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# THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

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WINTER 2005

## A Letter from Chagdud Khadro

Dear Sangha,

Reflecting on the three years that have passed since the parinirvana of our precious teacher, what I find most amazing is how immediate and accessible his presence remains to us as practitioners. In the first weeks, it was almost palpable, as if Rinpoche were actually sitting in the room but one's attention was focused elsewhere. Now, for me, it is more pervasive, like a current of energy that reroutes my thoughts and emotions in a more beneficial direction and sometimes toward unexpected insights. Many people have vivid dreams of Rinpoche, which provide them with guidance and comfort. Most importantly, we continue to drink the pure blessing water from him as the source—the deep well—of our spiritual lineage.

Chagdud Rinpoche's devotion for his own lineage lamas, his unwavering bodhisattva motivation, and his confidence that Vajrayana could be authentically practiced in the West firmly anchored his lineage transmissions in North and South America, in Switzerland and Hong Kong. Since November 2002, we have experienced the powerful continuity of his lineage in the Chagdud Gonpa sangha as a whole and as individual practitioners. Where we might have become lost and wandered in sorrow and darkness, we have instead continued illuminating our minds through contemplation and practice of the dharma.

Different lamas have different styles; Rinpoche's was that of father guru of an extensive sangha family. When he first arrived in the United States, I warned him several times that many Westerners have uneasy relationships with their own families and might be dubious about his references to the sangha family. Of course, he was not swayed by my words and continued to emphasize harmony in the "family." He himself



fully embodied the role of a great and kind father whose values exert direct and indirect influence on all family relationships. For Rinpoche, core values included generosity, patience, genuine rejoicing in virtuous accomplishment, and long-term, deep-seated loyalty.

I feel Rinpoche would be quite satisfied with the activities carried out since his parinirvana, activities such as teachings, retreats, and ceremonies, the publication of books, and the creation of sacred structures and artwork. All of this represents enormous effort and cooperation by the Chagdud Gonpa lamas and sangha members. But most of all, I feel he would be pleased with the harmony within the sangha. Without it, the prospects for finding Rinpoche's tulku would be remote indeed.

Many people have asked about Rinpoche's tulku, and Jigme Tromge Rinpoche and I are in total accord about who will look: a lama in Tibet who is of utmost and unassailable integrity. We hope to have news next year, after certain pujas are completed.

On a very personal note, sometimes I find myself overwhelmed by waves of loss, missing, longing, and nostalgia. In Portuguese there is a potent word that incorporates all of this: *saudade*. I am sure that many of you share these feelings. All of you hold part of Rinpoche's story; I want to request again that you write or record your memories of Rinpoche before the details fade and send them to me or Gina Phelan at Rigdzin Ling. I am not sure what will come of this, but these gathered fragments are like unset gems, precious in their own right.

With affection and all best wishes,  
*Chagdud Khadro*

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# Bringing Peace into Our Daily Lives

## *A Teaching by Chagdud Rinpoche*

*With this issue of the Wind Horse, we begin a series of teachings by Chagdud Rinpoche taken from our archives. These teachings have not been previously published.*

*In our stressful and fast-paced world, how can we achieve inner peace?*

An answer to this question would take a lengthy essay; but basically I would say that inner peace is not dependent on external circumstances. If we don't have inner peace, it is not because there is something wrong with the outer world. Inner peace is a by-product of one's own mind, no matter what the external conditions may be. Everything hinges on one's own motivation. Peace arises in the present as a direct result of all our previous actions, and what those actions are depends on our motivation. If we are in a peaceful state now, it is as a result of all the kindness, good works, and compassionate actions that we have performed in the past. Similarly, if we lack inner peace, if we are having difficulties, that is the result of our previous negative actions. That is, our less than pure intentions and actions have come back to us as a lack of inner peace.

But although we may have committed actions that are not conducive to inner peace, it isn't impossible to change that. The mind has an intrinsic ability to change. Whatever one thinks translates into one's reality. So the key to peaceful, fortunate conditions is pure-heartedness, selfless aspiration, and pure motivation. Your actions may not be so different from someone else's; the difference lies in your heart, in your motivation. That's what makes all the difference in the outcome of your actions in the world. You must have purity of heart; attitude and your intention toward others and the world around you must be pure. That is the seed of inner peace.

*How can we bring meditation into our everyday lives?*

During the early years of Buddhism in India, there were eighty extraordinary realized beings known as the "eighty mahasiddhas." These great ones did not become great by leaving everything in the world behind. Rather, they brought the basic principles of spiritual practice—pure-heartedness and mind's presence—into their ordinary lives.

For example, Tilopa, one of Tibet's greatest practitioners, spent his life extracting sesame seed oil. In his time, there was no fancy technology; there were no powerful presses. The only

way to extract sesame seed oil was to pound the seeds by hand. As Tilopa pounded day and night, he cultivated purer and purer heart, and greater and greater one-pointed attention. He didn't let his mind jump around like a flea. It was by doing this simple practice every day that he gained great realization.

Throughout the history of Buddhism, especially in Tibet, many householders—both men and women—also practiced incorporating the principles of one-pointedness and pure-heartedness into their daily lives in order to attain enlightenment. While leading their lives with their families and pursuing

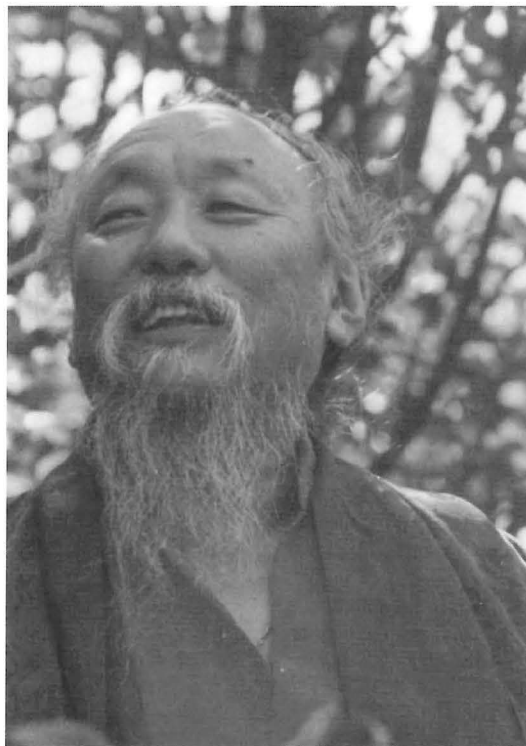
their occupations, they were able to overcome their limitations and realize the state of deathlessness, or unwavering realization. What this requires—though it may sound simple—is, on the one hand, nurturing pure-heartedness or selfless motivation, correcting or eradicating our impure motivation, and, on the other hand, allowing the mind to rest in its own truth, its own fundamental nature or pure presence. Moment by moment, we pay constant attention to both pure-heartedness and resting in the mind's pure nature. This is how we can incorporate the spiritual path into our daily lives.

*How can we compete in a materialistic world and still be loving and compassionate to all people?*

I don't want to talk just in principle, so let me tell you a story. In India there was a famous king named Indrabhuti, who was very powerful and wealthy. Despite his many responsibilities and his involvement in worldly affairs, he attained enlightenment. The reason was that his purpose and focus were not in any way selfish. He did not act for his betterment alone. Instead, he used all of his resources, power, and influence to constantly serve the needs of others. In that way, he was able to cultivate the most noble of qualities: selflessness.

