

THE WIND HORSE



NEWSLETTER OF CHAGDUD GONPA

SPRING 1998

Dear Sangha,

As the lha khang construction moves rapidly along, I watch the *pedreros* (hired workers) from my window. I know the names of only two of them, but I know who works and who hangs back, I know something about each one's personality, I know a lot about what the future will bring to each of them. Our workers are not dharma people, and although the labor contractor pays them fairly by standards here, most of them are probably not in a position to prosper. In building the temple, they could create merit for lifetimes to come, but not having this intention, they just earn a wage and a measure of financial well-being that is vulnerable to any kind of loss, adversity, or excess spending. I pray for them, that whatever happiness they have now will not be lost but will always increase, and that their lives will find spiritual meaning.

My health seems stable, improved from this time last year. I can't undertake the same level of physical activity I used to, but I can still sculpt, plan the temple, mediate disagreements, and practice strongly to support beneficial activity. To do anything within the sphere of dharma is my good fortune.

People look at my heavy old body and white-fringed face and tell me to rest, please rest. I could rest if I chose. I'm sure my students would provide me with a comfortable room and enough



to eat. But why rest? In my past lifetimes I prayed to serve sentient beings until samsara is empty, so why waste a moment of my own wish-fulfillment? The dharma brings me confidence that every obstacle—even sickness and this tiresome old age—holds the benefit of purification, and that every purely motivated action culminates in merit to offer sentient beings. Every moment of my life holds meaning and joy.

We are pushing hard on the temple construction in hopes that we will be able to consecrate it during the Tagsham empowerments that Tertön Namkha Dri-med Rinpoche will give during July 4–28. The temple will only be functional by then, not fully ornamented, because time will

have run out. Still, what we will have completed represents so much generosity, merit, and the fulfillment of such powerful aspiration that I rejoice from my heart. At the close of every ceremony I dedicate this virtue with the wish that it bring enduring happiness to all of you who have contributed to the lha khang, to all of you who have prayed for its accomplishment, to everyone who has worked on it over the years including the *pedreros*, to all beings.

I look forward to seeing many of you here in July.

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In the dharma,
Chagdud Tulku

This special issue of the Windhorse will introduce you to H.E. Chagdud Tulku Rinpoche's life and activities in Brazil and to some of the sangha members who live there. Those of us who have experienced the warmth and kindness of the sangha and striking physical beauty of the place appreciate why he is there. For anyone who has not yet been able to visit or is considering it, we offer this small glimpse of the place that Rinpoche presently calls home.

The Brazil Story

It all began in May 1991, when H.E. Chagdud Tulku Rinpoche first came to São Paulo, Brazil, at the invitation of a Buddhist center and a group of therapists. At that time Vajrayana Buddhism was still new to this country. Few lamas had visited, and there were only a few centers. For over a month, Rinpoche blessed us with his magnificent teachings. Near the end of his stay Manoel, Arnaldo, Yvone, Sônia, Lamara, Denise, and I requested that Rinpoche start a center in São Paulo. Odsal Ling was born.

Meanwhile in Belo Horizonte, Salim, Andrea, and Jussara were busy organizing Chagdud Dawa Drolma and planning the temple there. Today that temple is partially finished. It was there that Rinpoche and artist Glenn Sandvoss built the first Guru Rinpoche statue in Brazil.

As people's interest in the dharma grew, we realized that we needed more guidance and asked Rinpoche to send us a resident lama. At first he promised to spend part of the year here; then he decided to send Lama Tsering. Finally, Rinpoche sent the greatest news of all—that he himself was coming.

Brazilians are never indifferent to Rinpoche. They will approach him in public just to kiss, touch, wave, giggle, point, and stare. Brazil is hosting a true holy man, a great bodhisattva whose compassion and generosity attracts many people to his teachings, to the dharma.

The land he chose—now known as Khadro Ling—is located about four miles from the town of Três Coroas in the state of Rio Grande do Sul. Rinpoche and Khadro moved to Brazil in July 1995; Andrea and I had prepared a cabin on the land for them, but somehow we all ended up living in my apartment in town. We had the enormous task of building a shrine room, kitchen, and living quarters for Rinpoche and Khadro. The site was to be consecrated during a solar eclipse exactly three months away.

Meanwhile Rinpoche traveled, taught, and established practice groups and centers in five cities around the state, becoming well-known throughout the region. Because of Rinpoche's openness to other religions, even people who had been upset by "all this Buddhist story" calmed down and accepted us. On the day of the eclipse, over 200 people came to the Red Tara ceremony. Immediately after that, Rinpoche, Khadro, and Andrea moved up to the land.

At the first Dzogchen retreat in 1996, there were eleven participants. A strong resident sangha began to gather that year, made up of Andrea, Eduardo, Adriana, Chris and Sônia, Cynthia, Mauricio, and others. Leda, Sibebe, Angelica, and Luis Eduardo came from Porto Alegre to help whenever they could. Powerful



Rinpoche sang the vajra guru mantra to 80,000 people at the opening of a rock concert in Brazil last February.

winds blew blessings from prayer flags across the land and beyond the valleys below. Both Rinpoche and Khadro began to teach in other South American countries, helping to establish an exchange of dharma between Brazil and its Spanish-speaking neighbors. That year we produced a video about Rinpoche's activities in Tibet, the United States, and Brazil called *Brazil: The New Land of a Tibetan Lama*. When Rinpoche's book *Gates to Buddhist Practice* was published in Portuguese, Rigdzin Editora was born.

Khadro Ling hosted over forty retreatants for the Dzogchen retreat in early 1997. During the Vajrakilaya and Losar ceremonies that followed, we performed our first lama dances. By mid-year, three students' houses had been built on the land and two more started. New resident sangha members included Fernanda and Sergio and their son Diogo, Inez and her daughter Sara, Niuza, Liliane, and Trajano and Monica, who live nearby. Sadhanas were translated and Khadro's *Red Tara Commentary* and *Ngondro Commentary* were published in Portuguese. Many people would come to Khadro Ling on Sundays, some from other countries, to see the center and meet Rinpoche.

By 1998 the Dzogchen retreat had grown to 60 participants, and 220 were present for Vajrakilaya and Losar ceremonies. Rinpoche sculpted a Guru Rinpoche statue out of concrete with the help of students, and under his guidance the lha khang is swiftly taking shape. Twenty *pedreros*, Lama Norbu, Randy (an experienced masonry contractor who recently came to Khadro Ling), Suzie (an engineer who also recently arrived), Sônia, Chris, Eduardo, visiting North American sangha members Fred, Bruce, Gus, Dave, and various other helpers have until July to complete enough of the lha khang for the Tagsham Empowerments to be held there.

