, Bahia. Most of these centers receive regular visits from lamas and engage in daily activities.

Almost all the people who are now members of the Chagdud Gonpa center in Porto Alegre have practiced zazen in the Soto Center, Sanguen Dojo, founded by Tokuda Roshi and connected with the Centro de Estudos Budistas. Some have previously studied hatha yoga, while many others connected with Centro de Estudos Budistas have an academic background and continue their work with local universities: there are, for example, five physicists or students of physics among our members. The sangha also includes other professionals, such as physicians, psychologists, psychiatrists, architects, engineers, economists and teachers. They are not people of "blind faith." They started to practice meditation and found it valuable for their lives, so they continue to practice. Most of them have a great interest in going deeper and deeper in their understanding of apparent reality by exploring the philosophical teachings of the Buddhadharmas.

We have founded a publishing house, and local sangha members produce a newsletter. We have already published one of Rinpoche's books, *Life in Relation to Death*, in Portuguese, and we are now in the process of making *Gates to Buddhist Practice* available. Perhaps this

year we will also publish Rinpoche's mother's book, *Delog: Journey to Realms Beyond Death*.

Rinpoche's visit, with Jane and Tulku Apé, in the spring of 1994 was as successful as his 1993 visit. Upon their arrival in Porto Alegre, I again offered to show Rinpoche land; we all knew that he was thinking of moving to Brazil; we had a secret hope. . .

—When should we see the land, Rinpoche?

—Tomorrow morning.

In that week we went to the land three times, and Rinpoche decided to buy a beautiful 100-acre area adjacent to the existing retreat area, increasing the total area for dharma activities to about 250 acres. It was that fast, that quick.

The new land, 100 kilometers from Porto Alegre and the nearest airport, shelters plenty of birds and insects (what do you do when a mosquito settles on you, or a spider crawls on your leg, while you are practicing like that solid, stable mountain?), and provides good soil, good rain, wild flowers and fruits. The weather is relatively mild here; usually we don't have snow in the winter but some days it freezes. The homes are not as well insulated as in the United States, and we use wood heating during only some weeks of the year. We commonly require air-conditioning instead. Life here is not as expensive as in the United States, and the regulations and building codes not as strict.

—Do you think, Rinpoche, we can construct a house for street children, a house for older people, an alternative medical clinic, a cemetery, a school for children?

—Yes.

Well, as you see, we have plans. But it is very clear for us that it is a display: these things are not to be *done*, they are not *tasks*; they are a compassionate way of keeping samaya. They are the garden of samaya, and this garden starts with the way—with the cultivation of the mind.

Rinpoche's compassion is boundless—we see it in his move to Brazil,



Rinpoche with São Paulo sangha members at the opening of Odsal Ling's new center, 1993

giving his support by his actual physical presence. His teachings don't exclude anyone, since there is no model to which we have to adjust. Nobody is asked to be a monk or nun or to be suddenly very virtuous. His unshakable view and flawless samaya attract people and inspire confidence. During his last visit, fifteen different heads of spiritualist and African centers in Porto Alegre went to see him. Rinpoche explained the importance of not killing animals in their ceremonies. He also attracted many people who would like to have a spiritual practice but for whom traditional religions no longer have any appeal.

In Brazil we have almost no masters, no empowerments, no teachings, no buildings, no retreats. Few people have received ngondro instructions. Rinpoche saw this. In the future the books will register, "In 1994, the emissary of the great Orgyan's heart, the holder of intrinsic awareness Padma Gargyi Wangkhyug, brought from the land of snows and from the land where 'iron birds fly' the Holy Dzogpa Chenpo teachings to the desolate region of South America, and pacified the demons of wrong view, white, black and red, establishing long-lasting dharma sanctuaries."

These are the words of your baby vajra brother Alfredo Padma Samten, who came from faraway South America to receive the Holy Dzogchen teachings from our compassionate master, Chagdud Tulku Rinpoche, and to learn the secrets of his elder vajra brothers and sisters who practice so well. Winter 1994, Rigdzin Ling.

Interview with Lama Tsering Dechhen

On a hot August day three and a half years ago Tsering Everest entered retreat. Amid a small group of sangha members, she said good-bye and walked through the front door of her house. This February she finished the retreat and opened her doors to welcome a sizable group of sangha members and friends into her home. A large tsog feast was spread on tables in the living room, and everyone offered katags and gifts. (Jane Tromge arrived with a most appropriate gift, a garment bag for Tsering's upcoming travels.) Tsering spoke briefly, saying that without the lama's blessings there cannot be even the thought of anything but the suffering of samsara. The Windhorse spoke with her later in the week about her retreat.

After ten years of traveling with Rinpoche as his interpreter and being so close to him, it was really difficult for me in retreat to hear about his many travels and activities. It was very hard not being included in them, because I take so much joy in sangha activities, watching Rinpoche's magnificence, his display, all the activities he gives us to participate in and enact our dharma intentions through. I had dreams of sitting with him and being so happy. But when you're alone in your house practicing, you're never really separate from Rinpoche, because you're doing what he's taught you to do. Your meditation is a process of remaining inseparable from the lama. I once said to Rinpoche during one of his visits, "I really miss you," and he asked, "Why you missing me?" He started to scold and tease me, saying, "You're supposed to visualize me on the top of your head all the time." And I said, "That is true, but this one on the top of my head doesn't tease me, doesn't make me laugh."

So there was a maturing, a weaning, I had to go through. In that process I found another, more profound level to the relationship, one where there really isn't an absence, where the love, compassion and mind of the guru are not bounded. The quality of practice that's immediate and awake—the presence and openness—is the essence of the lama. If we don't make this leap, then our practice doesn't ripen past a certain dualistic adoration. Though that is wonderful and a crucial



Lama Tsering Dechhen after retreat

step we go through, we have to go to the next step of understanding everything as the lama. Then there is the nondifferentiation of one's mind as the lama.

