

OM SOTI  
LA MED TSO KYE GYAL WAI RING LUG CHOG  
KA TER MIN DROL ME NGAG SAM MI KHYAB  
PEL DZE CHI WA MED PAI RIG DZIN JE  
YANG TRUL NYUR JON DZAD THRIN LHUN DRUB SHOG

*Wonderful! Chhimed Rigdzin, you who spread the inconceivable instructions of initiation and teachings of the Buddha's oral lineage and the hidden treasures belonging to the ancient tradition of the unsurpassed lake-born Buddha. May your Tulku incarnation come quickly and may all activities be spontaneously accomplished.*

## Our Teacher Khordong Terchen Tulku Chhimed Rigdzin Rinpoche

was born on the full moon day of the 5<sup>th</sup> month (June/July) in the year of the water dog (1922) as the 4<sup>th</sup> incarnation of Nuden Dorje Drophan Lingpa Drollo Tsal. He is considered to be an emanation of Khyeuchung Lotsawa's body, Nanam Dorje Dudjom's speech and Padmasambhava's mind. When he was 4 years old he was officially recognized as Nuden Dorje's reincarnation and was enthroned at Khordong monastery in Kham/East Tibet, for which he was responsible together with other nearby monasteries as well. Already during his childhood he showed many signs of realization and siddhis and at the age of 9 he discovered his first terma.

Among his teachers were Tulku Tsurlo, Rigdzin Chenpo Nyamnyid Dorje (the 9<sup>th</sup> incarnation of Rigdzin Godem), Bane Tulku Orgyan Tenzin, Khenpo Sangthar, Yakhe Khenpo Lodro, Tulku Chokyi Gyaltsen, Khenpo Jigme as well as other great teachers of his time.

After finishing his studies (philosophy, medicine, logic, grammar, mandala, astronomy, astrology, tantra and dzogchen) with the degree of a Dorje Lopon he left his monastery following the instruction of his root teacher Tulku Tsurlo. Adopting the lifestyle of a wandering yogi he went on a long pilgrimage to holy Buddhist sites in Tibet, Nepal, India, Sikkim and Bhutan. During this period Rinpoche met his wife and together they had 6 children. Today four of them are still alive: the two daughters Norzin and Niese and the two sons Migmed and Ugen. Both the sons have been recognized as tulkus (reincarnations of high lamas). After his pilgrimage Rinpoche went to Tso Pema for a traditional 3 year retreat.

Between 1954 and 1987 Rinpoche lived in Shantiniketan and worked as a teacher and director for the Institute of Tibetan Studies at Visvabharati University. He taught Tibetan language and literature as well as Buddhist philosophy and practice. Many of Rinpoche's early students studied with him during this period. One of the most important is probably Tulku Thondup Rinpoche. Many of those students / disciples, for example James Low, Martin Boord and Uli Loserie are teaching today, translating old texts, writing books and commentaries to provide western students with a deeper understanding of Tibetan Buddhism.

In 1961 Rinpoche, together with his students and other high lamas, founded the Chhimed Rigdzin Society under the patronage of Dudjom Rinpoche. This society has taken up the task of preserving, cultivating and spreading the teachings of Guru Rinpoche. Many important dharma texts, mainly from the Byangter tradition (Northern Treasures) have been translated and reproduced. During this time Rinpoche also helped many Tibetan refugees to start new lives in India, whilst in Europe he taught as a guest teacher at the invitation of different European universities and eminent European scholars such as Prof. Tucci/Italy, Prof. Hoffman/Munich.

In later years Rinpoche started to travel to Europe and the United States on a regular basis to teach and transmit the Khordong lineage, mainly consisting of the Byangter cycle and the terma treasures of the Khordong tulkus like Nuden Dorje, Gonpo Wangyal and his own termas, to his western students.

During his travels to Tibet he took the teachings and initiations of his lineage back to his 'mother monastery' and discovered further termas. More recently two centres for Buddhist studies and practice have been built under Rinpoche's guidance, in India and Poland. He also empowered regents in different countries to guide, support and strengthen the sangha during his absence. Tulku Ugen Chemchog was appointed general main regent and Jomo Gudrun main regent for Europe. There are also some Tulku incarnations that have been recognized by Rinpoche. For example Tulku Chökyi Gyaltzen, a eighth year old polish boy, who is the reincarnation of the same named teacher of Rinpoche, whom we trust will take over the management of the polish Dharma Centre Drophan Ling.