For those of us in our world who have so much—personal power, wealth, stature, and responsibilities—the path is similar. One way to practice is to give up everything, leave everyone you know, and sit in a cave. But that is not the only way. People can, while they earn money and wield influence, work for the betterment of others, using whatever resources they have, all the while increasing their selflessness.

Wealth, power, knowledge, intelligence, and education—all of these things attest to one's previous goodness. But now



one should use the fruit of that goodness to help others. This establishes a pattern that will create much benefit in the world, both for oneself and for others. When I lost my country, I became a refugee. I received assistance from many generous people, in this and other countries, who housed me and helped in other ways. It is highly beneficial to act in that way, to care for others and contribute to their well-being.

Basically, in your work in the world, you must be honest; you must cultivate pure intention and pure-heartedness. And then steadily do what you do. Go forward and do what you do. Success in reaching your goals must be based on not harming anyone. If you always keep at the forefront of your mind the intention not to harm anyone and the aspiration to benefit others, then your work in the world will be very beneficial.

### *Is meditation possible given today's lifestyle?*

Meditation has nothing to do with what century or culture you live in, whether ancient or modern. What matters in meditation is the process of constantly looking back and assessing yourself, checking your own mind. Normally we do just the opposite: we tend to look out the window. We look out and say, "Oh, he's a nice person" or "She's a nice person." "I like this" or "I like that." "This is good" or "This is bad." We are always relating to and judging the world outside of us.

In meditation, on the other hand, you use the screen of your mind like a mirror, to look at yourself instead of outside yourself, judging others. If you look in a mirror, you will see whether your face is dirty or your hair is messy; then you can fix it. With meditation, you look back, and whenever you see a negative thought or impulse, you try to change it. It's like washing your face.

The mind doesn't change all at once. But with constant attention, it slowly changes. It is a matter of repetition: you look within and correct yourself, your improper motivation and negative feelings, over and over again. More than that, you try to embrace and enhance positive qualities; you cultivate goodness. Rather than constantly judging others, you check yourself over and over again.

It all comes back to a point mentioned earlier: allow your mind to relax in its true nature and establish the proper motivation. Look within and correct and adjust. In this way, it is perfectly possible to change the mind. Ancient or modern, that's not so important.

### *Is meditation common to all religions?*

Conflict often comes down to the way in which we name or conceptualize something. For example, if an American and a Tibetan were having a discussion about the brightest source of light in the sky, the American might say, "Certainly it is the sun; there is no better source of light than that." But the Tibetan might say, "Certainly it is not the sun but rather *nyima* that is the brightest source of light in the sky. Of course, both are talking about the same thing, but they are using different words. Often it is just the limitation of words and labels that cause conflict and differences between traditions, when actually everyone is speaking about the same perfect source of light. It is simply a matter of which tradition you feel a connection with, which one invokes in you the tendency to pray, to examine your mind, and to cultivate pure-heartedness.

Each tradition has a message; each is meant to be uplift-

ing, to reduce the suffering and increase the happiness in your life, and ultimately to lead to the experience of total happiness. If you examine all authentic traditions, you will find that they espouse harmlessness and helpfulness; these are their basic operating principles. And they are exemplified by the great leaders of those traditions. By following the examples of these masters, we ourselves can achieve the great inner harmony that they did. This requires reducing our own faults and increasing our love and compassion without limit.

Every spiritual message is like medicine. Not all people can be cured by the same medicine or the same doctor, no matter how potent the medicine or how great the doctor. We have to focus on the cure and take what works for us. It isn't helpful to think, "I am an American, so I will take only American medicine," or "I am Japanese, so take only Japanese medicine." We have to choose whatever medicine, whatever doctor, actually effects a cure.

On the spiritual path, the "cure" means revealing the inner wisdom that is the absolute truth, the pure beginningless state that is our true nature. It means revealing the purity and boundless compassion of the mind. Whatever enables you to reveal that within yourself is the medicine you need to take, the doctor you need to be loyal to.

### *If there were one piece of advice you could give today, what would that be?*

Perhaps what I would say is: cultivate your own pure-heartedness. Start by recognizing how truly fortunate you are, how fortunate we all are. We have precious human bodies, extraordinary bodies with which we can relate to our families, our communities, our society. We are not hungry or poor or destitute. Really, we are tremendously fortunate. But if we look around, we will see that there are others who don't have the same good fortune, the same comfortable lifestyle, the same favorable conditions in their lives. Once we reflect on that, we are moved to ask, "How can I help those not as fortunate as I? What can I do to ease their suffering?" Throughout the world, many people suffer all the time, from war, illness, famine, and poverty. If you put yourself in their shoes, you'll understand what it might be like to experience such conditions, and then compassion will naturally flow from your heart. With that compassion, you can step back into your own shoes and realize how lucky you are.

To recognize your own good fortune is the first step in gaining inner peace, the first step in cultivating contentment and happiness. Furthermore, intrinsic to that contentment are the qualities of "great mind," the mind of enlightenment. With the realization of great mind, one can truly benefit countless others. The Buddhist scholar and saint Atisha spent his entire life studying and meditating diligently, and he came to the conclusion that everything the Buddha taught comes down to the same thing: pure-heartedness. That is the essence of the spiritual path, of spiritual maturity. And every method in every authentic tradition points to, and leads the mind to, the enhancement of pure-heartedness.

When you cultivate compassion and loving kindness, you create a wish-granting jewel in your heart. It cannot be bought; it cannot be found at the top of some high mountain. It is within your own heart. This is what I say to you.



# Consecrating Rinpoche's Reliquary Stupa at Rigdzin Ling

When the spire of Chagdud Tulku Rinpoche's reliquary stupa at Rigdzin Ling was put in place and the final prayers of auspiciousness were recited, Rinpoche's compassionate aspirations, diligent practice, and natural radiance manifested in this world as another object of merit and blessings for the benefit of all beings. In late May of this year, at the end of the Red Vajrasattva drupchen during Saga Dawa, Jigme Tromge Rinpoche came to consecrate the substances, provide the relics that were to go on the stupa's *srog-shing*, or central axis, and lead the consecration ceremonies. We had spent the preceding months building a shrine room extension to house the copper stupa, which had been beautifully handcrafted in Nepal, and gilding its surface. We then ornamented it with semi-precious jewels, including coral, turquoise, amber, amethyst, jasper, and agate.

Jigme Rinpoche brought his own large collection of sacred relics to place within it, commenting with a wry smile, "We only get to do this once in our lives, so we might as well do the best job possible." Among these relics, which supplemented those of Chagdud Rinpoche, were: Guru Rinpoche and Yeshe Tsogyal's essence pills; dudtshi made by Guru Rinpoche and Garab Dorje in the pure realms; pieces of Shabkar's meditation belt; some of Vimalamitra's hair; a piece of bone from Chagdud Sherab Gyaltsen, the first Chagdud Tulku; relics of the previous Buddha Kashyapa; relics of Shakyamuni Buddha; and relics of many lineage holders, tertöns, and highly realized meditation masters. To be in the presence of these relics and blessed substances even before they went into the stupa was overwhelming. Then came Chagdud Rinpoche's ashes shaped into more than a hundred clay tsa-tsas in the form of stupas, Guru Rinpoche images, and Longchenpa images; some of Rinpoche's hair, fingernails, flesh, and blood; and the most sacred relic, the crystalline *dungchen* found only in the cremation remains of Great Perfection masters. Of significant, symbolic beauty was one of Rinpoche's teeth, offered by Chagdud Khadro.