I'd wanted to do retreat for some time but it was impossible because of the service I needed to perform. I couldn't justify a retreat, so I just left it up to Rinpoche. To my surprise, on my thirty-fifth birthday Rinpoche said it was time.

Many practitioners have the karma to go away to a cave, but I didn't do retreat in that way. I had Board of Directors meetings in my home; my husband and son who were here all the time, going in and out; doors were slamming and cars coming and going.

So I took a slightly middle way, but it was the kind of retreat that I think is more accessible to householders with children. There is something you offer your children by meditating with them nearby. They learn what it is like to have a spiritual focus to their lives. And even if they come and go, there is an amazing stability. For almost four years I was for my son this woman who sat in her room and practiced. He would come in and sit beside my meditation seat and tell me about his life and the high school dances and the girls. And it all happened in the context of the blessings of the practice.

The challenge was having distraction, yet staying in the practice. It is a little fictitious to take yourself away from everything, to try and turn the world off so that you are undistracted. Everything is the display of the mind. If you think something is a distraction, that's just your judgment of a phenomenon that is manifesting. In my years of traveling with Rinpoche, it was always a matter of practicing while traveling on airplanes and dealing with constant activity. And so even in retreat, even in a cave, there is going to be the mouse chewing on your cookies.

Out of his kindness, Rinpoche doesn't let us go into retreat just as soon as we come up with the idea and there is some kind of glamour or mystique about it. It's not so much that people run away from their lives to do retreat as that they are drawn toward the image they have of it. But unless you're well steeped in the view and understand how to implement it, it is just your ordinary mind that you are sitting with in retreat.

If you are well established in your practice, you have a better chance for effective meditation, because there are a lot of storms in the mind. Developing pure guru yoga and ngondro, and an ability to meditate without sitting, are not just preliminaries you need to rush beyond to get to something greater or more wonderful. Each of them is complete in itself if you just let your mind settle in the moment and abide in that. Then they ripen and become methods you rely on throughout your practice.

Meditation is a process of chipping away, of cutting off and severing, of splitting open and opening up, of letting go. It's not just an arbitrary process; it's a very specific, extremely refined, well-honed system that has been developed over centuries and comes directly from the purity of absolute being. You use all the tools you've been given. So if you fly through the ngondro in order to get to something else, later you'll be handicapped. If you wanted to become a nuclear physicist but didn't want to waste your time learning to read or add, you'd have nothing to work with.

These methods work for Westerners. But a person also has to understand

his or her responsibility in the process; it's not all the lama's job. In a disciple-guru relationship the disciple and the teacher both have a responsibility.

The purpose of what the teacher does with and for you is your own enlightenment. If you assess the quality of the teacher as you would that of a politician or a parent, if you judge him on whether he sips his tea properly or whether he looks and smiles at you, you are fooling yourself. What you need to require is that your relationship with the teacher heighten your awareness, that it bring about more clarity, selflessness and compassion. And whether it's through the exposure of your faults, which you then overcome, or through the example of the lama's qualities, your responsibility as a student is to use the relationship with the teacher for that purpose. Then the teacher can't fail you, because you're practicing guru yoga in the way it is meant to be practiced. Then the relationship is perfect; it's one that can produce spiritual maturity and transform your understanding of reality.

If we assess the teacher's qualities with the right criteria, we establish a relationship that will be of benefit to ourselves and to others. That is lineage. By relying on a teacher as a light into our own mind, we gain what he has gained from his own teachers through this process, and the lineage goes forward.

In the beginning of the ngondro practice, we call on the lama as the infallible constant protector—as one who protects us not from falling rocks, but from the swamp of ordinary perception. Eventually, by going through the process fully, we overcome dualistic perception and understand the nature of our mind, which is none other than the mind of the lama. It becomes a complete resolution of the separateness that now dominates and that pains us so deeply.

When I first met Rinpoche, he couldn't speak English and he didn't have a translator. There was nothing at all—no shrine, no statues. He would sit and draw the hands of the Buddha with us so we would have something to do. He said mantra slowly for us and waited for us to catch up.

We would recite maybe twenty-five mantra in an hour. We had no idea what it was, what it meant. It was just singing with Rinpoche. He literally carried us,



Tsering Everest in France listening to teachings of H.H. Khyentse Rinpoche, 1990

like small children who can't yet walk. That's how determined he was. And he still does that. He carries you until you get to the point where you can take a step. I feel as though I'm still just a toddler. The spiritual path is really a lifelong experience. As Dudjom Rinpoche said, "Don't talk about how long you did retreat, life is retreat." This doesn't mean you have to spend your whole life in a cave. Your life is your retreat, and retreat takes your whole life.

In doing retreat, you feel tremendous responsibility to the people who support you and take care of things for you. That responsibility extends outward until you feel that when you practice you're a representative of everyone incapable of the necessary intent and motivation. At one point I realized that if people only knew why they suffer, they would do dharma and reveal the pure awareness of their mind. So I would visualize that I was everybody else and then do the practice.

Compassion for the state of beings is very important for everything to shift. Compassion is really the catalyst. I had heard this many times in the teachings, and had always felt that my heart was open to beings. Finally, I understood that I would rather suffer completely myself than have anyone else ever suffer and in that kind of recognition there was no

more suffering. It was very illuminating to find out that you can't get to that experience by thinking, "I'll get somewhere by having compassion." It has to go out of your head and into your heart as it opens and opens.

You do retreat with the understanding that you are carrying everyone—the frogs in the backyard, hell beings, hungry ghosts—because they don't know how to do it themselves. If they could, they would. There is simply the fact that they don't know what is standing between them and the truth. You take that position because you do know. You visualize that as you receive blessings, they all receive blessings and become aware of their true nature.