In less than three years, Rinpoche has sown an abundance of spiritual and material seeds here. Our entire continent is awakening to the wisdom, compassion, and power of a living tradition, and its peoples will forever be indebted to him. May his life be long and all his compassionate aspirations be fulfilled.

Clarita Maia

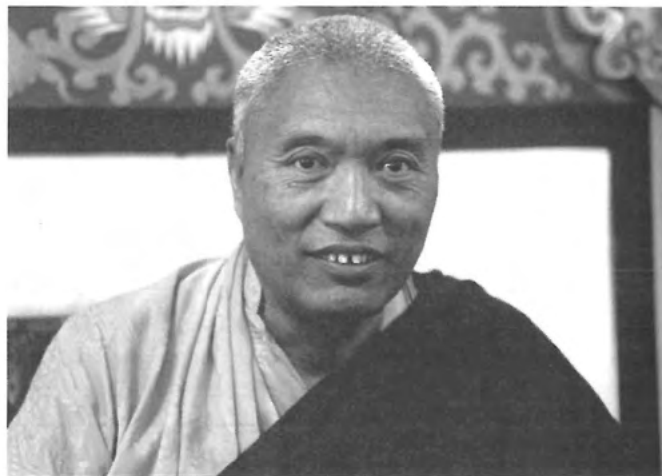
Tagsham Empowerments to be Held in Brazil

We are pleased to announce that H.E. Chagdud Tulku Rinpoche has invited Terton Namkha Drimed Rinpoche to come to Brazil and bestow the Tagsham Empowerments during July. In the Nyingma tradition of Tibetan Buddhism, the title of terton means “treasure revealer” and signifies an extraordinary level of spiritual accomplishment.

This will be the first time a major Vajrayana Buddhist empowerment cycle has been conducted in Latin America and is the first time the Tagsham Empowerments will be offered in the West. Chagdud Rinpoche hopes that the Tagsham lineage, which is presently held by Namkha Rinpoche, his students in India and Nepal, and only a few lamas in Tibet, will take root and find a new generation of practitioners here.

For anyone who maintains even a minimum commitment to the practice, the spiritual benefit of these empowerments will be very great. Originally scheduled to be conducted in the United States at Rigdzin Ling, the event was relocated to Brazil when Chagdud Rinpoche decided not to travel abroad in 1998. He felt the empowerments would invoke tremendous blessings for the new lha khang at Khadro Ling, for the region, and for all those who attend.

The empowerments will be given over a twenty-day period, July 9–28, and will be preceded by a five-day drubchod, an elaborate ceremony to establish the mandala of the deities. During this time, July 4–8, the lha khang will be consecrated. Those who wish to can attend the empowerments on a day-by-day basis. For registration and further details concerning accommodations, fees, and travel arrangements, contact Candy at Rigdzin Ling, (530) 623-2714.



Terton Namkha Drimed Rinpoche



The lha khang at Khadro Ling, early May 1998

The Dharma Flourishes in Minas Gerais

In 1991 a few of us asked H.E. Chagdud Rinpoche to become our teacher. Our center, Chagdud Dawa Drolma, arose from the idea that the more people there are in touch with the dharma, the better it is for the community, because everything Rinpoche teaches us affects our relationships. Our initial motivation to preserve and spread the dharma has remained firm and born fruit. We have been meeting together regularly since 1992 to practice Red Tara, ngondro, and p’howa.

In 1994 Rinpoche, through his wisdom and generosity, decided that a statue of Padmasambhava would be built here. That inspired us to double our fund-raising efforts through activities such as parties, raffles, and donations, so that people could contribute to building a center.

Help came from everywhere and our dream came true. A large parcel of land in a beautiful place with waterfalls and pleasant vegetation was donated about fifteen miles from Belo Horizonte. We are now focusing our efforts and energy toward completion of the first phase of a temple.

Minas Gerais is in a central part of Brazil, making Chagdud Dawa Drolma accessible to many people. We wish to have not

only a local but global center where the ever-growing sangha can gather for teachings and meetings. It will also be Rinpoche’s winter residence.

Our sangha now consists of almost fifty people. The people of Minas are by nature very devotional, and their Christian background leads them to embrace a full religious life—fertile soil for the development of the dharma. Soon after we met Rinpoche we asked him what he expected of us. His serious answer was “enlightenment.” We laughed and said that what we really wondered was what we meant to him. We knew nothing; we weren’t even Buddhists yet. We just liked him a lot. His answer was, “You are the extension of my arms and legs.” I remember the long silence that followed. For an instant it was like seeing the reach of his immense heart, a heart that holds and accepts all of us just the way we are.

We shall continue with our efforts so that this heart never stops pouring wisdom through these veins and arteries. In the course of time, may our actions be like a mirror that reflects the wisdom qualities of our teacher.

Salim Zaidan

The Lha Khang Design

The first Chagdud Gonpa lha khang (temple of the deities) was built by Drutsa Gangpa, a student of Ka Dampa De Sheg (the founder of Katog Monastery). It was built in 1204, the same year that his teacher passed on to parinirvana. Three hundred years later, after the temple had been destroyed by fire and partially rebuilt, the great siddha Chagdud Sherab Gyaltsan completed the renovation process.

When it came time to transport the temple's massive log pillars up the steep mountain to the site, Sherab Gyaltsan told the monks to tie ropes to the pillars, start pulling, and not look back. A few hundred feet short of the temple some of the monks heard such a commotion behind them that they couldn't help but look. They were amazed to see the rest of the logs moving up the incline, apparently on their own. Unfortunately at this point, the trees stopped moving, and the monks had to finish the difficult task without the benefit of their unseen assistants.

In looking back over the process of temple planning through the years, it seems that we still tend to do things the hard way. Even so, things have always worked out for the best due to the unfailing blessings of the lama and the lineage. Many designs of the temple have been drawn up and many people have contributed—Glenn, Phyllis, Bruce, Robert, and myself; and here in Brazil—Moe, Marcel, Suzie, and Silvio. Rinpoche was in the United States for many years before he first mentioned his aspiration to build a traditional Tibetan temple. Several years later

the search for a site resulted in the purchase of Rigdzin Ling. Tara House was built there and has served many of the functions of a temple, but Rinpoche's wish for a Tibetan-style lha khang remained difficult to manifest there under the dual burden of restrictive commercial codes and high costs.