The night before the ceremonies, we placed in the stupa's *gau* an antique statue of Guru Rinpoche, which bore an uncanny resemblance to one of Chagdud Sherab Gyaltsen found at Chagdud Gonpa in Tibet. The stupa's wealth chamber was

then filled with many herbs, medicines, gems, grains, fragrant incenses, treasure vases, chakras, and other auspicious objects. Lama Padma and a few of Rigdzin Ling's dedicated staff stayed up until 4:00 a.m. putting the final touches and relics on the srog-shing.

The next morning, Rinpoche's stupa was already displaying its magnetizing power as more than a hundred people, having made the long, winding journey through the beautiful, sun-drenched Trinity Alps, showed up for the ceremony.

As usual, Chagdud Rinpoche was not going to make it easy—he was going to make this an effort worthy of the accumulation of merit and wisdom. While sangha members filled the shrine room and took their seats, someone discovered that the srog-shing would not fit into the *bumpa*, or middle section. Wielding a reciprocating saw, Lama Zangpo started working furiously with a crack crew to widen the srog-shing's shaft leading into the heart of the *bumpa*.

An hour later, the preparations were complete. All of the obstacles had vanished into the space from which they had come, and we launched into the consecration ceremony itself. Jigme Rinpoche's voice, sonorous with faith, was accompanied by the joyous chanting of the sangha as clouds of incense wafted into the air. With this beautiful music, obstacles were vanquished, offerings were made, praises sung, and the deity invoked. We filled the stupa with many mantras, Dzogchen texts, and writings of Chagdud Rinpoche.

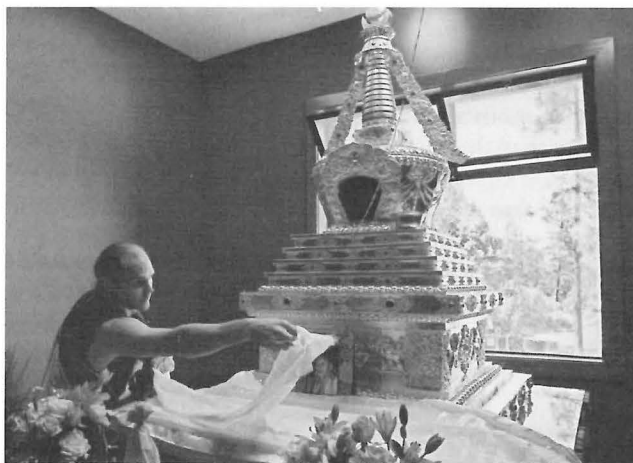
The srog-shing, which had been ornately painted by Lama Padma Dorje, covered with relics, and wrapped in silk, was finally put into place.

Then, as we began to invite Chagdud Rinpoche's enlightened mind to infuse the stupa, Jigme Rinpoche led the Chagdud Gonpa lamas in installing the *bumpa* and srog-shing onto the throne, and the yellow cloth that had been covering the stupa was removed with a flourish. Through the interdependence of auspicious causes and conditions, the efforts of many dedicated students, and the kindness of the lama, a magnificent stupa—an unquestionable source of Rinpoche's blessings—had come into being.

—Dorje Kirsten



*Lama Padma and Jigme Rinpoche place the bumpa and srog-shing onto the throne.*



*Lama Rigdzin offers a katak to Rinpoche's consecrated stupa.*



*Five other Chagdud Gonpa centers in the United States are in the process of creating reliquary stupas (Iron Knot's was consecrated by Jigme Rinpoche last October): Amrita will consecrate its stupa during the Chenrezik drupchen this April; Dechhen Ling and Tromge Ling have obtained copper stupa shells from Nepal and are engaged in the preparatory stages; T'hondup Ling and Ati Ling have received offerings of seed money for their stupa projects.*

## Return to Rigdzin Ling

When Lama Yeshe and I left Rigdzin Ling in 1995 to accompany Rinpoche and Khadro to Brazil, we never imagined we wouldn't see our beloved Gonpa for more than a decade. So, after ten years away, our return for the consecration of Rinpoche's stupa was very exciting and much anticipated.

Arriving at Rigdzin Ling, we were amazed at how the land had changed. It had always been Rinpoche's wish to heal the land badly damaged by placer mining, and now what we had once called "Moonland" had been transformed into Tara's pure land. The number of birds and other beings had noticeably increased; at night, the sound of singing frogs lulled us to sleep.

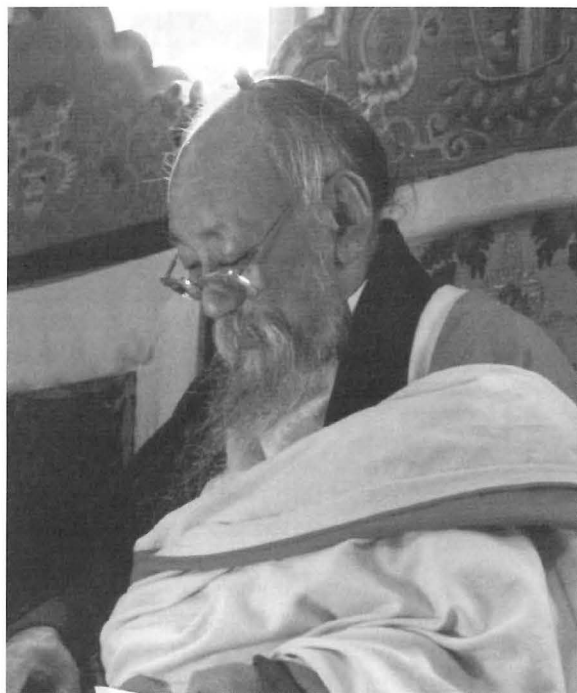
Seeing so many old friends, familiar rooms, and buildings, we felt we had never left. It was as though the years in Brazil had been but a wonderful dream in which we had traveled to a far land, helped Rinpoche build temples, statues, and stupas, done retreats, and learned new languages—and with a snap of the fingers, we had awakened back at Rigdzin Ling.

Everywhere we turned, Rinpoche's love and hospitality were embodied in the sangha, and that openness was the most touching aspect of our experience. If anyone was happy to see us again, imagine how we felt seeing so many old friends and practitioners, not to mention how inspired we were by the sangha's dedicated practice and guru devotion.

Ironically, during the consecration ceremonies, I sat in the same place I'd frequently occupied during evening puja ten years ago and looked at many of the same faces. However, one morning I woke up, looked out the window, and saw a strong man with long, black hair driving the backhoe. I thought to myself, "Oh, it must be Mike McLaughlin." Then slowly I realized my mistake: the man at the wheel was someone who had been twelve when last I saw him. Later, in the shrine room I saw another young man who, just a child ten years ago, was deeply focused on the practice, while Tulku Orgyen majestically (and playfully) sat on his throne. I realized that a new generation of practitioners had arrived; they were no longer interested in just tsok!