NYINGT'HIG YAB ZHI

Rigdzin Ling

November 9 - 22, 1995

In the fourteenth century, the great master Longchenpa compiled the 6,400,000 Dzogchen tantras into a single quintessential cycle, the *Nyingt'hig Yab Zhi*. This collection, containing the *Vima Nyingt'hig* of Vimalamitra, the *Khandro Nyingt'hig* of Guru Rinpoche and the *Lama Yangt'hig*, *Khandro Yangt'hig* and *Zabmo Yangt'hig* of Longchenpa, is widely renowned for its power to introduce the student to the nature of mind, creating a firm foundation for Great Perfection practice in this and future lives. H.E. Chagdud Rinpoche, in response to requests by students, has agreed to confer the entire cycle of *Nyingt'hig Yab Zhi* empowerments, rarely offered in the United States. The scriptural transmissions will also be given over this thirteen-day period.

For further information, call Rambhali at Rigdzin Ling

T'HRÖMA DRUBCHOD

Los Angeles

October 29 - November 5, 1995

From the treasure lineage of the unsurpassed master Dudjom Lingpa, the sadhana of T'hröma, the wrathful black dakini, is a sublime ritual rooted in the Great Perfection. This practice will be conducted as a drubchod, a ceremony that combines the intensive practice format of a drubchen with flexible retreat boundaries. Every evening there will be a T'hröma healing ceremony, which can be attended separately.

For further information, call Don at T'hondrup Ling.

On Losar morning after the opening of the boundaries of the Vajrakilaya drubchen, H.E. Chagdud Rinpoche conducted two brief ceremonies: the ordination of Wyn Fischel (Lama Padma Drimed Norbu) and Tsering Everest (Lama Padma Tsering Dechhen Chökyid) and the naming of two young tulkus. Rinpoche made the following statements at that time.

The Ordination of Wyn Fischel and Tsering Everest

For more than a decade now, Chagdud Gonpa Foundation has been in existence in this country to ensure that the seeds of the Buddhadharma will be planted here, that the teachings will flourish and spread. Over the years we've seen results: the very temple that we're practicing in is a result of those efforts, as is the sangha—the men and women in this and other centers who are practicing the development and completion stages of Vajrayana meditation. As president and founder of Chagdud Gonpa, I have found it gratifying to see all this develop over the years. As I get older and approach the latter part of my life, I feel as though, having climbed this steep mountain, I've arrived at the summit and the time has come to hand on my responsibilities.

For some time I have been seeking among my students those whose experience and judgment I feel can be relied upon, and whose character and personalities are such that they can truly benefit others through their activities. This has not been a haphazard process, but something I've thought about very carefully. I have prayed to my own lamas and to the Three Jewels, the sources of refuge, for inspiration and blessing in making these choices, and one result is the official investiture today of two of my Western students.

In a sense, this merely confirms what has already been the case for some time. Both of these individuals have been functioning as lamas, teaching and guiding others in their practice. Today they are being formally acknowledged for the role they have played and are playing.

I continue to be very appreciative of the efforts of all of you—my own son and grandson, the members of my family, the



Rinpoche and Lama Drimed Norbu at ordination ceremony

members of the sangha—working together. I know that it has been an arduous task at times, but you've been willing to put the time, energy and effort into helping to implement my activities as I plant the seeds of the dharma in this country. On this occasion I wish, first and foremost, to acknowledge the role that is now being played by one individual, both in terms of taking over many of the responsibilities of running the Foundation and, from the point of view of dharma activities, serving as a teacher.

Wyn Fischel, or Lama Padma Drimed Norbu, even before we had met, had some significant measure of insight and experience, as the habit patterns from his previous lifetimes had awakened to some extent. Since our first meeting some years ago, I have been impressed with the enthusiastic diligence and sincerity with which he has applied himself to receiving teachings from me and training and practicing on the basis of these teachings. Even though he is not a holder of the teachings in the scholarly sense of one who has vast erudition, his practice of the direct transmission instructions of the Great Perfection lineage has given me a certainty that he can carry on that transmission, teaching and guiding others in their practice on this level. This ceremony today is an affirmation of my confidence in Lama Drimed Norbu.

In this way, I recognize formally, in the presence of the lamas and students, Lama Drimed Norbu as the one who will take on these responsibilities, on the administrative, the secular and also the spiritual levels. This doesn't mean that I am completely fading out of the picture. I'm still directing things, but the details are for Lama Drimed Norbu to implement and for all of you to help him with. Please

do help him. Please ensure that his activities continue to flourish, so that the teachings that he maintains will not wane, but will continue to become more stable and widespread.

The second individual I am ordaining today is Tsering Everest. Before I had left Tibet for India or

the West, I met a seemingly ordinary nun, who said to me, "You will meet me again in the West." That prophecy didn't make sense until I realized later that this woman hadn't been an ordinary nun, but an emanation of Tara in human form, prophesying that when I came to the United States and needed an interpreter to help spread my teachings, I would meet someone who would prove to be extremely helpful. Tsering Everest, perhaps more than any other interpreter, in her own unique way has helped me to spread my teachings in this country. Again, even though she has not studied widely in the formal, scholastic sense, I have seen how much benefit Tsering has been able to bring to people. I have also seen the very evident signs of her training in previous lifetimes, and feel that she is an emanation of Tara who has appeared in the West and has been enormously helpful to me.

Furthermore, I instructed Tsering to undertake a long retreat, which she finished just a short while ago; during her retreat I was quite impressed by and convinced of the authenticity of her experiences. As we say in the tradition, the warmth of meditative experience was awakened in Tsering's mindstream.

So, on this occasion, I wish to officially recognize Lama Padma Tsering Dechhen Chökyid as a lama of the Chagdud Gonpa Foundation. Her strengths lie in the cycles of teachings connected with the deities Tara, Amitabha and Vajrasattva and p'howa practice—she has my express permission to undertake the tasks of spreading these teachings and guiding people in their meditation and practice.