When Rinpoche brought the focus of his activities to Brazil, his aspiration was rekindled with the combination of a spectacular site, the availability of affordable masonry construction, and the great receptivity of people to him and his teachings. A copy of the latest U.S. temple plans was sent down, and after reviewing them Rinpoche said, "I think we might need to move a few posts." Thus began the process of drafting new ideas as they would arise, trying to visualize the temple with all its interdependent necessities, each revision fading like a magic city every time Rinpoche would say, "I have a better idea." When I finally mentioned that we were on the seventeenth bathroom revision, he said only, "We illusion yogis."

Detail by detail, Rinpoche is accomplishing his vision, melding the natural beauty of the site with the drama of traditional Tibetan architecture, using the local materials and methods of construction, and also keeping the design flexible enough to accommodate future growth and changes. It is his wish that the lha khang serve beings for generations to come and that he leave us with a "full plate, the meal ready to eat."

Lama Norbu

The Women on the Crew

The other day the temple contractor was overheard telling his wife and secretary about the hardworking women at Chagdud Gonpa Brasil. . .

Certainly Rinpoche's confidence in women's ability to carry out dharma activity has always been obvious. For example, in Brazil he made Andrea Soccoro di Lima the president of Chagdud Gonpa. Nevertheless, placing two women in prominent positions in the temple construction—when here one almost never sees a woman buying building materials—represents a powerful affirmation of that confidence.

Many of us knew Sônia Taylor when she was Rinpoche's cook and attendant at Rigdzin Ling. She learned English quickly and married Chris Taylor just before returning to Brazil at the end of 1995. With her world-class listening skills, she became extremely useful as a translator, both for dharma teachings and construction projects. After two years of negotiating with workers and suppliers, she stepped into the critical role of purchasing agent for the temple. She researches prices and can bargain for hours, days even, never losing her soft-spoken charm or deep-seated equanimity.

In speaking about how it is to be a woman in a man's role, she says, "Sometimes it works to my advantage, like when they let me in line." The toughest part of her job is making sure materials arrive when scheduled. "We can't have a crew of workers standing around without building materials when a delivery has been promised. I have to talk strongly to the suppliers when

that happens." When asked how she responds, she says, looking very serious: "I tell them we are not happy. Then they usually do everything possible to correct their mistake."

Suzie Pfeifer is writing a doctoral thesis in engineering on creativity and the dharma path seen within an engineering context. She has often been surrounded by men, being the only sister of four brothers, the only woman in her engineering class, and the only female engineer at her former jobs. At Khadro Ling she helps to develop the engineering specifications of the temple and often takes on major physical tasks. She visited Khadro Ling with a friend, felt an immediate connection, and soon decided to move here. "When I heard the teachings, they were like something I always knew. I became more aware of what arises in my mind, more able to catch my thoughts without having to follow their lead. I can't explain it intellectually, but my feelings have become more refined."

Suzie sums up her life at Khadro Ling by saying: "The technical engineering aspects of the temple are simply work I have been trained in. The experience is different, however, because my motivation to work arises from the purest part of myself. The sangha feels like my family; this is the only place I don't feel lonely, where I can really care about others and feel others are concerned about me. I am grateful to Rinpoche and Khadro for their willingness to move here and to those who come and dedicate their efforts to the project."

Chagdud Khadro

The Guru Rinpoche Statue

Beginning of retreat. Some retreatants were expressing their doubt: "Do you really think Rinpoche can finish the statue before the end of retreat? That's only four weeks away!" A group of older students who had been involved in making the statue at Williams, Oregon, sat back and said nothing, slight smiles on their faces. They knew.

Nothing much seemed to be happening. Behind the concrete platform that would become the throne base, there was a great spaciousness, the view extending to the horizon. But in Rinpoche's room the statue's head, hands, and hat were magically beginning to appear.

Two weeks left. A few bricks and some lotus petals were finally placed on the empty platform. Suddenly, two days later, there was a lotus seat. Then, as if miraculously arising from the center of the lotus, Guru Rinpoche's body began to appear. At first some unassuming bricks, but then—after a couple of night visits by Brazil's own Guru Rinpoche—the forms and folds of garments began to appear.



Only one more week. The night visits became more frequent. The statue crew worked until the early morning hours, following Rinpoche's artistic advice as he supervised every detail. After putting the final touches on the hat and hands, it was time to place the central channel. A handful of hardy yogis and yoginis stayed up late into the night sitting around a flaming bonfire, which had the dual purpose of providing light and keeping away the "dreaded borrachudos" (a mix between a mosquito and a baracuda). The statue's central channel was placed and the head put on. When it seemed to be in the right spot, after much adjustment, Rinpoche walked to his car. As he opened the door and looked back, he realized from that perspective that the statue still wasn't quite right. So the head came off; more chipping and grinding was needed on the neck and shoulders. When the head was placed again a silence fell across the knoll. There was nothing left to be said or done.

Final days. People began to realize they had witnessed the miraculous construction of a four-meter-tall Guru Rinpoche statue in less than four weeks: the hands and hat were in place, the long-life vase and skullcup were added, the vajra was put between his fingers.

Guru Rinpoche made the promise that wherever an image of him exists, he will consecrate that image from his pureland, Copper-Colored Mountain. Through many signs and retreatants' experiences, it was apparent on the final days of retreat that the statue had been blessed with the presence of Guru Rinpoche, and these blessings radiated out to southern Brazil and beyond.

Chris Taylor



EVEN THOUGH MY buddies had been working themselves to the bone, I was so involved in retreat that I barely noticed the work on the statue. Then Khadro told us about the construction of the original Chagdud Gonpa in eastern Tibet, when the local deities helped by dragging trees to the site. I thought, "Gee, this is how it is here, too." It's magic. That night we sat up late on the Gonpa's patio, exhausted—

not sleeping but wanting to sleep. We could see a yellow fire in the dark, and silhouetted against a black curtain of sky with diamonds, Rinpoche sat and worked, his hands reaching toward Padmasambhava's heart. We ran down into the field and prostrated.

The day retreat ended we were all photographed in front of Padmasambhava. Someone who had been deep in retreat hadn't really seen the statue, only the platform that had been there the first week; when she saw it she wept.

Liz O'Hamill



Diana and Mark

What Does the Sangha Mean To You?

The Windhorse asked a few of our sangha members in Brazil the question, "What does the sangha mean to you?" and received the following responses:

In the sangha I find loving support and encouragement for my practice. Each brother and sister reflects and confirms my search, so often giving me a helpful word, the needed strength. What is unique about the sangha is that affection and joy soften the many problems that can permeate relationships. Patience and forgiveness flow more quickly and easily. I have found a moral integrity in this sangha that encourages me to be more careful with my actions and speech, resulting in a healthier life and more pleasurable practice. Life and practice come together, and the sangha supports them both.