Everyone attending the consecration of Rinpoche's stupa must have felt the love and harmony in the shrine room that day. Once, Dzongsar Khyentse Rinpoche commented that the Chagdud Gonpa sangha was making the transition after Rinpoche's parinirvana in a very positive way owing to Rinpoche's blessings and his students' pure samaya. Many sanghas struggle after the passing of their master, and though we have all certainly gone through our personal struggles, our love and respect for Rinpoche have seen us through any difficulties that might obstruct the spread of the teachings.

—Lama Rigdzin



## A Poem by Chagdud Tulku Rinpoche

I bow with devotion to the excellent supreme lama.  
With the thought of benefiting, I send this heart message.  
All of you who desire liberation from the infinite ocean  
of samsara:

Don't seek a blind guide for the path;  
Rely on a lama with the qualities of learning and practice.  
Befriend those of virtuous mind.

Study and become learned in faults and good qualities,  
what to accept or reject.

This crazed elephant of neurotic mind,  
Catch it with the hook of conscientious mindfulness.  
Herd it quickly into the corral of the Three Jewels'  
compassion.

Wash off the swamp odor with the water of the four  
remedial powers.

Attire it in the armor of the accumulation of merit and wisdom,  
And adorn it with jewels of wish-fulfilling bodhichitta.

With such a perfectly tamed elephant of mind,  
Intoxicated by the wine of the lama's teachings and blessings,  
Brandish the sharp sword of selflessness,

And spurred on by the whip of effortless effort,  
Charge the unimpeded armies of habits and obscurations,  
Destroying them with uncontrollably swift force.

Claim the throne of the king of self-arising awareness  
In the great kingdom of vast, all-pervasive dharmadatu.  
Reach the limits of the ocean of beneficial activity.

*Written spontaneously by Padma Gargyi Wangkhyuk in Williams, Oregon, in a secluded place blessed by Guru Padma, a joyful grove of rigdzins, on July 4, 1985, during the fourth teaching retreat of the profound secret Great Perfection. May this enhance the practice of even some of my students.*

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# The Man Who Never Lied

## A Children's Story

*Chagdud Tulku Rinpoche loved telling stories to children. He considered it an effective way to teach them the basic ethics of love and compassion as well as to introduce them to the idea of karma. In the summer of 1990, Rinpoche told a series of children's stories at Rigdzin Ling, inviting all the neighborhood kids for popcorn and tales from Tibet. This is one of those stories, adapted from the transcript.*

Once upon a time, long ago, there were two kings whose small kingdoms were on opposite sides of a mountain in eastern Tibet. The king on one side of the mountain had a hundred very wonderful horses; the king on the other had a hundred very valuable dzos.

Now, a dzo is an unusual animal: half-cow and half-yak. A yak is somewhat like a buffalo with lots of hair. When a yak and a cow mate, they produce a dzo or a dzomo (a female dzo). At the time that this story took place, there were no such things as cars or trucks. So when people traveled, dzos were quite helpful in carrying their packs. Because dzos were so strong and displayed great endurance, people greatly valued them.

The king who owned the hundred horses had one that he loved above the rest because it had extraordinary qualities. It was called "the mirror-faced horse," as it had a round white spot on its forehead.

The king entrusted the care of his mirror-faced horse, as well as all the others, to one man: the royal horseman. The king knew his horseman to be a very, very honest person. In fact, it was said that throughout his entire life, he had never lied and was careful to speak only the truth.

One day the king who owned a hundred dzos came to visit. As they talked, the hundred-horse king happened to mention his wonderful horseman, saying how great it was that he never lied. The hundred-dzo king said, "That can't be true. In the realm of human beings, there is no one who has never lied; it's not possible. You just don't know that he lies."

The hundred-horse king was astonished and retorted, "Do you really think so? I myself believe that he would never lie; I am completely confident in him."

So the two decided to make a bet. The hundred-dzo king said, "All right. If your servant truly never lies, I will give you my hundred dzos. But if I catch him in a lie, you will have to give me your hundred horses."

Each king was extremely confident that he was correct and certain that he would win.

Now it so happened that the hundred-dzo king had three beautiful daughters. He summoned the most charming and gave her the following instructions: "Dress in plain clothes and go to the royal horseman's house. Find a way to remain there, and slowly earn his confidence and love. Then you must..." And he quietly whispered the rest into her ear.

Although his daughter was not happy with the request, the king finally convinced her that she had to obey. So she dressed like an ordinary woman and set off for the horseman's house. When she got there, she knocked on his door and said,

"Please, I am traveling alone; it is late and I have no place to stay. Would you put me up for the night?" Kind and good-hearted, the horseman had such compassion for her that he made up a place in the back of his small house for her to spend the night.

When she got up the next morning, she said, "I don't feel well. I think that it would be quite difficult for me to travel today. May I please stay a little longer?"

As he did not have the heart to send her away unwell, he agreed to let her stay. Each day that followed, she found a new excuse not to leave, and over time she earned his trust by treating him sweetly and kindly. He liked this very much. Their relationship blossomed, and they eventually married.

One day, the horseman came home to find his new wife in bed, thrashing about and crying. "Oh, I feel terrible! My whole body is filled with pain; I don't think I will live much longer!"

Upset, the horseman asked, "What can I do to help?"

"Nothing can help. No doctor's medicine can cure this sickness. Today is the day I am going to die."

"Please," he pleaded, "there must be something we can do, some kind of cure. I don't want to lose you!"

She replied, "Well, there is a cure, but it comes at such a terrible price—I could never ask it of you!"

"I will get whatever is necessary to cure you!" he told her.

She looked at him sadly and said, "Only the heart of the mirror-faced horse can cure my sickness. If I can't have it, I will certainly die."

Quiet for a long time, the horseman finally shook his head and said, "That will be very difficult."

As he left the room, he thought, "There is no way I can take the life of the mirror-faced horse. But if I can find another horse's heart at the market, it might be good enough to cure her."

Later that day, he returned home with the heart of an ordinary horse and began to prepare it as medicine. He then gave it to her, but she did not improve. She asked him, "Was this potion really made from the heart of the mirror-faced horse?" Because he could not lie, he had to admit that the heart was from an ordinary horse. She told her husband that it was of no use, and indeed her sickness got worse and worse.

The horseman really believed that she was dying, so he decided to obtain the only remedy that would save her: the heart of the mirror-faced horse.

He went to the royal stables and sat by the stall of the mirror-faced horse. He was very sad—he had never taken the life of a single being. But if he did not kill the horse and take the heart, his beloved wife would surely die. He did not know what to do. He talked quietly and gently to the mirror-faced horse, confiding his dilemma and asking for forgiveness. Unbeknownst to the horseman, the horse was an extraordinary being, a great bodhisattva. Without hesitation, it stepped forward to meet the horseman's knife and offered it's own life to save that of another.

The horseman hurried home, made the medicine from the heart of the horse, and gave it to his wife. She quickly got bet-

ter and within a few days was out of bed. The horseman was very happy—that is, until the following morning when he woke up and found out that his wife had left him during the night.