For many of you who have known her for some years, this ceremony is merely a formality that acknowledges

what you are already aware of: Tsering's fine qualities. I am simply affirming them and again asking that the sangha work together in harmony with loving kindness and appreciation for this teacher, helping her in her activities.

This has been a rather streamlined version of an investiture ceremony, a formal recognition of these two individuals, and I give them my very best wishes.

The Naming Ceremony of Max Rybold and Alexander Snyder

In the past, the Lord Buddha appeared in India and the teachings of the Buddhadharm spread like the sun shining throughout that holy country. Subsequently, at certain periods in history, these teachings spread to other countries. One of the most complete transmissions of the Buddhadharm took place in the snowy regions of Tibet. This process was aided not only by the great realized masters and scholars of the Indian Buddhist tradition who went to Tibet, but also by the more aware among the Tibetan people—the rulers, the patrons and also the scholars and teachers—who trained with these Indian masters and began to establish a tradition of Buddhism in their own country.

So, in the snowy lands of Tibet, the teachings of the Buddha were transplanted and established. The number of individuals who gained great realization and who upheld and maintained these teachings over the centuries has been like that of

the stars and planets reflected in the surface of a vast ocean. Many masters and teachers have contributed generation after generation to upholding not only the theoretical, scriptural aspects of the teachings, but also the experiential aspect because above all else the Buddhadharm is a living transmission maintained in each generation through authentic realization.

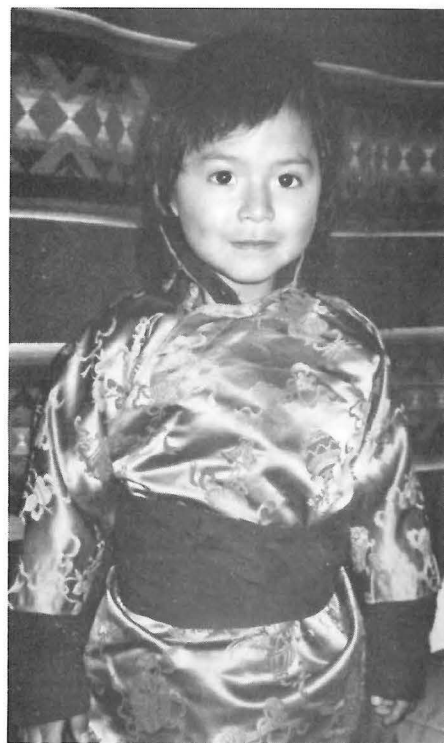
In the case of Tibet, the activities of such individuals, lifetime after lifetime, ensured the preservation of these teachings. Even when the unfortunate political events of this century took place, lineages were not completely lost but have been maintained as living transmissions. Now we find that the teachings are coming to the Western Hemisphere, and those dedicated individuals who previously took rebirth in Tibet and other countries where Buddhism was being established are gradually appearing in the West. I have no doubt that among Westerners there are numerous emanations of the enlightened form, speech and mind of great masters of the past. It is not my function or within my capacity to recognize all of them. But wherever there is a connection, due to teachings and samaya commitment, between myself and an incarnation from previous lifetimes, it is often possible for me to detect this.

I make no claims here for having completely unhindered, inexhaustible psychic powers like a buddha. But occasionally I do have a definite experience, not just a hunch or a whim, during which I actually recall a previous lifetime or connection and can see it manifesting again in this life. I have had this ability from an early age, and while it is not always

completely present, it does come to me from time to time. For many years I never spoke of any of these experiences, because many of my own root lamas told me, "It's better not to talk about such things, because it only interferes with

your longevity and health—you only impair your own progress and welfare."

But now it seems an appropriate occasion to talk about two such experiences: my recognition of the two young



Padma T'hutop Dorje

boys whom you see before you, as tulkus of masters with whom I was previously associated. This has been a definite, convincing impression in my mind, not something fleeting or unreliable. It seems better for me to speak publicly than to waste the opportunities of these two individuals by failing to recognize them, lest their potential qualities not unfold as they could. So these two young tulkus are being formally recognized—this is not an enthronement but a naming ceremony, the first step in the formal recognition of an incarnation, in which a name is given and a purification ceremony is done to ward off any obstacles or hindrances to the incarnation's activity.

In the case of my own son and grandson, there has been some question in my mind whether my enthroning them might be seen as nepotism, and whether people would be suspicious of this. But when both Jigme and Orgyen were in Tibet, formal enthronement ceremonies actually took place, saving me the potential embarrassment of being seen as nepotis-



Padma Tsewang Drodul Dorje

tic. I've already had occasion to recognize two other tulkus, and so now you see before you tulkus three and four.

In the case of Max Rybold, there was a tertön named Tulku Padma Dorje in my own family lineage, and Max, now Padma T'hutop Dorje, is his incarnation. So in a sense, I *am* enthroning somebody from my own family, but at some remove.

In the case of Alexander Snyder, the Tromge clan was divided into two major family groups, and in the group other than my own there were two brothers. The elder one was named Arig; this is not Tulku Arig, one of my teachers, about whom many of you have heard me speak. The younger was named Tsewang Drodul, which means "Power over Life and Tamer of Beings." I had a very strong connection with this individual; because our two families were so close, I simply referred to him as Aku, which in Tibetan means paternal uncle. Alexander is the rebirth of Tsewang Drodul. So his name, Padma Tsewang Drodul Dorje, includes the name of his previous incarnation.

Now we have given these two young incarnations their names and performed the first step, the formal purification and naming ceremony.

One thing you should understand is that a child's being a tulku is not in and of itself enough; that is not where the real benefit lies. It arises when, through study and practice, the potential is awakened in the tulku's mindstream and allowed to unfold as fully as possible in this lifetime. It is well recognized in the Tibetan tradition—there is even a proverb about it—that if tulkus are not well raised they just become wild; they run amuck. So it's important for their spiritual qualities to be identified and nurtured through proper training. Then there is definitely potential for benefiting the teachings and beings.