Leda Volino/Porto Alegre

The sangha is the lama's body—like the earth made of incalculable grains of dust supporting our steps, like the earth from which the trees that give us shade grow, like the earth upon which water flows forming rivers, waterfalls, and lakes made of nothing but compassion for our suffering. Within the sangha, one is fed, sheltered, and supported; most of all, there is room to grow.

Sibele Correa/Porto Alegre

The sangha supports our search for enlightenment. It is a big family. The sangha is the lama's fuel. Because together we receive teachings of the lama's body, speech, and mind, it is of such great importance. We practice and strengthen our practice. The sangha is also the lama's mind and the lama is the sangha's mind. They are inseparable from each other.

Luis Eduardo/Porto Alegre

When we are praying together I am aware of how important the sangha is. It gives me one more reason to try to have better behavior and a better life. Each time I do my practice, I try to improve as a sangha member. In everyday life there are always difficult moments when we need to act in a correct way. It helps me to think and act correctly when the sangha is close by.

Mauria Rodrigues Salgado/a teenager from Khadro Ling

How great to be back with the sangha after being away several years! Having lived for some time at Rigdzin Ling, I had become accustomed to such constant, wonderful sangha presence, it being an integral part of my life there. While away, I once spoke briefly with a vajra brother and commented that very little of what I had been doing since leaving the Gonpa had the same feeling of meaningfulness—such a deeply satisfying accumulation of merit. It is wonderful to be reunited with my vajra family in such a beautiful place as Khadro Ling.

Fred Raich/Minnesota and Khadro Ling

Work and Practice at Khadro Ling



Lama Norbu on site



Chagdud Khadro and Lama Tsering



Lidio and Pamela



Sônia



Randy



Patricia

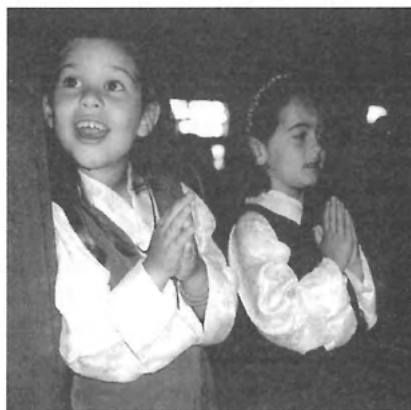
Generation Next



Rinpoche and Chris at Guru Rinpoche statue



Diogo, Lama Shenpen, and Jaime



Sara and Sophia



Luis, Marcel, and Eduardo with tractor

Watching the children of Chagdud Gonpa grow up and evolve into practitioners is one of the most wonderful aspects of being in a long-standing extended family sangha. Seeing the first group of extraordinary sangha children—now extraordinary adults in their twenties—who happened to return to Rigdzin Ling last fall during Rinpoche's visit, one is tempted to reminisce about what they were like at the age of five in the "Sunday school" sessions we used to have (intermittently, with rapid teacher burnout) in Oregon. Their insights were priceless and should have been written down.

However, having missed that opportunity, we can turn to a fresh group of voices at Khadro Ling. Sophia at four seems much older and wiser than her age. Diogo at five startles and amuses us with his perceptive comments, then explores the outer limits of our patience in the tradition of naughty children founded by Rinpoche himself and followed by Joseph Everest, Tulku Apé, and others. Sara at six is a princess and rather disdained the interview process.

How do you like living at Khadro Ling?

Diogo: I only like it when other children are here.

Sophia: I like it all the time because my mother lets me bring my toys. And I adore Rinpoche.

Sara: I like all the dogs and birds and children, and I like the quietness. In Belo Horizonte [a city where she stays sometime] it is too noisy.

Are you learning any dharma?

Diogo: I am learning to do some practice and prayers, and I learned about retreat because I was here. I know no one is allowed to kill anything.

Sophia: My mother taught me one thing—I can't bring my cat Shanti here because cats kill, and my mother said it must not kill on this land.

Sara: I pray for animals and people and am learning prostrations with my mother.

Is there anything you want to change?

Diogo: I don't like this shrineroom because the ceiling doesn't look like a temple. (Note: The present shrineroom will become a dormitory when the lha khang is completed, having a ceiling that we hope Diogo approves of.) Also, we should hang t'hangkas in the kitchen.

Sara: No, nothing needs to change.

HOW CAN I EXPLAIN THE TASTE OF COOKING
FOR PEOPLE IN SEARCH OF THEIR OWN WAY OF LOVING
OR WHY THIS PLATEAU SEEMS MORE LIKE AN ALTAR
ARRANGED WITH ITS MOVEABLE FEAST?

LABORS OF ENCHANTMENT, IMPROMPTU MUDRAS IN THE WIND,
THE FOUNDATION CONSTRUCTED, SUBSTRUCTURE OF A NEW ERA:
WITH THIS TEMPLE BROUGHT FORTH, THE FORGOTTEN IS REBORN.

Mauricio, Khadro Ling's cook
(Excerpt from a longer poem)

Sometimes We Live in Brazil

As the plane taxied toward the São Paulo terminal, Sam announced, "I don't like it here; I want to go home." This comment came after a long night of no sleep for Jeff, Sam, and I. We were on our second trip to visit Rinpoche and the sangha in Brazil; for me it was like coming home. But for Sam, who was not yet three, the excitement had faded back in New York, when we boarded our third flight that day.

Despite the fact that Sam spilled his dinner all over the carpet and kept trying to leave the room, seeing Rinpoche again was wonderful. Time and again during our stay, whenever I would try to spend a few moments with Rinpoche, Sam would say, "I don't want to be here." Eventually I realized that he was afraid of Rinpoche. I just accepted it—but that took awhile.

Later in our stay Sam's feelings changed. The turning point came one evening when some of us were standing outside after puja, watching the sunset. Sam, who had been playing alone on a huge dirt pile, started to scream. When Jeff and I ran over to him, he was crying and holding his finger. I asked Sam what had happened and he replied, "A spider bit me." I looked down, and there was a large brown spider.

We had heard all sorts of horror stories about the spiders, snakes, and insects in Brazil. Jeff put the spider in a jar and, when he showed it to people, got conflicting opinions as to whether it was a "bad" one or not. Everything happened very fast, but I do remember Clarita and Lama Norbu rubbing aloe vera on the bite and Randy giving Sam a snail shell, which he held for the rest of the night. When Rinpoche heard the news, he insisted that Sam be taken to the hospital. Instantly my fears kicked in. He wasn't vaccinated; I didn't want to think about what diseases he might encounter in a Brazilian hospital. I remembered reading in a travel guide that there had been recent outbreaks of polio in Rio Grande do Sul.