The horseman's wife returned to her father, the hundred-dzo king, and told him that she had accomplished her mission and that he could move forward with his plan.

So he went to visit the hundred-horse king and said to him, "We need to summon your horseman and ask him how all your horses are; you especially need to ask after the health of the mirror-faced horse. We will see whether he lies or not."

When the horseman received the summons, he became terribly worried and nervous. He thought, "If I tell the king what really happened, he will be so upset. That would not be good. But I have never told a lie. What shall I do?"

He went into a meadow, cut up some grass sod, and made a throne with it. Then he found a tall rock and placed it before the throne. Climbing onto the throne, he pretended that he was the king and that the rock was himself.

His name was Son of Awareness Who Never Lies, so he asked, "Son of Awareness Who Never Lies, tell me: how are all the horses, especially my favorite, mirror-faced horse?"

He quickly changed places, put the rock on the throne to represent the king, and sat before the throne; he replied, "All the horses are very well." As soon as he said this, the rock fell off the throne.

"This is not a good sign," he thought.

Then he put the rock back in front of the throne; he climbed onto the throne and said, "Horseman, please tell me about my horses. Is the mirror-faced horse well and happy?"

He quickly switched places again and said, "No."

Then he imagined that the king asked him, "What has happened?"

He replied, "A woman came to my house and played a trick on me; she convinced me to take the heart of your mirror-faced horse."

He thought that he saw the rock move a little and say, "Aha!" He took this as a sign that it must be all right to tell the truth. Now that he knew what to do, he went to face the king.

Both kings were extremely confident. The hundred-dzo king was sure that the horseman would lie to save himself. The hundred-horse king was sure that his horseman would never lie under any circumstance.

So the hundred-horse king said to the royal horseman, "Tell me: how is the mirror-faced horse? Are you happy? Are all of the horses well?"

The horseman gathered up his courage and said, "No."

"What happened?" his king asked.

He then told the king the whole sad story. "One day, a pretty woman came to my house. We began a relationship and got married. But she fell ill and said she was dying. She said that the only thing that would cure her was the heart of your mirror-faced horse. So I did what she asked and killed the horse. Then she left me, so I've lost her also. I'm very unhappy."

To the great surprise of the horseman, his king was not upset. In fact, the king looked rather pleased. He turned to the hundred-dzo king with a smile and said, "This man who always tells the truth brings happiness and prosperity to the kingdom, and the one who didn't believe it possible now owes

me a hundred dzos." The hundred-horse king was quite happy to double his herd and to prove that there was a man in the human realm who would never tell a lie.

So you see that when you have done something wrong, it is probably better to not make it worse by lying about it, and that telling the truth will usually only improve things.

## The Children's Week

The children's summer program expanded to a full week in August this year. From one Saturday to the next, our sangha was blessed with the sound and spirit of children's joy and playfulness. It was time once again for the younger generation to bring their parents along for fun by the pond at Rigdzin Ling.

Bruce Darby arrived with an outrageous work-in-progress: two pairs of strap-on stilts. Once the stilts were ready for testing, it wasn't long before the children and a few brave adults were tottering and towering over all of us. Glen Sandvoss brought along a fresh bag of clay, just waiting to be transformed. So children and their parents fashioned clay ocarinas, which we actually managed to get back from the kiln by the week's end.

The arts and crafts activities focused mainly on sewing, woodworking, and designing all manner of little boats to sail on the pond. Inger brought us—among other things—a children's mobile lemonade stand and homemade ice cream, hand-cranked by many eager arms. Some of our dharma activities included making a Tara sand mandala with Dorje Kirsten; attending Rigdzin Ling's weekly *Riwo Sangchod* practice; and helping to prepare and offer a Red Tara tsok. On some afternoons, Candy Palmo read us some Buddhist animal wisdom stories. Whenever she tried to stop, a cry went up: "Another one! Another one!" Kim McLaughlin showed us how to create some seed-syllable transparencies that were so cool that even the adults wanted to make one to take home.

Let's go to the river! Canyon Creek beckoned to us all on those hot August afternoons; we were only too grateful to swim in its cool, invigorating waters. Toward the end of the week, a group of older children had the good fortune to go rafting thanks to the generosity of David and Dana Steinhauer, while those of us who stayed behind got to cool off with homemade ice cream.

On Friday, the children participated in a ceremony to save lives. After briefly discussing their intention, they sprinkled blessed water on crickets and worms obtained from a bait shop, blew mantra onto them, and set them free in the flower garden. That evening, there was a hot dog roast for families by the pond. On the next and final day, a morning treasure hunt sent the children racing about the Gonpa, sorting out the clues.

Last but not least, the children offered the sangha a real treat: they entertained us with a short skit, circus tricks, silly jokes, and stilt walking. They even drafted Leo the golden retriever as their circus dog! After lunch, as suddenly as they had appeared and just like the sand mandala, the children were gone, off to their homes and school preparations. It was truly a delight to host such a wonderful group of children at the Gonpa, and we can't wait until they come again.

—Nancy Barton



# Sangha News

## North America

### Rigdzin Ling

The staff and visiting volunteers at Rigdzin Ling have been deep in the work of prayer-wheel making for many months now. This huge, profoundly significant project is a collaboration between Rigdzin Ling and Iron Knot Ranch, which will culminate in the installation of thirty-two giant prayer wheels, each containing mantras printed on paper rolls and imaged onto microfilm. For some sangha members this has meant scrupulously checking the mantras on masters, using eye loupes and microscopes; for some it has meant months of work build-



Lon Hill and Mike McLaughlin installing a prayer wheel.

ing the pavilion itself; for some it has involved daily phone calls and e-mails to and from printers and film imagers. Others have spent months winding hundreds of spools of microfilm into the forty-four-inch-diameter "pancakes" that will sit atop the paper wheels. Yet other sangha members spent long days and nights on the design and structural engineering of the building.

Now that the fifteen three-ton wheels have been installed at Rigdzin Ling, the prayer-wheel pavilion is on its way to completion. The idea of housing the prayer wheels in an Asian-style pavilion came to Lama Drimed in a dream. The design itself is

a blend of Chinese and Japanese temple elements, with striking green ceramic roof tiles and fragrant cedar wood beams.

Since the early spring, we have hosted several work weekends, with many volunteers coming at crucial points in the construction to push the project closer to completion. Michael Bradfute has twice made the long drive from New Mexico, bringing the spindles and other fabricated metal pieces in rattling, monster-sized U-Hauls.

The major engineering for the works that turn the wheels was organized by Iron Knot Ranch, while Rigdzin Ling oversaw the paper-roll printing and microfilm manufacturing. The mantra team worked diligently and patiently with the vendors to obtain the sharpest and clearest mantras possible. All together the mantras on the paper and microfilm number several billion.

A path for circumambulation will surround the building, providing access to 108 smaller copper wheels that can be turned by hand. Lama Pema Tenzin is painting the artwork that will be reproduced to cover the large wheels. We have tentatively scheduled a consecration ceremony for the coming spring and hope to see many of you there.