To the parents of such incarnations, I want to say that I understand that you love your children dearly and want to raise them as best you can, but it is important for you not to spoil them. Do not waste the opportunity that their potential holds for the teachings and for beings, but seriously consider the importance, the crucial nature of the training that a tulku needs in order to function as a teacher of the Buddhadharma.

In the future, when circumstances permit, we can proceed with the formal enthronement of these two tulkus.



Los Angeles Longevity Practice

Through the pure aspirations of Lama Chödak Gyatso, the Chagdud Gonpa lama of southern California, things will never be the same at T'hondup Ling in Los Angeles. During the Constellation of Heart Treasures event in October, in which H.E. Chagdud Tulku Rinpoche graciously bestowed a series of empowerments, the ordinary, polluted and hectic environment of Los Angeles was transformed into a realm of unstained motivation and practice. Students from all over the country gathered to perform an extensive two-day longevity practice, while lamas and their sanghas the world over simultaneously did practice dedicated to

Rinpoche's long life. The longevity practice in Los Angeles was attended by several of the Chagdud Gonpa lamas and many of Rinpoche's senior students, forming an intimate mandala, the power of which radiated blessings that could be felt by all.

The longevity ceremony that followed the practice was a wondrous display manifesting the results of the practice. In the course of the ceremony, Lama Gyatso, speaking for all of Rinpoche's students, implored Rinpoche to remain in his present nirmanakaya form to teach and benefit beings. A procession followed, in which offerings gathered through the generosity of many sangha members throughout the world were presented to Rinpoche. In a dance performed near the end of the ceremony, a ritual was enacted in which the dakinis of the five buddha families come to take Rinpoche to the pure realm but, in response to the sincere requests of all the students and their promises to uphold their commitments more purely in the future, they ransom a three-foot lifelike effigy of Rinpoche instead.

At the completion of the ceremony, Rinpoche assured the assembly that this and other practices dedicated to his long life have strengthened his life force. May the merit generated through the lamas' blessings, Lama Gyatso's pure aspirations and the generosity of the worldwide sangha ripen in the fulfillment of Rinpoche's longevity and the accomplishment of the path by all his students, to the benefit of all beings.

Don Delaquil

Mahakaruna Update, 1995

In 1995, Mahakaruna continues its efforts to find sponsorship for Eastern practitioners, both lay and ordained, who have a real need for financial assistance. Mahakaruna also acts as a conduit for the accomplishment of Akshobhya Buddha practice for the removal of obstacles. In 1994, a total of \$23,513 was donated for both the support of individuals and the Akshobhya mantra practice.

Mahakaruna's main goal is to serve as a bridge between Western practitioners and sponsors and those strong but needy practitioners in the East. Some 76 individuals were assisted in 1994 through Mahakaruna sponsorships: 39 in Nepal, 26 in India, 10 in Sikkim and 1 in Bhutan. Tulku Jigme Tromge carried \$4,200 in Mahakaruna monies for Akshobhya and sponsorship to Rinpoche's Chagdud Gonpa, Tenp'hel Gonpa and Tromge Gonpa when he, Rigdzin and Orgyen traveled to Tibet in 1994.

Of 1994's total donations, \$2,524 was offered by Rinpoche's Brazilian students and \$500 by Swiss practitioners. Mahakaruna has also received help from Australian and Canadian students who support Rinpoche's efforts.

His Holiness Kusum Lingpa made visits to several branches of Chagdud Gonpa on his trip to the United States. Mahakaruna acted as the conduit for very generous offerings of some \$4,245 for his efforts in supporting and rebuilding his gonpa in Tibet.

Total funds received by Mahakaruna in 1994 represent an increase of \$6,138 over the previous year. Such an increase has been consistent during the years since 1987, when I became Mahakaruna's treasurer. May the merit inspire swift and profound blessings for all who have so generously supported this ongoing effort. Thank you.

Andrew Johnston

Contact Points

◆ One issue of the *Windhorse* is sent on a complementary basis 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 \$5 (for one year) to Rigdzin Ling, checks payable to Chagdud Gonpa Foundation.

◆ As of this issue of *Windhorse*, the travel and teaching schedule of H.E. Chagdud Rinpoche and other Chagdud Gonpa lamas can be found on a separate flyer in the Tibetan Treasures catalogue.

◆ The Friends of the Tibetan Library, founded by Chagdud Rinpoche in Oregon and now located at Rigdzin Ling, is currently expanding its activities to include fund-raising for educational and cultural programs such as lama dancing, translation and lecture series, as well as continuing its work of purchasing and preserving classic Vajrayana texts. If you are interested in supporting this activity, annual membership fees range from \$25 to \$500 and entitle members to reduced fees at Tibetan Library events. For more information, call Kathryn at Rigdzin Ling.

◆ The work/study program at Rigdzin Ling supports Rinpoche's activity of bringing dharma to the West through the establishment of centers, the training of students in all areas of the Vajrayana and the translation and publication of practice texts and commentaries. From the point of view of each student's training, it serves as an opportunity for the swift purification of karma and accumulation of merit through the profound practice of guru yoga. Nyoshul Khen Rinpoche, upon visiting Rigdzin Ling, told a student that the impact of her training through her dharma center activity was as great as or greater than that of many retreatants because of the unending opportunity for selfless, purely motivated offering. The great yogi Milarepa, whose guru yoga with his master Marpa included rigorous outer activity, said that someone who supports a yogi will find liberation simultaneously with the yogi due to the interdependence of their activities. If you would like to become a part of the training program at Rigdzin Ling either directly, by offering your time, or indirectly, by supporting a Rigdzin Ling yogi (\$450 a month or any portion thereof), please contact Rambhali at Rigdzin Ling.