On the other hand, Sam was very excited about the whole thing, as it was our first car trip in awhile. He quickly forgot about the bite as Andrea sped down the mountain at dusk. His ease with the situation helped me let go of my own fear. I could feel Rinpoche's blessing and realized that whatever was happening was okay.

The hospital in Taquera was located at the top of a hill in a prosperous-looking neighborhood. In the waiting room was a



Sam and Monika

mother with a very sick baby, as well as the friends of someone who had just had a miscarriage. It gave me pause to think about their particular sufferings. Andrea spoke with the receptionist, and we were ushered in to an examining room. The doctor, who was very kind and calm, compared the spi-

der in the jar with the official chart and determined it to be a bad one, but not the worst. Since there was no apparent reaction, he sent us home.

As we drove back to the land, I realized that there should have been more swelling or pain. Something more than just the homeopathic remedy I had given him was at work. As we walked from the car to our room, Jeff carried the spider over to the dirt pile and let her go. Rinpoche, who had just finished giving a Tara empowerment, stepped out onto his patio and asked about Sam. As I thanked him for his prayers, I was again reminded of the depth of his compassion and how it is reflected in his students.

A few days later, Sam joyfully commented, "It's so beautiful here." I was reminded of how I had felt the previous year when I had let go of my hopes and fears and accepted being there. Sam began eating "suns and moons" cut from oranges with Randy, washing dishes with Monika, and going to check the water with Daniel. I think the only reason that he left Khadro Ling willingly was because it meant a van ride with the promise of an airplane ride at the other end. To this day he says, "Sometimes we live in Brazil, and sometimes we live in California."

Maile Wall

Winter Offering

Some of you remember her as Ani Sonam, remember her working in the kitchen with Sequoia and Tara. In 1996 she participated in the Red Vajrasattva drubchen and summer Dzogchen retreat before working on staff through the following winter.

When she returned in December of 1997, she had chosen to go by the name of Rosalie. She was still keeping her nun vows, but had followed the advice of one of her teachers and began keeping them in a way that was more inner than outer—using her given name Rosalie, wearing western clothes, and having shoulder length hair—as a way of dealing with some of the difficulties of being ordained in the West. But it was clear she wasn't okay. She could no longer see well enough to read, write, or walk after dark and had very little energy. After a few visits to doctors in Redding and Davis, we found out that she had an extremely advanced case of breast cancer, which had already affected her brain. She was thirty-four. Rinpoche and Lama Drimed quickly decided that she could stay with us for what time she had left. She had no family she could go to; her mother was living in a mental institution. The doctors said that without treatment she might live only three months, but with it possibly up to a year.

Rinpoche's instructions were that she meditate on Vajrasattva, that no other practices or preparations for death would be more helpful. By this time about half of the staff had gone to Williams for winter retreat. But before Lama Drimed left he gave us assignments. In the room where Rosalie lived in Creek House, several staff members set up a shrine with Red Vajrasattva as the central deity. One person was in charge of the water bowls. Another read the long aspiration prayer from the Red Vajrasattva cycle to Rosalie every night before bed; yet another taped sections of the puja for her to listen to on Lama Drimed's Walkman. We helped her go back and forth from Creek House to Tara House before dawn or after dark by carrying a flashlight and lending an arm, but soon even this walk became too exhausting.

(continued on page 9)

Candy and Pat, both nurses by profession, were major supports for Rosalie. Candy acted as Rosalie's main nurse and gave basic hospice training to those of us who had never lived or worked closely with a dying person. She stressed the importance of respecting Rosalie's wishes and being careful not to try to "help" in ways that had any traces of arrogance about what she might need. If she wanted cocoa, she got cocoa; if she wanted Brown Cow vanilla yogurt, we brought home the Brown Cow. We learned more about the practical application of pure-hearted selflessness.

On one of the trips to see the doctors, Rosalie told Candy that it was her wish that she somehow benefit us in her dying, that her dying would deepen our understanding of impermanence. As she came closer to death, the intensity of her practice increased. Her wish was being fulfilled. She seemed to care only about practice—not food, not physical comfort; she had her hair shaved off in preparation for the radiation treatment. She lost interest in chatting; we followed her cue. Then on January tenth—barely a month after her arrival—Mary noticed that Rosalie seemed to be having difficulty breathing and called Candy in the office. Like lightning, Candy was there by the bed. Within fifteen minutes—as the staff was being quietly notified that Rosalie was dying—she breathed out and did not breathe in again.

We notified Rinpoche and Lama Drimed and began a round-the-clock vigil, practicing on her behalf. In the days of sitting with Rosalie's body, I was forced again to realize how little meditative ability I actually have. The time was a daunting reminder of how the entire practice of p'howa—and our other Vajrayana practices as well—are based on compassion and having a deep understanding of the dreamlike nature of phenomena. As the hours of saying "PHAT" went by, I saw how much I still believed in the solidity of Rosalie, the solidity of us as p'howa practitioners, and the solidity of what we were trying to "make happen." I felt the need to pray to Rinpoche even more fervently, to arouse greater compassion, to envelope Rosalie in a fierce love—especially now that to all appearances she was just a corpse, something so frightening here in the human realm! As so often happens in these moments of truth, the need for the lama's blessing became excruciating, then—miraculously—his blessing was apparent.

Two days after Rosalie's death, Lama Chökyi Nyima came and checked for signs, then called Khadro Ling. Because the signs were not as clear as they sometimes can be, Khadro gave the advice that we do another round of p'howa in about forty-five minutes. She would send a message to Rinpoche in his retreat cabin, asking that he join us in practice. Rinpoche, the Rigdzin Ling sangha, and the Khadro Ling sangha would all be practicing at the same time. Chökyi called Khadro back two hours later; she waited on the phone as he again checked for signs. A few of us watched as Chökyi easily pulled several of her very short hairs from the p'howa point. We heard him say, "Oh yeah, this is more like it!" By then Khadro had received the word from Rinpoche that it was now safe to move the body, to take it to the crematorium. As Magnus, Kristen, and I carried her so small, yet so heavy body out of the house to the red pickup, we marveled at how this dream unfolds.

Anna Smith

Lineage Holders of Inherent Truths

This article continues the series by Lama Padma Drimed Norbu on the lineage holders of the profound path of the Great Perfection, specifically the article on Terdak Lingpa in the preceding Windhorse.

The lineage passed from Terdak Lingpa (Mindroling Terchen) to Gyalse Rinchen Namgyal, his youngest son, who was an emanation of the great master Vimalamitra. His father bestowed all empowerments and transmissions pertaining to the Great Perfection on him.