On June 14th 2002 Rinpoche changed his pure land. During the cremation and the following ceremonies many extraordinary signs occurred. Parts of his ashes have been poured into rivers all over the world and in his monasteries in Tibet and India stupas were constructed and filled with his relics. And like the rays of the sun his blessing and the power of his lineage continue to reach all those turning their minds towards him to enlighten their daily confusion.

# Introduction

*Dear friends,*

I am pleased to present the Khordong Newsletter 2008 to you. Many of you already received post from myself, so know in advance that this years topic is “**Sangha**”. With this topic we talk of ourselves. We take refuge in Budhha, Dharma and Sangha, because they give us the possibility to leave the circle of suffering. Buddha recognized the path and attained full liberation. Through teaching the Dharma he showed us the way and gave us the means to travel the path to realise ourselves. The Sangha belongs to those who transmit this knowledge and who support and guide us on the journey.



We have tried to approach the topic “Sangha” in many different ways and I wish you joy and inspiration while reading it. I am particularly thankful to Tulku Thondup Rinpoche, who together with Harold Talbot completely revised his article for this occasion. He also gave the reference to Khenpo Ngawang Pelzang, who's Explanations on Sangha are included here. There are also news from our different centres: from India a quite personal story from Tulku Ugen, some impressions from Poland and a new centre in Estonia!

In the summary of the survey you will find some extracts of your letters and you will be informed how the newsletter will continue. You can also download the newsletter on our website ([www.khordong.de](http://www.khordong.de)).

Furthermore you will find a special article from H. H. Dudjum Rinpoche and new and old projects will be introduced. Of course you are more than welcome to take part in them! If you want to support the newsletter with a donation you can use the following bank account: Khordong e.V., Deutsche Bank, BLZ: 100 700 24, Konto: 324 755 800 (IBAN DE 83 100 700 240 324 755 800, BIC / SWIFT-Code DEUTDEDBBER) Password: Rundbrief

I would like to give a big thank-you to all who assisted! To the people from the newsletter-team: to Moni (supported by Nele), her gifted eyes and hands have created after many hours work this nice layout. To Wolfgang, who's part is difficult to describe: he advises, guides, gives structure and confidence. Special thanks also to the writers of the articles and to those who's pictures we were kindly allowed to use. Thanks also to those who helped with translating and proof-reading: Heidi J., Olivia R., Uta A., Andrea B., Anna A., Johanna W., Sebastian S., Richard C., Maxim d. Z. and Camel.

Some of you have supported this newsletter with donations and we have received two very generous donations (which nearly covered all the printing costs) and I personally really want to say thank you to the sponsors of this newsletter for their kind support!

May it be auspicious!  
With respect and love,

*Anne Wanitschek*  
Editor

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## Letter from the Khordong Board



**W**hat Sangha? – this repeated question by Chhimed Rigdzin Rinpoche still echoes in my ears.

I heard this for the first time in 1998 at Pfauenhof, when I had the wonderful opportunity to organize a one-month retreat with Rinpoche and some of his long-term students. Rinpoche wasn't able to travel very much then because of a hip problem and so, many of his students, like myself, took the chance to spend as much time as possible to be with him in one place. Jomo Gudrun, James Low and Martin Boord joined Rinpoche for a week, or a weekend, to teach, give him some rest, and to spend some time with the attendant European sangha.

“What for *sangha*?” was Rinpoche's repeated question, when I used the word *sangha* at informal announcements. We came to use the word *sangha* for any opportunities when we spoke of practicing Buddhists, or simply of all gathered participants of the retreat.

“Who is *sangha*?” Did Rinpoche want us to ponder this term?

Traditionally, the expression is used for the ‘Noble Sangha’, practitioners, who have reached a non-reversible stage on the Buddhist path. At this stage they advise and guide Buddhist followers on their course of action, or on anything else. “What *sangha*?” Did Rinpoche want to test us, to see if we thought that we had

reached this stage ourselves, perhaps vainly? At other times I came to think that we should find our own name for it. ‘Sangha’ - is this the Buddhist community?