Padma Publishing is happy to announce the publication of Nyoshul Khenpo Rinpoche's history of the Nyingtik lineage, *A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage*. The translation, by Lama Chökyi Nyima, was undertaken as the result of a request Nyoshul Khenpo made to Chagdud Rinpoche. This book, pronounced a masterpiece by Sogyal Rinpoche, is the only comprehensive history of the Nyingtik lineage and is framed as a series of namtars, or spiritual biographies.

### Ati Ling

We were delighted when His Eminence Namkha Drimed Rinpoche came to the Padmasambhava Peace Institute in April this year. Rinpoche led the sangha, as well as a number of new practitioners, in a four-day Yeshe Tsogyal retreat. Some attendees had traveled far for this momentous occasion, and the joy of seeing old friends turned the eighty-person gathering into something of a reunion. Once again we were honored to have a number of Chagdud Gonpa lamas join us: Lama Jigme, Lama Inge Zangmo, Lama Padma, Lama Dorje, and Lama Tsultrim, who updated the supplementary liturgies in time for the retreat, thus greatly facilitating everyone's participation.

Focusing on this precious practice for four days with the tertön himself was a profoundly moving experience. The shrine room was packed, and everyone felt blessed by the powerful magic of his being. Rinpoche gave the empowerment and teachings on a text of Yeshe Tsogyal's questions to Guru Rinpoche. Outside the long hours of puja, he granted interviews, offering advice and support to old and new students. Namkha Drimed Rinpoche's great kindness and humor, the unfolding beauty of the practice, and the sheer joy of the retreatants made for a truly memorable retreat. We pray for the merit to welcome His Eminence back on many future occasions.

Last June Jigme Rinpoche and his son, Tulku Orgyen, led a pilgrimage to China organized by the Hong Kong sangha. A group of thirty traveled to Manjushri's sacred mountain, Wu Tai Shan, and Chenrezik's holy island, Pu Tuo Shan, near

Shanghai. Then in July Rinpoche flew to Brazil for the *Essence of Siddhi* drupchen. He returned to the States to lead weekend retreats at Yeshe Ling and give the empowerments for the Chagdud Gonpa daily practices and Dudjom Tersar ngondro at PPI.

In September Ati Ling held the annual Rigdzin Dupa Hundred-Thousand Tsok Offerings retreat. We were delighted to welcome back Tulku Orgyen, as well as Lama Padma, Lama Thubten, and Lama Jigme, who had kindly agreed to start training people in lama dancing. Each day, the heavy rain and mists melted into bright sunshine, allowing the dancers to practice outside. About forty-five people participated in the retreat, a Guru Rinpoche practice at the heart of the *Longchen Nyingtik* lineage and the basis for the Great Perfection retreats Jigme Rinpoche leads in Brazil every January.

The monthly talks Rinpoche gives at the Open Secret Bookstore in San Rafael continue to inspire newcomers to seek further instruction and to join the Ati Ling sangha for other events. To make it easier for people closer to the Bay Area to practice together, Lisa Iacovelli and family have made their home available for puja on the fourth Sunday of each month. (Puja continues on a daily basis at PPI, and there is also a puja with potluck lunch at PPI on the second Sunday of each month.)

Ati Ling held two events in November to commemorate H.E. Chagdud Rinpoche's parinirvana; on the anniversary, Dzigar Kongtrul Rinpoche, who was enthroned by Chagdud Rinpoche, joined Jigme Rinpoche at Berkeley Shambhala for evening puja. This was followed by a three-day Padma Dakini retreat at PPI.

In February Jigme Rinpoche will lead a three-day Vajrakilaya retreat at PPI. For more information on Ati Ling events and regular updates to Jigme Rinpoche's schedule, visit [www.atiling.org](http://www.atiling.org).

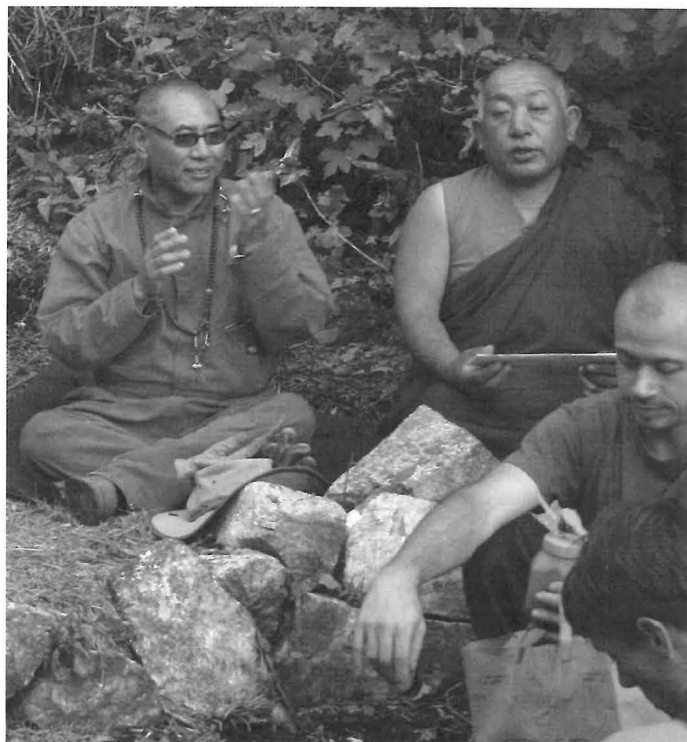
## T'hondup Ling

Opportunities for dharma practice circle the Venerable Lama Gyatso like planets around the sun. Those of us in his orbit at T'hondup Ling can look back on a year of profound blessings from the retreats, tsok feasts, saving of lives, and visits by lineage masters.

We rang in 2005 with a three-day Orgyen Dzambhala retreat, led by Lama Gyatso, the custodian of the treasure of this enrichment practice. Later in the month, he left for Asia for his annual winter pilgrimage to pay homage to his teachers Kyabjé Dodrupchen Rinpoche, Kyabjé Chatral Rinpoche, and Kyabjé Trulshik Rinpoche. The trip began with Lama Gyatso's participation in the annual ten-day Vajrakilaya drupchen, led by Kyabjé Dodrupchen Rinpoche at his monastery, Chorten Gonpa, in Gangtok, Sikkim. These yearly pilgrimages are dedicated in part to the swift rebirth of Chagdud Tulku Rinpoche and for the removal of hindrances to the indisputable recognition of Rinpoche's reincarnation.

In Los Angeles our Losar celebration and Vajrakilaya ceremonies were led by Lama Ludrub and Lama Rabjoer of Thupten Chöling monastery in Nepal. In March we again welcomed Ven. Lama Thogme, an expert on mandalas, who led the creation of a Shi-tro sand mandala in Hollywood, an annual project sponsored by Lucy's El Adobe Café.

H.E. Namkha Drimed Rinpoche returned as vajra master for the third annual Yeshe Tsogyal retreat, held in April at Ari Bhöd in Tehachapi. Rinpoche again commented on the powerful qualities of the land and was most pleased by the continued improvement of the facilities. Especially during the warm summer months, Lama Gyatso spends much of his time at Ari Bhöd, the American Foundation for Tibetan Cultural Preser-



Lama Gyatso, Lama Lhundrup, and sangha members doing puja at a naga shrine at Ari Bhöd.

vation, comprising 475 acres in a beautiful forested valley two hours' drive from Los Angeles. Ari Bhöd was founded by Lama Gyatso to preserve the sacred cultural heritage of Tibet, especially the profound and unsurpassable Nyingma lineage. Volunteers have been working with the lamas to renovate and rehabilitate the numerous structures, gradually transforming a former YMCA camp into a traditional retreat center. Numerous T'hondup Ling retreats have been held at Ari Bhöd, and it is a place of tremendous potential, greatly conducive to dharma practice.