Mindroling Terchen foresaw the ruin of both Mindroling Monastery and its spiritual community; he knew that eventually his youngest son would return there to reestablish the monastery and renew the community. For this reason, he enthroned Rinchen Namgyal as his successor and throneholder, even though he had to bypass his two older sons. Just before the invading Mongol warriors arrived at Mindroling, Rinchen Namgyal escaped. He spent some time on the Tibet-Bhutan border and eventually ended up in Kham, eastern Tibet. While staying at a monastery there, he accomplished a number of different sadhana practices, including the peaceful and wrathful aspects of Guru Rinpoche, and was blessed with visions of the deities' mandalas. Upon his return to Mindroling, he was sanctioned by the seventh Dalai Lama as being Mindroling Terchen's successor.

Establishing himself once again at Mindroling, Rinchen Namgyal joyfully restored the Great Meditation Hall and revitalized the group ritual practices, as well as increasing all other aspects of Buddhist study and practice there. The chant melodies, dances, and other ritual forms that survive to this day would have been lost were it not for his efforts.

During all this time, through his realization of the essential meaning of the Great Perfection, he was able to guide and inspire many fortunate beings. At the age of sixty-five he transferred his consciousness into the vast expanse of dharmakaya. When his physical body was cremated, his skull remained intact, an image of a stupa formed within it.

We don't usually acknowledge the many ways that sangha members support Chagdud Gonpa Foundation, because they are so many—no one better than another, but all a part of Rinpoche's activity. However, because of the timing and interdependence with the lha khang construction, we were particularly touched by a recent donation. Joanne Werbner recently passed away in Los Angeles and willed Chagdud Gonpa \$25,000, which we are sending to Brazil for the lha khang project. We rejoice in her aspiration to support the dharma and pray that the merit of her offering produce benefit for herself and all beings.

Sangha News

Padma Ling

Lama Inge had many stories to share with the sangha upon her return from a pilgrimage to Nepal and India. Here is one.

Near the town of Bhaktapur we tried to visit the Vajra Yogini temple, but it was so crowded that we couldn't get in. Instead we made a discovery that had great significance to us as Tara practitioners. A Tibetan monk showed us a cave about twenty minutes across the fields and hillside where Milarepa is said to have spent thirty years in meditation. As we sat in the cave, chanted, and meditated, we felt very blessed. The cave was not at all commercialized. There were no tourists or beggars, just mountainside and peace. A little below the cave, to its right, was a small statue of Nagarjuna that the monk told us was *rangjon*, meaning self-sprung. At one time it had been sheltered by a temple, which was later destroyed by invaders. But all their attempts to destroy the statue failed, and eventually they left it alone. We were very happy to find this statue of Nagarjuna, the father of our Red Tara lineage, and be able to do our Tara practice there.

While in Nepal we distributed toys and clothes we had carried there to give away. It seemed like we had taken a lot, but the need is so indescribably great that it was just a drop in the bucket. Be assured that whatever you may have contributed in the form of toys, clothes, or money was greatly appreciated.

Orgyen Ling

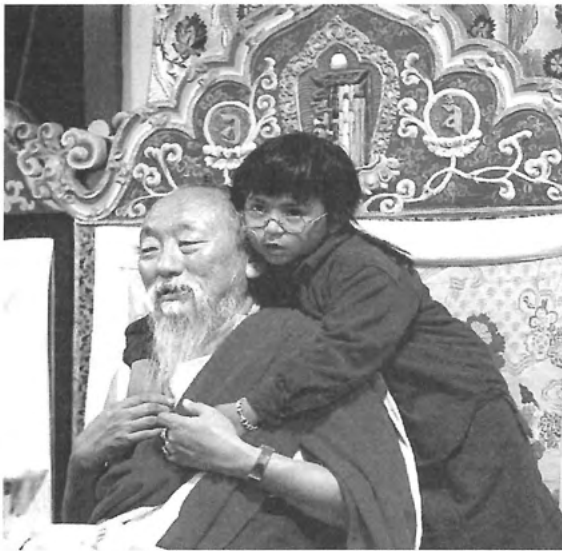
The Orgyen Ling sangha in New York is small but mighty, and now it is growing! Shortly after a wonderful p'howa retreat last fall with Chagdud Khadro in Maine (which several of us attended), the aspiration for a growing sangha was literally fulfilled. Both Deana Darby and Michelle LaValle are expecting babies within five days of each other in the middle of July.

During May, Lama Zangpo (Robert Racine) taught on the fundamental elements of Vajrayana practice and their interrelationships. Tulku Jigme Rinpoche will visit Orgyen Ling during June 26–28 for the first time, offering Vajrakilaya teachings and practice. We are also pleased to announce that Lama Tsering will return to New York for five days at the end of September.

The sangha continues to meet every Wednesday evening for Tara practice and offers tsogs on Tara and Guru Rinpoche days. Since November we have also met on the first Sunday of each month for a full day of practice. This has been very valuable in helping to cut through obstacles that appear to arise when trying to maintain practice in the heart of New York City.

Amrita

The Amrita steering committee has been meeting to reorganize and develop a vision statement for our community of "meditation in action" practitioners. Also, we have started to look for a new location for our center. We are grateful to the Baldwin



Chagdud Rinpoche with Padma T'hutop Dorje

Rigdzin Ling

Last October, on the tenth day of the lunar calendar, H.E. Chagdud Rinpoche enthroned two young tulkus. Padma Tsewang Drodul Dorje (Alexander Snyder) and Padma T'hutop Dorje (Max Rybold), both of whom had been formally recognized in 1995, as the reincarnations of two great Tibetan lamas with whom Rinpoche was very closely connected earlier in this life. At the time he recognized them, Rinpoche commented that the real benefit in recognizing these tulkus will arise when their potential to support the teachings and help beings is awakened in their mindstreams through study and practice.

Later in the month, at the end of a weekend teaching entitled "Heart Advice from the Lama," Rinpoche ordained five more of his senior students as lamas. The new lamas are: Lama Chökyi Nyima (Richard Barron), Lama T'hubten Gyatso (Andy Johnston), Lama Padma Dorje (Jeff Miller), Lama Tsultrim Palmo (Mary Racine), and Lama T'hinley Drolma (Maile Wall).

Padma Publishing has completed two long-awaited book projects. The translation of Longchen Rabjam's *Precious Treasury of the Way of Abiding*, one of *The Seven Treasures*, will be available May 25. It was Rinpoche's vision over ten years ago to begin the work of translating these volumes and now much of the groundwork required for completing the series has been accomplished.

Also, Chagdud Khadro's *P'howa Commentary* is now available from Padma Publishing. It is a detailed teaching for students who have already received p'howa instruction.