◆ Rigdzin Ling is looking for a full-time volunteer for one to two months to work on the preservation of archival tapes of Chagdud Rinpoche's teachings; no skills required. For further information, call Maile or Rambhali.

◆ For sale: 40-acre property south of Rigdzin Gatsal, adjacent to the Lindley property. Two large houses, orchards, pond, sauna, two lovely retreat cabins alongside creeks. The owner is asking \$300,000, preferably in cash. Anyone interested should call Rigdzin Gatsal as soon as possible.

LAMA DRIMED NORBU Rigdzin Ling

DUDJOM TERSAR NGONDRO RETREAT

August 18 – 24, 1995

Ngondro means "go before" and refers to the preliminary practices that are the foundation of Vajrayana Buddhism, essential to authentic realization of the Great Perfection (Dzogchen). Lama Drimed will teach the Dudjom Tersar Ngondro, a treasure of Padmasambhava revealed by H.H. Dudjom Rinpoche. It is a condensed and very powerful practice that quickly brings about purification and profound realization. This retreat will include the Vajrasattva and Guru Rinpoche empowerments.

CHETZUN NYINGT'HIG NGONDRO RETREAT

September 29 – October 8

The blessings of the compassionate intention of Chetzun Seng-ge Wangkhyug and Vimalamitra, who guided Seng-ge Wang-khyug to his attainment of rainbow body, permeate the practice of the *Chetzun Nyingt'hig* (the "Heart Drop of Chetzun") which has been maintained in an unbroken lineage until our time. Through this practice, devoted practitioners realize that the totality of their being has never been separate from the timeless wisdom of the guru. Previous empowerment required for attendance.

◆ For further information for both events, contact Rambhali at Rigdzin Ling.

Lineage Holders of Inherent Truth

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

The great holder of intrinsic awareness Melong Dorje (Mirror Vajra) was born in the mountainous region of central Tibet. In his early years he had a great fondness for reciting the *Prajna Paramita* in the short, medium and long forms, especially at funeral ceremonies. After chanting the 8,000-line version one hundred times, he realized the true nature of all things. His meditation gave rise to many spiritual experiences and supernormal powers. He began then to wander without any fixed destination or concern for food or dwelling place, practicing austere while making pilgrimages to many holy places.

When he was eighteen, he met the guru T'hurulzhig Senge-gyab, from whom he received empowerment and Great Perfection teachings. Recognizing Dzogchen to be the greatest spiritual approach, he one-pointedly began the preliminary practices and had a vision of Vajrasattva that remained for six days. During his dreams, gurus of the lineage appeared and blessed him. In his early twenties he was drawn to the treasure teachings, especially those connected with Vajravarahi, which he studied with Sanggye Repa. After praying to Vajravarahi with intense devotion, he met her in a vision. He was also blessed with visions of many other deities and gurus, and Vajrasattva appeared again in a dream, bestowing on him empowerment into the Great Perfection. One day he heard the voice of a dakini, who told him that he had completely purified the karmic habits for rebirth in the six realms.

Melong Dorje studied and served many gurus, and fully integrated his view, meditation and conduct, so that he was totally free of acceptance and rejection; his discipline was pure and he upheld the commitments of the Vajrayana perfectly. Through his mastery of awareness, he was able to fly in the sky and handled rock as if it were dough. Having fully attained all spiritual qualities, he benefited others ceaselessly. It was prophesied that he would die at the age of thirty-seven; however, due to the prayers of Master Kunga he lived until the age of sixty-one, spending his final years in the charnel ground of Labur. At his passing people saw a great light and heard loud sounds fading into the western sky. Above the site of his cremation appeared a dense canopy of rainbows, and the relics found in the ashes indicated his complete realization of the five kayas.

Sangha News

T'hondup Ling, Los Angeles

T'hondup Ling was extremely blessed by the presence of H.E. Chagdud Tulku Rinpoche during the Constellation of Heart Treasures event in October 1994 (see page 8). In addition to the empowerments for the Chagdud Gonpa daily practices, Rinpoche conferred rarely given empowerments for Black Hayagriva and the Thousand-Armed Avalokiteshvara. The three-day longevity practice culminated in the release of an entire boat load of fish in which more than 500,000 lives were ransomed. The success of an event of this magnitude was the result of the efforts of sangha members too numerous to list here. We extend heartfelt thanks to each of them, and especially to our precious Lama Chödrak Gyatso, without whom this event could not have happened.

Due to the demanding schedule during the Constellation of Heart Treasures, there was insufficient time for Rinpoche to give teachings on the Chagdud Gonpa daily practices. As a result, Rinpoche graciously agreed to return to Los Angeles in December to provide these teachings, making the transmission complete. We are now looking forward to our next major event—a T'hröma drubchod, which will take place in November 1995.

Lama Gyatso has returned to Los Angeles to teach several times since the October event, and each time there has been a greater response from new, serious students, indicating that he is, and will be, of great benefit to the Los Angeles sangha now and in the future.

Amrita, Seattle

The teachings of H.E. Chagdud Tulku Rinpoche came like rain on hot and dusty paths. The aroma of loamy earth's enlightened mind rose around us, and each of us inhaled it as deeply as we might. We shivered on our meditation pillows as profound truths broke on us like claps of thunder. We smiled, we laughed, we wondered, unafraid, thankful for the blessings of this rain of wisdom.

And beneath it all, beneath all the flurry of preparations and anticipation, the endless cups of tea, the crowded, noisy waiting room before the empower-

ment, the cooking and serving and chanting, the recitation of texts, the bowing and praying and prostrations . . . a profound silence that cushioned our minds like clouds of light.

All our hearts and minds chorused endless thanks.

Charles Morrison

The first weekend of February, twelve of us journeyed across Puget Sound to the Olympic Peninsula for a ngondro retreat with Richard Baldwin as our accomplished guide. Our destination was a large log cabin set in a beautiful cedar grove adjacent to a state park. A great fireplace kept us warm, and a huge kitchen supplied ample space for the sumptuous meals we enjoyed during breaks.