What do we mean by *sangha*? Mostly we are speaking of ‘our’ sangha, and we are then talking about all of Rinpoche's disciples. The term is then describing the vajra sister- and brotherhood, i.e. all the people who have received empowerment from the same teacher. In Tantra this means a vow, samaya, the commitment to respect and aid each other in the practices. It doesn't necessarily mean to be always kind, but honest in as much as possible and to recognize ourselves as being on the Buddhist path. Following this path does not make us instantly to better people, it is rather, a commitment to become more genuine.

We, as the disciples of Rinpoche, are part of his mandala. Perhaps ‘sangha’ can be understood in this way. The practice of Tantra posits us in his holy mandala, we are part of it, and related to every other part of it. Thus any member of the sangha is related to every other, and we could, and perhaps should, use this relatedness for practice. The guru is manifest everywhere - in the centre as the object of worship in the guru yoga, as well as in any direction of the mandala. So all tantric practitioners become a part of Rinpoche's mandala – whether they like it or not. And no one can be excluded because of someone's dislike.

Last but not least, sangha is part of the outer refuge of ‘Buddha, Dharma and Sangha’, the place where we get advice and teaching and refuge – a supreme aid on the Buddhist path. This means, we are not alone, whether we regularly join a group for practice, or meditate alone, or are far away from others of our tradition at all. Sangha exists in different forms, but it is there to lead and guide us on the path, and we can turn to it for help, with questions and problems that we may have in difficult times.

How does one become part of the sangha? Nobody needs to become part of an organization or even become a member of a sect. Who determines which person is part of the sangha and which is not? Is it the teacher?

For some, one empowerment is enough to feel oneself to be a part of this community. Often new people who have never met Rinpoche, and thus have never received empowerment from him, or his main disciples, are awaiting the rare opportunity to get an introduction into the mandala in form of an initiation into the sangha. Yet they are already a part of this sangha.

What about the non-profit association 'Khordong'? Is the organization part of the sangha, or even its institution? With its approximately 40 members, the association surely represents only a very small part of this widespread and colorful sangha.

I understand the responsibility of this association - to gather the activities of the sangha, organize events, and save individuals from having to shoulder the burden of financial risks alone. Furthermore, the Khordong Association gathers donations for common interests, supports our website, and supports dharma centers.

The association has already been involved in many activities (like preparing a large audio archive or the newsletter you're holding in your hands), while other activities are still in the realm of possibility. I think it

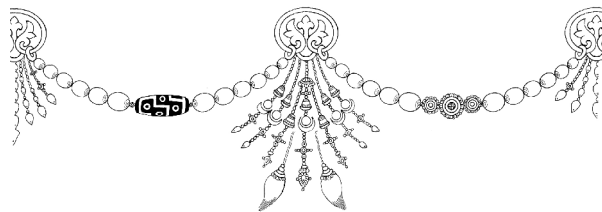
can be a platform for sangha members and all its activities, and can support these without them necessarily needing to be members of the association in the administrative sense. The association itself is meaningless. In the end everybody is accountable to himself or herself for their dharma practice, but the association can be a support for activities, and provide means for social connection. And as its membership grows, more people and a greater variety of interests can be taken up, on a national as well as on an international level.

So "What sangha?" Who are we, and where are we going? What kind of sangha are we without Rinpoche, without a holder of the complete lineage? What are we waiting and hoping for? What meaning does the possible reincarnation of Chhimed Rigdzin Rinpoche have? What do we want, and what can we do for this as a sangha? We can only find answers to these questions together. The association can provide the basis for a discussion, such as this newsletter, but it cannot provide any ready answers. Therefore, I hope you will enjoy reading this newsletter, and wish you inspiration.

Awaiting your feedback and thoughts  
yours,

*Andreas Ruft*

Board member of Khordong e.V.



### Biography of Ugen Chemcho Lama

Salutations! My good wishes to all the Dharma brothers and sisters, the practitioners of Khordong Lineage and Byangter. I wish you a Merry Christmas and Happy New Year 2008.

I am happy to write this note about myself at the request of Anne Wanitschek on behalf of the German Khordong Association for its third publication of the Khordong Newsletter.

Born in the family of Ven. Tertön Tulku Chhimed Rigdzin and Sangye Dolma as the fourth child in the year 1956, on 15th August in Kalimpong, Darjeeling District, West Bengal, India. The eldest child of my respectful parents was our first sister namely Sherab Choeda who passed away at a very early age of about 4 yrs. Tulku Migmed being the second child, late Thubthop Gyaltshan (who passed away in the year 1987) was the third. I have two sisters namely Norsin presently living in Tokyo, Japan and Nise who lives in U.K.