With the encouragement of Lama Drimed, Marilyn Montgomery has been facilitating a weekly study group based on Patrul Rinpoche's *Words of My Perfect Teacher*. Andy, Jeff, and Maile have attended and offered the benefit of their experience as Rinpoche's longtime students. The staff and neighboring sangha have shown up in full force. We have read aloud from the text—stopping between sections for meditation and discussion—and heard many (often humorous) stories of how we apply the teachings at work, with family, and, last but not least, in our relationships with each other.

family, who have generously offered their home for practices and events for some time now. Lama Padma Gyatso has retired from his job to devote himself entirely to the dharma. He has been teaching more often and has attracted new students to our weekend retreats and Monday-night sessions. This gives us hope that H.E. Chagdud Rinpoche's teachings will continue to flourish here in Seattle. Tulku Jigme Rinpoche visited recently, bringing the sangha together for empowerment, nyung-nay practice, and tsog. Rinpoche's casual style and clear English is yet another indication that the dharma has made a successful transition from Tibet to the West.

T'hondup Ling

After months of searching, we have found and purchased a home for T'hondup Ling and Lama Gyatso, our resident lama. The house, which we bought in November, is located in an excellent area in Los Feliz. We obtained the new center just in time to have it blessed by H.E. Namkha Drimed Rinpoche during his fall visit. We wish to thank Suzanne Snyder and Tulku Drodul, Shelley Black, and Bear Santoro, all of whom selflessly hosted Lama Gyatso during our search for a home. The new center's purchase would not have been possible without the help of H.E. Chagdud Tulku Rinpoche, H.E. Namkha Rinpoche, Lama Gyatso, and the Chagdud Gonpa sangha, who provided guidance and support, as well as Gary Delaquil, who generously provided a loan for the full down payment. The manifestation of our new center is the result of many years of aspiration and prayer. Lama Gyatso has been teaching ngondro twice a week and offers introductory teachings once a month. T'hondup Ling now holds daily morning and evening practice sessions, a Sunday session, and five tsog offerings each month.

Tromge Ling

The new year began auspiciously as we were blessed with a visit by Tulku Jigme Rinpoche. He gave Vajrasattva and Guru Rinpoche empowerments and teachings, helping us to deepen our ngondro practices. We appreciated his inspiring presence and look forward to hosting him again soon.

Lama Shenpen Drolma visited in April and presented the Bodhisattva Peace Training. We also hope to host H.E. Namkha Drimed Rinpoche this year. We continue with our Red Tara and ngondro practices and dedicate the merit to all sentient beings.

Dechhen Ling

This year within the Buddha's month of miracles, Guru Rinpoche Day came on a Saturday; according to Tibetan astrology, the coming together of these three factors made this day an extremely auspicious time for gathering and practice. On this very special day Dechhen Ling held a Vajrakilaya tsog to celebrate Losar with Tulku Ngalo Rinpoche, Ani Rigdzin Dolma-la, Tulku Jamyang Gyatso, Lama Jigme, and Lama Padma Rangrig Dorje (Jamie Kalfas). It was an inspiring and happy occasion, and we would like to wish everyone a happy Earth Tiger Year. During the middle of February, Lama Gyaltzen and his family visited Dechhen Ling for a weekend fire puja and T'hröma tsog, followed by a week of teachings given in Corvallis. It was a special time for all who attended.

The great kindness of H.E. Chagdud Tulku Rinpoche, Chagdud Khadro, and other Chagdud Gonpa members, has allowed Dechhen Ling to meet the goal of the resident lama and the Oregon sangha to refinance the River House mortgage. Also, we always remember Lama Inge Zangmo and her great kindness in originally enabling Chagdud Gonpa to purchase River House.

In November 1997, Dechhen Ling received an anonymous gift of \$20,000 through the McKenzie River Gathering, a local philanthropic organization. With this money, we have decreased our loan to only \$17,000. The Dechhen Ling sangha would like to convey our heartfelt appreciation to all the lamas who have offered us teachings. May they have long life, and may their teachings and blessings flourish in all directions. To all the sangha and sponsors who have offered support through their physical effort, financial contributions, and pure intention, may their wishes be fulfilled, and ultimately may they attain enlightenment to benefit all sentient beings.

Chagdud P'hande Ling

Chagdud P'hande Ling, a new Buddhist residential community that will offer care for the sick, elderly, and dying, will open in September 1998 at a beautiful new home in Saco, Maine. The house, which is located on thirty acres in a rural setting close to Portland has passive solar heating and large windows that allow views of the fields, forest, and pond. The land also has a large barn and several pastures.

Chagdud P'hande Ling, which is under the direction of H.E. Chagdud Tulku Rinpoche, will offer residents and staff opportunities for daily meditation practice, as well as educational events that address topics related to death, dying, and meditation within the Nyingma school of Tibetan Buddhism. Lama Shenpen Drolma will be visiting September 4-6 to help us consecrate the land and community.

Contact Points

- **Lama Tsewang's daughter** (Pema Tenzin's niece) Adron is looking for a family or families to sponsor her. She is nineteen years old, speaks some English, and has completed the equivalent of the ninth grade in Bhutan. She would like to come to the United States for three years on a student visa to develop her English, as well as to attend and graduate from high school. She can offer household help and/or childcare in exchange for room and board. Contact Lama Shenpen at (520) 779-5318.

- **A dharma family living in California** near the ocean is looking for a male practitioner for live-in help. A car is necessary. A room will be provided as well as a \$700 monthly salary, increasing to \$1,000 a month. Contact Lama Shenpen.

- **Lama Gyatso and the Los Angeles sangha** have offered to perform a statue consecration this year and will accept statues from sangha members for this purpose. If you have a personal statue you would like to have consecrated, contact T'hondup Ling at (213) 953-0755. A date for the consecration will be set when enough requests are received. The following costs include the substances needed. Shipping costs are additional. For statues 5 inches tall or less, \$75; 5-8 inches, \$110; 8-12 inches, \$150. For statues over 12 inches tall, the cost will be determined on a case-by-case basis.

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.