In August we welcomed Ven. Lama Lhundrup, also from Thupten Chöling and an ordained monk. Lama Lhundrup is a master carver and craftsman, in addition to being fully accomplished in the ritual arts. We are most fortunate to have him with us. Lama Gyatso led the annual ngondro retreat at Ari Bhöd in late August, teaching the extensive *Longchen Nyingtik* ngondro. Dzatrul Rinpoche graced us with a brief visit in September, joining Lama Gyatso for one of our many live releases. We are quite pleased that he will return before the end of the year. In early October, Ven. Loppön Jigme Tutop Rinpoche led our eleventh annual Tröma drupchöd, held for nine days at Ari Bhöd, and blessed us with teachings. Rinpoche serves as the vajra master at Kyabjé Chatral Rinpoche's monastery in Pharping, Nepal.

If you would like to be notified about future events at Thondup Ling, including our live releases, e-mail us at [thondupling@yahoo.com](mailto:thondupling@yahoo.com) and ask to be put on our e-mail list. You can also visit our website, [www.thondupling.org](http://www.thondupling.org).

### Yeshe Ling

We have had a busy summer and fall: Jigme Rinpoche led a Lion-Faced Dakini retreat in early August, during which he gave some wonderful teachings on the practice. Later in the month, we were delighted and fortunate to host Lama Sherab, who conducted a week-long ngondro retreat. At the end of the retreat, Jigme Rinpoche also gave a day of teachings.

Many years ago, Chagdud Rinpoche had given extensive Tröma teachings here, and in late August, during our annual Tröma retreat, Jigme Rinpoche gave the first phase of advanced teachings on the practice. At the end of September, Lama Tsering conducted an inspiring Tara retreat attended by a large group of people, many of whom were relatively new to the practice.

Work on the Guru Rinpoche statue has been steadily progressing. Glen Sandvoss applied some finishing touches with sandpaper and a grinder, and the statue itself has received a lovely coat of paint. Glen has gone back home to Spokane, but plans to return in the spring to work on the next phase. Jigme Rinpoche has decided that in addition to Chagdud Rinpoche's relics, many other extraordinary objects will be placed in the statue when it is consecrated. So we hope that as many people as possible can help, with time and donations, to finish the project.

We encourage people to come to Yeshe Ling for puja on Sundays and to contact us about tsok days.

### Iron Knot Ranch

Somehow this field for accumulating merit and purifying karma has arisen.

Somehow beings with hearts longing to be tamed keep showing up.

Somehow the enlightened intentions of our father Lama continue manifesting.

Somehow the result is ongoing dreamlike activity: stupas, prayer wheels, shrine rooms, composting toilets.

How lucky, how lucky, how lucky we are.

### Orgyan Rigjed Ling

We are deeply grateful for the visits of Lama Padma and Lama Norbu this summer. We so appreciate their time and effort, kind words, guidance and inspiration. Our sangha continues to do weekly practice on Monday nights and feast days in our shrine room at Thupten (formerly Phillip Bossung) and Susan Ross's house. Sangha members are also using the shrine room for various practices at other times. If you find yourself in the Boulder-Denver area, please contact Dennis Kennedy to arrange a time to practice or come join us on Mondays.

### Tromge Ling

The sangha at Tromge Ling continues to practice simply, integrating dharma with daily life. Last June we held our seventh annual Orgyen Dzambhala retreat with Lama Gyatso,

who continues to be extremely patient with and kind to all of us. We just completed our fifth annual Manjushri retreat with Jigme Rinpoche, who also bestowed very clear, precise teachings on this practice. Khentrul Lodrö Thaye Rinpoche returned for two weeks last February to teach *The Thirty-Seven Practices of a Bodhisattva*; about a hundred people attended his public talk. Lama Zangpo continues to teach here twice a year to help the sangha "stitch things together," which enriches our understanding of the teachings, helps to ground our practice in clarity, and inspires us to keep going.

## South America

### Khadro Ling

At Khadro Ling, with its two well-attended drupchens, group retreats (most recently, an inspiring *tsa-lung* retreat with Lama Padma Dorje), work on the Pureland project, and its constant stream of visitors, events pass like dreams. But the "Fair of Integration" (as it was named by town officials of Três Coroas) was a particularly vivid dream.

The idea for the fair arose in Chagdud Khadro's mind as she sat, after serving as vajra master of the Vajrakilaya drupchen, watching the sacred lama dances with some town officials. They immediately saw the possibilities, and at the end of April, on a glorious sunny day, more than one thousand people gathered to buy products made by local residents, to hear singers from the region's German choral societies and two good rock groups, and to watch traditional German and Tibetan dances. Old Brazilian ladies of German descent bought Tibetan momos, while Bhutanese artists sampled the meter-long bread prepared by German cooks. Our chöpons bought beeswax flowers handcrafted by local artisans, and the queen and king of the town's senior class drifted through the crowd wearing their regal crowns. A hugely successful DVD about Khadro Ling, soon to be available with English and Spanish subtitles, helped orient new visitors.

The pervasive warmth of community that this event inspired was an aspiration of Chagdud Rinpoche, who always remembered that Chagdud Gonpa Tibet was spared not just because of the heroism of its lamas and monks, or the power of its guardian deities, but also because of the loyalty of laypeople in the region.

### Padmasambhava Pureland

Amitabha Buddha now serenely presides over the Pureland project from his lotus throne on the octagonal third floor of the Guru Rinpoche Palace. The image, completed by Chagdud Rinpoche three days before his parinirvana, was beautifully repainted and installed with a lot of strain and grunting by the sangha men, advice and applauding by the sangha women, and frantic barking by the sangha dogs. Rinpoche might have smiled, because he had made statues that defied installation before.

On the second floor, a magnificent Avalokiteshvara, surprisingly large for the room, is flanked by smaller statues of Manjushri and Vajrapani. The smooth, hard clay resembles polished granite and has an artistic presence of its own, although the statues will be painted eventually. On the first floor, Guru Padmasambhava has been joined by Yeshe Tso-



gyal and Mandarava, although none of the three have been completed. Our Bhutanese artists and their apprentice, Adam Koch, have maintained their standards of perfection, undaunted by the work that lies ahead—Shantarakshita, Trisong Detsun, protector statues, and the Vajrakilaya mandala.

A number of consecration ceremonies were conducted in June by Lama Rigdzin Samdrup, a respected Bhutanese yogi who arrived at Khadro Ling in May at the request of Dzongsar Khyentse Rinpoche. Afterward, the sangha embarked on the amazing task of preparing mantras for insertion into the lotuses of the statues. Although this phase of the project seemed overwhelming at first, Lama Rigdzin inspired the volunteers with his tireless energy, and the mantra consecration ceremonies and placement of the mantras were completed before he returned at the end of October to Bhutan, where he is retreat master for 35 five-year retreatants. He will come back to Brazil in 2006.