I have been fortunate as my other siblings for having the scope of studying at school in Shantiniketan where the famed Visva-Bharati University founded by the first Indian Nobel Laureate Poet Rabindranath Tagore.

I had in fact done all my education including graduating from Vidya-Bhavan with Indology as my honours subject and had my two masters of Arts (post Graduate) in Ancient Indian history, Culture and Archeology and also in Tibetan language and literature.

I married Shashi from Gangtok who also studied for 4 years to complete her diploma course in Kalthakali Dance and classical vocal at sangeet Bhavan in Santiniketan.

I joined the Centre for Himalayan Studies at North Bengal University in 1986 as a lecturer and worked there till May 1995. I left my job voluntarily in order to help my father to fulfill his cherished wish to build a monastery where the Byangter order of Tantric

Tibetan Buddhism is to be continued and propagated under the structure of The Chhimed Rigdzin Society established since 1978.



1985 was a year for me which opened my own self through my first trip ever to Tibet with my father, for whom it was also his first return to Tibet since he left his monastery at the age of 18 years. It was also the year for my tour around the world.

It was a great joy on our family that our father would be visiting his homeland after about 45 years, but I shall not write much of our travel details here. But on the second day of our arrival at Khordong Gompa, I was summoned by my father to meet the visitors who had gathered there. A group of about 50 to 60 people greeted us and offered a white Yak to our father and I was offered an old square carpet. At this point I was told by my father that the carpet belongs to the highest throne of Suckchung Monastery and that I am Tulku from the same monastery and that the acceptance of the square carpet was symbolic of my return to Suckchung.

It was completely like a surprise and shock of my identity. I was told then by Rin-



poche that I was recognized by late H.H Dudjom Rinpoche and late H.H Gyalwa Karmapa when I was a small boy, but all these were kept as a secret. My first reaction to this was very mixed and puzzled. The people made a very strong request for me to visit Suckchung Monastery while I was in Tibet. But I had to politely turn down their request as I already had a tour around the world for 45 days waiting for me to join a group of about 150 young scholars from different countries representing their religious faith to participate at " Youth Seminar on World Religions".

so. But this never could take place due to his ever demanding tour to Europe and his ill health which lead to his passing away in June 2002.

I had given up my University job and the security of a comfortable, respectful and reassured life after retirement in order to fulfill my father's wish to make a Monastery in India.

Around the beginning of 2002, one day I received a request from Ania, president of the Polish Khordong Association to give the



My second visit to Tibet in 1990 was once again with my father. I had the strong wish to visit Suckchung Monastery then, but as we spent several days in Chengdu to get permit for some western disciples like James Low, Gudrun, Patrice and David Wigs without success, we had to cut short our trip as I had very limited holidays from my University.

I was given a simple ceremonial enthronement at Khordong Monastery on the 10th day of the 4th Tibetan month, after which the traditional Cham (religious dance) was performed. I had wished to visit Tibet with my father for a third time and to go to Sukchung Monastery at least for a week or

details of my passport, as she had been communicated by Rinpoche through Hilke Zimmerman to make official invitation for me to come to inaugurate the Drophanling Monastery in Darnkov, Poland.

It was a surprise for me, as anyone would expect that Rinpoche himself would inaugurate his Monastery. I was reluctant to abide his order, as first of all my passport was expired long since. I gave up my job and had committed myself not to go anywhere till the construction of the Gompa was completed. At this point my father said that he would leave India for good and never come back, unless I apply for a fresh passport in order to

go to Poland that year. He had even decided upon the date when the inauguration of the Drophanling Monastery should take place.

Then on the first day of the Tibetan Losar 2002, when we were making the Guru Rinpoche Sadhana, my father stopped the pujah in the process and asked me to sit on the throne opposite of him. I was surprised and a bit annoyed as I had never considered myself in a position like that. But he repeated with the same threat to leave the Gompa and never come back unless I agreed to do so. I was actually wearing a casual dress that day. Finally I requested Jacek from Poland to lend me his nagkpa robe and after making prostration I went up the throne and sat there.