May

3 First Quarter Moon: Tara Day
 5 Tenth Day: Guru Rinpoche Day
 11 Full Moon: P'howa
 18 Last Quarter Moon: Tara Day
 20 Twenty-fifth Day: Dakini Day
 25 New Moon: Vajrasattva—Sagadawa Begins

June

1 First Quarter Moon: Tara Day
 3 Tenth Day: Guru Rinpoche Day
 9 Full Moon: P'howa—Sagadawa Duchhen
 17 Last Quarter Moon: Tara Day
 19 Twenty-fifth Day: Dakini Day
 23 New Moon: Vajrasattva

July

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

August

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

September

**6 Full Moon: P'howa
 12 Last Quarter Moon: Tara Day
 14 Twenty-fifth Day: Dakini Day
 20 New Moon: Vajrasattva
 28 First Quarter Moon: Tara Day
 30 Tenth Day: Guru Rinpoche Day

October

5 Full Moon: P'howa
 12 Last Quarter Moon: Tara Day
 14 Twenty-fifth Day: Dakini Day
 20 New Moon: Vajrasattva
 28 First Quarter Moon: Tara Day
 30 Tenth Day: Guru Rinpoche Day

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 Fax (530) 623-6709
 chagdud@snowcrest.net
 www.snowcrest.net/chagdud

Ati Ling

Tulku Jigme Rinpoche
 Post Office Box 90
 Oakville, CA 94562
 (707) 944-1907
 tromge@ix.netcom.com

Dechhen Ling

Lama Sonam Tsering
 198 North River Road
 Cottage Grove, OR 97424
 Sharon: (541) 942-5258

T'hondup Ling

Lama Chödak Gyatso
 3353 Rowena Ave.
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 thondup_ling@juno.com

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Chagdud P'hande Ling

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 Keene, NH 03431
 (603) 352-8445 t/fx

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Scottsdale, AZ

(602) 657-6727

Reno, NV

(702) 348-4965

Minneapolis, MN

(612) 362-0089

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(604) 241-7408

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CHAGDUD GONPA FOUNDATION MEMBERSHIP

The work of Chagdud Gonpa is sustained solely by members, donors, and volunteers. As a volunteer in any aspect of the Foundation's activities, you will find many opportunities for integrating spiritual practice and work in the supportive atmosphere of the sangha. As a member or donor, you can help to provide a stable financial base for the Foundation. Members receive the following benefits:

- Subscription to the *Windhorse* newsletter and Mirror of Freedom series.
- Notification of Chagdud Gonpa Foundation events.
- Special prayers and ceremonies on behalf of the living, dying, or deceased for members, their friends, and family.

Types of membership and additional benefits are:

- Friend of Chagdud Gonpa Foundation (\$5 per month) offers the above benefits only.
- Supporting membership (\$10 per month) offers a 10% discount on Padma Publishing practice texts and books.
- Associate membership (\$15 per month) offers up to a 15% discount at all Chagdud Gonpa events and a 10% discount on Padma Publishing practice texts and books.
- Individual membership (\$25 per month) offers up to a 25% discount at all Chagdud Gonpa events and a 10% discount on Padma Publishing practice texts and books.
- Family membership (\$35 per month) offers the same benefits as individual membership, for couples or parents and their children.
- Benefactor of Chagdud Gonpa Foundation (\$50 or more per month) offers the same privileges as individual membership.
- Patron of Chagdud Gonpa Foundation (\$100 per month) offers the same privileges as individual membership plus a 10% discount on all Tibetan Treasures purchases.

If you are interested in joining Chagdud Gonpa Foundation, please contact the Rigdzin Ling office. If you are not a member of the Foundation but would like a one-year subscription to the Windhorse, please send \$5 to Rigdzin Ling, checks payable to Chagdud Gonpa Foundation. May all beings benefit.

Chagdud Gonpa Foundation

May 15, 1998

Dear Sangha Members,

Although three centuries old, the large temple at Chagdud Gonpa in eastern Tibet is still called the “new temple” because the “old temple” that houses the precious statue of Guru Rinpoche was built 400 years earlier in the twelfth century. We are witness to the fact that the spiritual heritage that is preserved and transmitted by the Vajrayana tradition transcends time and location, for now eight centuries later and in his sixteenth incarnation of the Chagdud lineage, His Eminence Chagdud Tulku Rinpoche is one of the many lamas who are fulfilling Guru Rinpoche’s prophesy that “when the iron bird flies, the dharma will go to the West.”

With Chagdud Gonpa Foundation here in the United States firmly established after fifteen years of development, H.E. Chagdud Rinpoche is hard at work getting Chagdud Gonpa Brasil established. The centerpiece of this development is the *lha khang*—a traditional three-story temple to grace the hillside at Khadro Ling in Três Coroas.

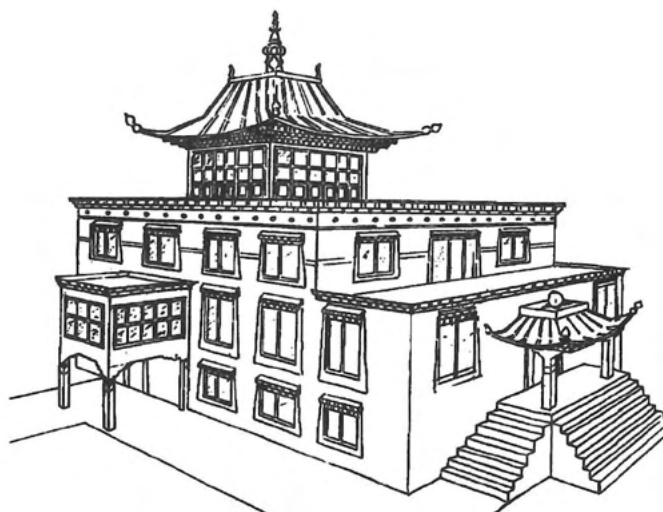
We all know the extent of Rinpoche’s tireless dharma activity in this life. He has never waited until all the resources to accomplish a project were in place before steamrolling ahead while we try and keep up with him, and we gave up worrying about this long ago. Loaded with tools and supplies, a number of North Americans—masons, woodworkers, and artisans—are going south to help the Brazilians, because “it is happening.” And many of us are planning to attend the Tagsham empowerments there in July, when it is hoped the consecration of the temple will take place. Many students north and south are offering their financial support as well, and we trust you can help, for Rinpoche needs all of our support. This is no time to run out of funds to support his activity. Your donations to Chagdud Gonpa Foundation are tax deductible, and we will transfer the funds to Chagdud Gonpa Brasil.

With the stupas at Rigdzin Ling now fully funded, our fundraising efforts for the coming year will focus solely on the *lha khang* project and make it possible to complete it very soon. As in the past, the gathering together of your generous resources will make possible the fulfillment of Rinpoche’s wishes. By implementing his enlightened intent, we can help create the benefits that are its inevitable consequences, including the increase of Rinpoche’s long life and activity. In his *Windhorse* letter, Rinpoche comments, “To do anything within the sphere of dharma is my good fortune.” As we have seen, it is our good fortune as well. May it be so for all beings.

In the dharma,

Lama Zangpo

Lama Zangpo
(Robert Racine)



The lha khang under construction at Três Coroas