### *Makara*

Renamed and reorganized with the help of a dynamic business consultant and a very capable editor, Makara, the publishing arm of Chagdud Gonpa Brasil (CGB), published the Portuguese translation of *Lord of the Dance* in May. We celebrated this long-awaited event with a party and book signing, accompanied by lama dancing, in a beautiful cultural center in Porto Alegre. Chagdud Khadro, Lama Tsering, Lama Rigdzin, and a large crowd of well-wishers attended.

A book of photographs, quotations, and sangha stories about Chagdud Rinpoche, which extend the original biography to the eight years Rinpoche spent in Brazil, is in preparation at Makara.

A second, pivotal publication, the Portuguese translation of Dudjom Lingpa's *Buddhahood Without Meditation*, came out at the end of this year's Dzogchen retreat at Khadro Ling with Jigme Tromge Rinpoche. This unsurpassed Dzogchen manual will be Jigme Rinpoche's source text during the January 2006 retreat.

### *Tibetan Program*

Many Brazilian students have a natural affinity for foreign languages, and their Portuguese pronunciation lends itself to Tibetan. A group from Khadro Ling has studied for a year with Tenzin Dorje Sherpa, developing a good foundation and creating Portuguese–Tibetan language materials in the process. More recently, Tenzin has traveled to various Brazilian centers, offering intensives on the Tibetan alphabet and beginning grammar.

A committee has been established to translate Tibetan and English texts into Portuguese. Working with trained translators in Asia and the Tibetan lamas in Brazil, discussing terms, faltering through the first written translations, the committee members have developed tremendous enthusiasm for their work. We strongly aspire that some day, with diligence and patience, some of us will be fluent enough to translate orally the words of Tibetan-speaking Nyingma masters into Portuguese.

### *Casa Amitabha and End-of-Life Issues*

Casa Amitabha is both a hospice care facility located at Khadro Ling and an educational program for end-of-life

issues. Under its auspices, successful grief support groups, supervised by volunteers trained by a professional therapist from the sangha, have been meeting regularly in Três Coroas. We hope to extend the training and the support groups to other cities. As well, Casa Amitabha recently sponsored Dr. Maria Helena Franco, Ph.D., a renowned grief therapist from São Paulo, to lead a training session for healthcare professionals. It was well attended and well received. We are planning a professional seminar in pain management for early next year.

Dr. Marilyn Stoner, Ph.D., R.N., a member of the L.A. sangha, has traveled to Brazil on three occasions to offer professional training for regional doctors and nurses and to conduct a needs assessment for end-of-life care in three cities near Khadro Ling.

### **Odsal Ling**

Since September 2004, the Odsal Ling sangha has been working with great effort and joy to construct a Tibetan temple at our country retreat center. H.E. Chagdud Tulku Rinpoche had conceived of the project and indicated exactly where the temple should be built. As a result of his blessings, Lama Tsering and Lama Norbu's aspirations are unfolding before our eyes.

Since the initial planning and design phase, the work has never stopped. Supplementing donations from individuals, the sangha has organized many fund-raising activities to support the project. Thus, the number of people participating and contributing, each in their own way and in all the different steps of the temple construction, has continued to grow. At this point, the external walls are almost complete. To decorate the doors, windows, and roof, we have cast many lightweight cement details, which are in the process of being elaborately painted by various sangha members, many of whom have uncovered hidden talents.

When it is finished, the temple will be home to the large red stupa that was completed last year and contains the relics of our precious master, Chagdud Rinpoche. Thanks to the generosity and perseverance of many lamas and students, all the proper steps were taken to ensure that the stupa was constructed, filled, and consecrated in the traditional manner. The stupa is replete with sacred relics and a wealth of sacred substances offered by great lamas. In July 2005, Jigme Tromge Rinpoche consecrated the stupa during a lengthy ceremony, enriching its spiritual presence as an object of refuge for innumerable future practitioners.

At the urban center as well as the retreat land, Lama Tsering and Lama Norbu regularly offer teachings and retreats, particularly for the practice of Tara and ngondro. In July Lama Padma Dorje gave extensive teachings and demonstrations of a White Tara and Padampa Sangye long-life practice, as well as empowerments and teachings for a Green Tara practice, a treasure of Chagdud Rinpoche.

We welcome you to visit both our centers in the São Paulo area, especially our country center, which has excellent retreat facilities. Information about the temple project and how you can participate, as well as our schedule of events, can be found on our Web site, [lamatsering.org](http://lamatsering.org).

## PRACTICE BY THE DAYS OF THE MOON

*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 creates great virtue. (Note: \*Eclipse of the sun; practice is multiplied 10,000 times; \*\*eclipse of the moon; practice is multiplied 1,000 times.)*

### January

- 6 First Quarter Moon: Tara Day
- 8 Tenth Day: Guru Rinpoche Day
- 14 Full Moon: P'howa
- 17 Anniversary of Dudjom Rinpoche
- 22 Last Quarter Moon: Tara Day
- 24 Twenty-fifth Day: Dakini Day
- 25 Anniversary of Jamgön Kongtrül Lodrö Tayé
- 29 New Moon: Vajrasattva

### February

- 4 First Quarter Moon: Tara Day
- 6 Tenth Day: Guru Rinpoche Day
- 12 Full Moon: P'howa
- 15 Anniversary of Longchenpa

- 20 Last Quarter Moon: Tara Day
- 22 Twenty-fifth Day: Dakini Day
- 27 New Moon: Vajrasattva
- 28 Losar: Fire Dog Year

### March

- 6 First Quarter Moon: Tara Day
- 8 Tenth Day: Guru Rinpoche Day
- 9 Anniversary of Tertön Sögyal
- 13 Anniversary of Milarepa
- 14\* Full Moon: P'howa
- Chotrul Düchen
- Anniversary of Garab Dorje
- 20 Spring Equinox
- 21 Anniversary of Jamyang Khyentse Wangpo

- 22 Last Quarter Moon: Tara Day
- 24 Twenty-fifth Day: Dakini Day
- 29\* New Moon: Vajrasattva

### April

- 5 First Quarter Moon: Tara Day
- 7 Tenth Day: Guru Rinpoche Day
- 13 Full Moon: P'howa
- 20 Last Quarter Moon: Tara Day
- 22 Twenty-fifth Day: Dakini Day
- 27 New Moon: Vajrasattva

### May

- 4 First Quarter Moon: Tara Day
- 6 Tenth Day: Guru Rinpoche Day
- 12 Full Moon: P'howa

- 20 Last Quarter Moon: Tara Day
- 22 Twenty-fifth Day: Dakini Day
- 26 New Moon: Vajrasattva

### June

- 3 First Quarter Moon: Tara Day
- Birth of Shakyamuni Buddha
- 5 Tenth Day: Guru Rinpoche Day
- 11 Full Moon: P'howa
- Saga Dawa Düchen
- 14 Anniversary of Patrul Rinpoche
- 18 Last Quarter Moon: Tara Day
- 20 Twenty-fifth Day: Dakini Day
- 24 Anniversary of Mipam Rinpoche
- 25 New Moon: Vajrasattva

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