Rinpoche had cleared his voice and spoke quite loudly for everyone present to hear: "From this day onwards I pronounce my third son Tulku Ugen Chencho Lama to be the head of this Gompa and also to take up activities as my principal regent. Ugen Chencho should dedicate his time in this life to carry out the mission I had undertaken, in India, Europe and Tibet." Then he resumed the pujah again. It was such a simple order from him, as if I were asked to do some evident work.

At the end of the puja people offered me ceremonial scarves and congratulated me for being the head of the Gompa and the principal regent. I don't know the reaction in the minds of the people attending the pujah on this day, like Sebastian and Anne (who were doing 3 years retreat at the gompa), Hilke Zimmermann, Jacek, David Cowey, Birgit etc... But for me, for a far much longer time during the pujah that day I was quite disturbed and tried to understand the reason for such an announcement.

Back home, in private, I actually expressed to Rinpoche my unhappiness for such a proclamation. I told my father that when I sacrificed my job it was solely with the wish to accomplish his wish for making the Monastery and that I would free myself from any other commitments. I had hoped that once the monastery at Goshpati was completed, Rinpoche would certainly set up everything to organize of the running of the Gompa and appoint people, assigning them duties and

continue to give directions for at least another 5 to 10 years to go. But with such orders from him to me to go inaugurate the Drophanling Gompa in Poland and from now to act as his principal regent throughout my present life was something I never expected and wished for. I started feeling what kind of responsibilities and commitments are associated with these titles and how I am being drawn to a public life when I would prefer to live privately like all others.

It was during these days before my father passed away the same year and the announcement was made; he gave me many clear instructions about my duties, responsibilities to find his re-incarnation, making the bridge between the East (Tibet), the West and India.

On June 12th, 2002 I received my fresh passport and when I told my father, he told me that he was so happy and felt relaxed about it. He gave further instructions to me about the future course of my life that very day. On June 14th, he left us all living behind with great sorrow and loss.

I had traveled to Tibet so far twice again after Rinpoche passed away. Once with Kashia and Aneta from Poland in the summer 2004, when we visited only Khordong. My long wish to go to Sukchung Monastery had to be abandoned once again, as our car by which we were going to Sukchung along with Tulku Norbu from Khordong, Kashia and Aneta, had an accident. Though Tulku Norbu and Lama Tenzin were eager to organize another vehicle; after seeing death so close in this accident, I suddenly decided to return to India, though I still had the plan to go around for 2 to 3 weeks. I was told that at Sukchung Monastery an elaborate arrangement was made to receive me; but once in Chengdu I learned that Shashi's father's condition was very critical...

I would like to recall my visit to H.H Tulku Longtok one of the two reincarnations of Tulku Tsorlo, our Rinpoche's main teacher. I was about to leave with a group of about 20 disciples of Tulku Tserang Nyima who were also going to Khordong Gompa with us. Tulku Longtok went to his private chamber and after 10 minutes he returned with a small statue of Tara and offered it to me as a

gift and told me that this was a terma and that I should keep it with me all the time. It was a big surprise for me as I never heard of making gifts of termas by high lamas. I was keeping the terma with me at the time of the accident and none of us in the car even had any scratch or fracture from the impact of the accident.

When we were engaged in making the Bodhisattva Stupa for our Rinpoche, I had to approach Kyabje Dodrupchen Rinpoche for Ringsel to put in the bumpa of the Shugsing ( a tall pine tree shaft brought from Tashiding Gompa area for the Stupa). Rinpoche most kindly gave me the

Ringsel for the same. He stopped me when I was about to leave him and went to his own room and brought a small statue of Guru Rinpoche, which he handed over to me and said "This is a terma I found on my way from Tibet and I want you to personally keep this with you at all times". I was overwhelmed with such a precious gift from Kyabje Dodrupchen Rinpoche. Lama Singye Wangchuck who engaged himself to help us prepare the sugshing and accompanied me, was waiting outside, when I told him about this auspicious gift from Rinpoche, he thought perhaps this was to go inside the Stupa, but Rinpoche's attendant confirmed then that this statue was meant for Tulku Ugen only. This was the second time I received such a gift. On my third trip to Tibet with a group of ten sangha people we went to bring Tulku Chokyi Gyaltsen (Anton) from Warsaw, Poland to visit Khordong Gompa. At the end of our tour we went to Bane Monastery for a couple of hours. We had learned that Tulku Chokyi Nyima Rinpoche, the other reincarnate of H.H Tulku Tsorlo and also the present head



of the Monastery was making his second 3 year retreat and was not receiving any guests. But as the news of our visit reached him, he graciously invited us to have an audience. After about half an hour meeting, discussion and sessions, he gave instructions to his attendant to bring something, whom after hearing he could not believe his master. After some time he brought a very old statue of Lord Buddha Shakyamuni and handed over it to Tulku Choekyi Nyima Rinpoche.