We studied the Four Thoughts, refuge in the Three Jewels and the generation of bodhicitta; we also learned the significance of this study in laying the groundwork for one's entire Buddhist practice. I now appreciate that no matter what stage one is at along the Buddhist path, these teachings have a profoundly deepening and strengthening effect. As a beginner, I am infinitely grateful for this introduction to the fundamentals of Buddhist philosophy.

Richard's knowledge and experience were greatly appreciated by all, and I came away from the event with a sense of accomplishment for having taken these steps and full of enthusiasm for developing this firm ground on which to stand as my mind turns toward the dharma.

Martha McKay

Dechhen Ling, Cottage Grove

The new year has brought Lama Sonam home from Nepal. We are honored to have his mother here with us as well; she is a sparkling presence. Lama Sonam is beginning a two-year in-depth teaching of ngondro. We are fortunate our merit has borne us this fruit! On Wednesdays we gather to practice ngondro together.

On Losar, statewide sangha and local community members gathered together for a special tsog. The shrine room reverberated with the sound of ritual instruments, meditation energy and the presence of lamas. It truly was a shower of

blessings. Resident-practitioners of River House hosted a gourmet potluck following the tsog.

Our sangha participated in the Asian Celebration in Eugene, selling momos (and paying next year's taxes!).

When Chagdud Rinpoche visited Dechhen Ling on his way to Seattle, we shared a special moment on the porch overlooking the river. The equinox clouds parted, the sun shone and a double rainbow appeared.

Rigdzin Ling

During the late summer of 1994, four peacocks were born to the pair housed in a small coup near the Creek House. Winter retreatants recently constructed a celestial palace for the family and then gently carried the birds to their new home in front of Tara House. We're at work on beautification projects all over the Rigdzin Ling property, as we strive to repair the hazards of the old gold mine. Landscaping began last fall. We've moved part of a hilltop, a mining remnant that jutted into the property and gleaned from this wood for future construction and topsoil to cover bedrock and fill ravines. Mining tailings and large rockpiles were traded for earth moving and road work.

Maile and Jeff have moved into their new house, a construction project that began last summer (and was finished in time for the birth of their baby, on March 3); Mike and Kim broke ground on their home. Work continues on the Guru Rinpoche statue and a bank of prayer flags on the north slope was consecrated on Losar day.

Padma Publishing forged ahead as Jane completed a ngondro commentary based on Rinpoche's oral teachings. There are plans to publish an anthology of Rinpoche's students' dharma writing (poetry, short fiction and nonfiction), submissions should be sent to Kathryn's attention at Rigdzin Ling. (Please do not send your original copy.)

Rainbows surrounded Tara House frequently early in January as winter retreat began, with both first- and third-year Dzogchen students practicing here. Retreatants from seven countries—Brazil, Venezuela, Japan, Iran, Australia, Israel and the United States—had the good fortune to receive Rinpoche's wisdom, kindness and shower of blessings.

Skilled volunteers wanted: full-time gardener; full-time cook; tree-planting and landscape assistant; mechanic

Wish list: office computers; heavy stainless 8-, 16- and 40-qt. stock pots; backhoe; 4 x 4 pickup truck

Ati Ling, Napa Valley

Last November, both the sangha and many members of the larger community enjoyed a slide show, "Pilgrimage through a Lama's Eyes," consisting of the extraordinary photographs taken by Rigdzin Tromge, Tulku Jigme's wife, of the family's recent five-month sojourn in Tibet. Rigdzin's vivid photographic narration made the pilgrimage come alive for the audience.

On December 17, Chagdud Rinpoche returned to Ati Ling to lead a brief p'howa retreat, an event that provided a valuable follow-up to last June's retreat.

The past few months at Ati Ling have brought the sangha together in prayer and practice with a special focus on the health of Rigdzin, who has been seriously ill. On Christmas Eve, the sangha practiced through the night, participating in a saving-of-life ceremony dedicated to Rigdzin's recovery. The sangha released various animals—turtles, earthworms, doves and quail—into the wilds of the Napa Valley. On New Year's Day, a *sang*, or smoke offering, ceremony took place.

Rigdzin's quiet courage and fearlessness in the face of illness and suffering have deeply touched us all.

In early March, the sangha had a Losar party, and on March 17–19 Chagdud Rinpoche gave teachings on the six bardos which profoundly moved the sangha. These and other events have been beautifully handled by our new coordinator, Phyllis Glanville. Phyllis and Al Reid are now living at Ati Ling, and their warmth and hospitality have been particularly welcome during this cold, rainy winter.

Padma Ling

The Sangha of My Dreams

My first experience with Chagdud Gonpa Padma Ling in Spokane, Washington, was a returned call, a message on my answering machine. I had inquired about an upcoming visit of Chagdud Tulku Rinpoche. I soon learned that I was welcome to come and that the sangha could offer me a room or bunk space if I

needed it. They requested that I let them know how they could help me. I was surprised, but pleased, by this courtesy and immediately decided to make my plans.

When I phoned again, I spoke to their teacher, Lama Inge, who inquired



Lamas Inge and Yöntän at their marriage ceremony, Rigdzin Ling, 1988

about my flight's arrival. When I told her, she exclaimed, "Oh good! Rinpoche's plane comes in ten minutes after that, so you can meet him, and we will bring you home with us!" That weekend the same kindness was shown to well over a dozen other people from out of town.

Lama Yöntän Gonpo, who is the *gonla*, or protector lama, for Padma Ling, made several trips to the airport to pick up people who were arriving on different flights. When I asked him about this, he remarked, "We would be very upset if anyone had to take a taxi from the airport." When I suggested that few sanghas share this idea, he said, "Rinpoche tells us that we are always to be of service to people." Consequently, it was not surprising that when someone called from the bus station just as an empowerment was about to begin, a sangha member was dispatched to pick her up and the ceremony was delayed, at Rinpoche's request, until she arrived.