Rinpoche blessed us all with the statue and told us that this was the statue from which the secret treasures of Lerab Ling were discovered. At the end he made a gift of the same to me and said that he had been keeping this statue for me and that he was happy to do so.

We were astonished, as it was difficult to believe what he had said and given. Tulku Tserang Nyima was also very surprised and felt happy that such a gift was made to me.

I do not know why I was chosen by my father to be his principal regent and to receive all the beautiful terma gifts given by these high lamas. Maybe time will tell.

Since we bought the land in 1995 here at Dhansara village near Ranidanga, to create a monastery and a beautiful, natural ambience surrounding this monastery, the land which was like any other agricultural land around here, was gradually transformed to what we have here. Apart from the Gompa, a beautiful Bodhisattva Stupa with a beautiful garden around it, enshrined with the statue of our beloved Rinpoche, with a Dorje Drollo statue facing the Gompa, stands as a place of worship dedicated to our late Tertön Tulku Chhimed Rigdzin Rinpoche.

Initially we had three rooms for the monks, but now have added 5 rooms, transformed into a long single storey structure of 8 rooms to the north side of the gompa. There is a two roomed retreat house on the south side of the Gompa, which was completed in 2002 and where Sebastian and Anna completed their three year retreat.

During the first week of the Butterlamp retreat at our Gompa in December 2004, Lord Buddha's Holy Relic was brought to our Gompa for public exposition. The process of getting the permission from different ministries of the Government of India was extremely difficult and painstaking. However, this could be made with repeated representations. There was a very big gathering of people to see the Relic for seven continuous days. We had received support and active participation of different Buddhist organizations of Sikkim, Kalimpong, Darjeeling, Mirik and so on, including some patronage from the Government of Sikkim.

The next great event here took place when H.H Kyabje Taklung Tsetrul Rinpoche from Shimla visited us for about two months to bestow the Byangter Transmission. Beginning at the end of October till the end of December 2006, the entire Gompa compound ended up looking like Bodhgaya during Nyigma Monlam, with monks, nuns, lay people and westerners making Kora around the Gompa and the Stupa. On the first day of his arrival, the Butterlamp House of about 34'x34' size was inaugurated by Kyabje Rinpoche himself and he made some donations for the same. Later when asked by Mr Jean-Jacques, a french student of our late Rinpoche, Kyabje Rinpoche named the Butterlamp House the "Yeshe Rangsal", which means the Self Lit Wisdom.

During the two months long transmission, a great number of butterlamps were offered. The event was attended by many Rinpoches, Tulkus, Khenpos, Lopons and ordinary monks from different parts of India, namely: Dharamsala, Penor Rinpoche's Monastery, Ladakh, Arunachal, Bhutan, Nepal, Sikkim, Darjeeling, Kalimpong and Siliguri. Many western people practicing Byangter tradition also participated coming from America, Australia, France, Germany, England,

Poland, Switzerland, Italy, Japan, Russia, Ukraine, Malaysia ect...for the entire period.

The transmission was assisted by the monks of Simla, along with us. Ven Gonjang Rinpoche from Gangtok gave many lungs along with Khenpo Katayana from Penor Rinche's Gompa and also by a monk from Shimla.

People who attended the whole transmission were very much amazed to feel comfortable with all the basic arrangements like, water, electricity, sanitation, food, etc, especially the sitting arrangements inside the gompa. They were particularly happy about the whole place surrounding the gompa - how it is planned - and expressed their appreciation very openly and requested us to assure that in the future we continue to make events such as this - where already at the end of the 2 month long transmission, while leaving for their homes everybody felt that this place had become their home.

Rinpoche was extremely happy to see the turnout of the people, the arrangement, the eagerness of the western disciples of our Rinpoche and others in order to receive teachings and instructions of the different aspects of the Byangter tradition and the details of all the Wangs (initiations). Rinpoche was extremely happy to see the Gompa, its interior paintings and again and again he appreciated the vision of our late Rinpoche to create such a place.

The finale of this long event came on December 27th, 2006 when the Tangra ceremony was performed. In the morning an effigy of H.H. Kyabje Taklung Tsetrul Rinpoche was sent away from the Gompa after proper rituals and ceremony were held by a nearby stream a few kilometers from here. The Tangra ceremony was concluded with the offering of many gifts and money by a long line of western sangha members who have sponsored the event and by resident monks and followed by all the people assembled on that day. Rinpoche expressed his happiness about the successful concluding of the transmission and spoke about the organizers' motivation to turn this place into a very active and powerful dharma centre for the Byangter order in particular and Buddhism in general.

Finally on December 29th, 2006 the whole sangha and many others bid farewell to him and his retinue at the Bagdogra Airport. During his stay I had the privilege to have private audience with him and took his advice on many things and his blessings as well.

Shortly after the transmission when H.H. Kyabje Rinpoche was in Ladakh, a group of people from Namchi had gone to request Rinpoche's guidance to make one good Byangter Monastery in Sikkim. Rinpoche readily instructed them to visit our Monastery, which to him stands as one of the best Byangter monasteries he has seen so far. Later, this group with two vehicles full of people came with their cameras, videos and shot a film and measured the length and breadth of our Gompa for their references and they met our Lopon Choewang and narrated what Kyabje Rinpoche had told them in Ladakh.

*Khordong Byangter Gompa* at Dhansara village:

In October 2007 we managed to build 5 new rooms along with the existing three Lama rooms on the north side of the gompa, thanks to support from Amalha Association & other individual sponsors. During the same month we managed to make the concrete roof on these five rooms with the support of Sara Zedeler. These rooms are complete with paintings and electrical fittings.

Near the farm house we have converted the Tsa Tsa house into one single construction with a corrugated tin roof. It is comprised of 10 small and medium rooms. These rooms are to receive guests/visitors who would like to come & stay for short or long duration on a pay basis. People can acquire & book rooms through email.

Since my father H.H. Terton Tulku Chhimed Rigdzin Rinpoche passed away in June '02, I have traveled to Europe several times gave to Wangs and Lungs at Darnkov, Lublin in Poland and Frankfurt in Germany. I have traveled two times to Tibet and visited Khordong, Shukchung and Bane monastery in Kham and made the ties stronger with these monasteries. Already, many western disciples of our late Rinpoche visited these

monasteries and I have learned from them that they were always given warm reception and hospitality. I am in close contact with these monasteries through phone calls and news brought back by western sangha members. I have received repeated requests to visit Kham again and Tulkus, Khenpos and Lamas of Sukchung monastery have made strong request to visit and give many wangs and lungs in the future.

I have taken up the responsibilities as Dungse Tulku of H.H. Chhimed Rigdzin Rinpoche and I hope and believe that I would carry on the mission and responsibilities bestowed on me by my late beloved father. I am a family head of two daughters, my mother and my esteemed wife Sashi. My family life also demands my attention, care and responsibilities.

Now, we have Lopon Choewang, graduated from Taktshé Shedra from Gangtok and resident from Yuksom. He is giving education to a number of 15 monks. Regular classes are held daily as well as rituals and Pujas. Alexis and Nathalie have long term visas and apart from their Dharma practice they are very much engaged in the activities at this place. We are very grateful for their active and physical support here and I hope that there would be more sangha members who could find their time to practice here, not only during the Butterlamp retreat but who can also engage themselves in the growth and development of this place.

*Drophanling* at Darnkov:

I am happy to note and follow the development of our centre at Drophanling at Darnkov, Poland since the land was offered in 1995. I am happy to receive the news of events that are taking place each year at Darnkov, especially since now the Gompa has the central heating for winter events. I hope people will enjoy the beautiful natural surroundings that this place is blessed with some dedicated sangha members keeping this place active with retreat and teachings. I have always enjoyed my stay at Darnkov, the hospitality, care and respect shown to me. I am happy for being able to participate in planning and executing the paintings inside the Gompa in July '07.

I was touched by the request made to me by the Polish committee members during my last stay for the butterlamp retreat last year in July 2007 and I have accepted to fulfill their requests. I am currently waiting for them to

home, doing practice, typing, cyclostyling, binding the translated printed texts. I remember how often I had to skip going to the playground in the evening, as I used to be too busy printing from the Gestner



define what their expectations are regarding my involvement as a spiritual leader for the Drophanling and the Polish sangha at large.