"We are all family," explained Lama Yöntän later. In another telling incident, he was ready to rescue a sangha member who had dropped her car off at a garage for repairs and needed a ride back to the center. Some of us were going out anyway, so we convinced him that we should go instead, since there was greater need for his services at the center. When we retrieved the woman, we learned that Lama Yöntän had investigated several repair shops and arranged for her to get the

work done by a reliable mechanic for half the cost of what another garage had quoted her.

Lama Inge has the distinction of being one of the first female lamas ordained in the United States. A soft-spoken woman of German descent, she is equally at home teaching and caring for the daily needs of the gonpa. During my visit, I heard someone singing the Twenty-one Praises of Tara and followed the voice into the shrine room to find her picking up cushions and vacuuming the rug. Despite my protestations, she saw nothing unusual about her task and relinquished the vacuum only to ease my mind.

One afternoon the house was very quiet, and Rinpoche was resting. I sat in the shrine room talking with Lama Yöntän. As we talked, Lama Inge stitched a small tear in the chair Rinpoche would sit in that evening. The conversation turned to upcoming dharma events, when Lama Inge interjected, "Many wonderful things happen in the dharma, but when Rinpoche comes to visit, this is what is exciting to me! This is what I love!" At that moment I looked at her face and saw the secret. She was simply doing what she loved, and she had brought all of us to her home so that we could share it with her.

The foundation of Padma Ling's integrity is the sangha's complete devotion to their teacher. This is the fire that consumes any false sense of self, allowing the students to serve the dharma wholeheartedly. A successful sangha like Padma Ling is created by the pure motivation of its members' actions, which forges a seamless connection between who they appear to be and who they really are.

The students and lamas of Padma Ling have opened their hearts and shared love in such full measure that it spills over and touches everyone they meet. I thank them for the dharma opportunities, the friendship and the food—but mostly for their vision, the vision of what we all could be.

May we all experience this overflowing of love! May all our dharma activities prosper!

Jodena Warren

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.

April	June	August	October
7 First Quarter Moon: Tara Day	6 First Quarter Moon: Tara Day	3 First Quarter Moon: Tara Day	1 First Quarter Moon: Tara Day
9 Tenth Day: Guru Rinpoche Day	8 Tenth Day: Guru Rinpoche Day	5 Tenth Day: Guru Rinpoche Day	3 Tenth Day: Guru Rinpoche Day
**14 Full Moon: P'howa	12 Full Moon: P'howa	10 Full Moon: P'howa	**8 Full Moon: P'howa
21 Last Quarter Moon: Tara Day	19 Last Quarter Moon: Tara Day	17 Last Quarter Moon: Tara Day	16 Last Quarter Moon: Tara Day
23 Twenty-fifth Day: Dakini Day	21 Twenty-fifth Day: Dakini Day	19 Twenty-fifth Day: Dakini Day	18 Twenty-fifth Day: Dakini Day
*29 New Moon: Vajrasattva	27 New Moon: Vajrasattva	25 New Moon: Vajrasattva	*23 New Moon: Vajrasattva
			30 First Quarter Moon: Tara Day
May	July	September	November
7 First Quarter Moon: Tara Day	5 First Quarter Moon: Tara Day	2 First Quarter Moon: Tara Day	1 Tenth Day: Guru Rinpoche Day
9 Tenth Day: Guru Rinpoche Day	7 Tenth Day: Guru Rinpoche Day	4 Tenth Day: Guru Rinpoche Day	6 Full Moon: P'howa
14 Full Moon: P'howa	12 Full Moon: P'howa	8 Full Moon: P'howa	15 Last Quarter Moon: Tara Day
21 Last Quarter Moon: Tara Day	19 Last Quarter Moon: Tara Day	16 Last Quarter Moon: Tara Day	17 Twenty-fifth Day: Dakini Day
23 Twenty-fifth Day: Dakini Day	21 Twenty-fifth Day: Dakini Day	18 Twenty-fifth Day: Dakini Day	22 New Moon: Vajrasattva
29 New Moon: Vajrasattva	27 New Moon: Vajrasattva	24 New Moon: Vajrasattva	28 First Quarter Moon: Tara Day
30 Sagadawa until Full Moon, June			30 Tenth Day: Guru Rinpoche Day

Chagdud Gonpa Foundation Directory

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A CHAGDUD GONPA FAMILY WEEKEND

• WILL BE HELD ON FRIDAY,
 AUGUST 11 THROUGH SUNDAY,
 AUGUST 13, 1995 AT RIGDZIN LING

• STORYTELLING AND DHARMA
 ACTIVITIES FOR CHILDREN OF ALL
 AGES

• WE REQUEST THAT AT LEAST ONE
 PARENT ATTEND THE ACTIVITIES
 WITH THEIR CHILD(REN)

• PLEASE CALL KIM AT
 RIGDZIN LING

Rinchen Terdzod H.E. Chagdud Rinpoche

The *Rinchen Terdzod* (Treasury of Precious Terms) is one of five major collections—the so-called “Five Treasuries.” These collections were compiled by Jamgon Kongtrul Lodrö T’hayé (1813–1899), one of the greatest Tibetan lamas of the nineteenth century; he also authored a significant number of the texts found in these collections. As Kongtrul’s student and biographer, Naysar Tashi Chhöp’hel, notes in his index of Kongtrul’s collected works, “while one could never have the opportunity to practice all of these transmissions on a formal level, still to receive these transmissions of sutra and tantra even once gives great purpose and meaning to one’s existence as a human being in this lifetime.”

The empowerments will be offered over a two to three month period, during the summer of 1996. The dates and schedule will be announced in the next issue of *Windhorse*. For further information, call Rambhali Rous-sel at Rigdzin Ling.