I would like to add a few lines here to conclude this writing for the forthcoming Khordong news Bulletin which Anne and the German Khordong Association are about to bring out.

Since my childhood, I have taken general interest in everything that took place around me and I have participated in everything that took place in our home in Santiniketan. I remember the initial years of the formation of the Chhimed Rigdzin Society in 1978, teachings and initiations that took place. I remember Rev. James Low, a long time student of my late father, who along with Uli Loseries, Michael Lewis, Etienne Huck and others, used to be very part of our family at Ratan Palli and were always present at our

duplicating machine. Sometimes we used to feel that the whole house was turned into printing press.

I have always received special attention from my father as I had the privilege to attend many national and international seminars on Buddhism, where he took me. I have on many occasions received teachings and initiations while we lived in Santiniketan. I have received the entire set of transmission of Khordong Nuden Dorje lineage along with Tulku Norbu and as a mark of receiving this, Rinpoche had bestowed us both with precious gifts, very identical to each other, this was the ivory ring (a pair in fact) which my father used to place on the crown of his head by tying his hair around it. So now, myself and Tulku Norbu (who is the son of Tulku Gyurme) both have one. I have also received the initiations at Wroclaw in Poland. I have

received many instructions about pujah and rituals from my father on many private moments during his last years in Siliguri, when he used to visit us from October to March every year.

When I was a small boy and used to live in Nichu Bangla in Santiniketan, I used to follow my elder brother Tulku Migmed everywhere. Once, I went to Bandhgara pond nearby to learn swimming. All my brother did was to push me in the water, there I learned swimming, out of fear of dying. My beloved father always pushed me into doing things without giving me the safety lines. I remember once he bought a second hand portable Remington type writer from the flea market (Chas Bazaar) at home. I was curious about it and started to tap the keys. A few days later he brought me an English book on Buddhism of about 300 pages and asked me to type them in two weeks time. Initially I felt I could do it, but once I had started I realized it is not so easy. However in two months time I had delivered the job well done. But I had used nearly more than 1500 pages. Later I realized he gave me this work in order for me to learn how to use a type writer. Of course, later he used me as his personal typist instead of the one in his department, who was on University payroll.

This old man has thrown me from the cliff of a mountain again and again to test my nerves, not really physically, but it was not always easy to reach the summit, yet I did. Today his physical presence is not there, but I can feel him breathing just on my back. I can not fail him.

I had once dedicated few years of my life for the sake of serving my father, but after his departure I have dedicated my life for the sake of the Dharma which was his own. I would ask all our sangha members, disciples of our beloved Rinpoche to join together and please dedicate our practice in the same way and lead life with a pure heart to serve the Buddha, the Dharma and the Sangha.

Rinpoche had selected people as main regent and regents in different countries in order that they all work united as torch

bearers for the message of Lord Buddha. I would use this moment once again to call all the regents to extend their support to the Dharma activities initiated by our master, the late Terchen Tulku Chhimed Rigdzin Rinpoche.

My views and aspirations for the two places, here at Dhansara village and also in Drophanling gumpa at Darnkov in Poland, is that these two places must serve the purpose for which they were created: to establish and propagate the Byangter order of Tibetan Buddhism. In my short life of 51 years so far I have had the opportunity to meet and speak with many lamas who would always be worshipped by me and others. But I would not have had the opportunity to know our Rinpoche, unless I was born as his child. He is my father, my mentor, my Guru, and my Buddha.

I have been instructed by my father about how his re-incarnation could be found. He said I would receive instructions in my dreams three times and I would know precisely where and when to find him. I know that all of us are very eager to hear the news of his re-incarnation. I would request people not to spread gossip and please have trust and have faith in what Rinpoche said about his reincarnation. I will inform all of you, once I myself can confirm it. I have so far received instructions in two dreams and I am waiting for the third one. It may be soon or even a bit more of a wait, but please continue to pray for his rebirth reciting the prayers as long as I do not declare about his rebirth. Khordong Gumpa in Kham is also impatiently waiting news from me about the same.

Lastly I once again would thank all of you for your kind support for the cause of Khordong Byangter Gumpa and Drophanling. May I pray the triple Gem to bestow long life, happiness, good health, peace and prosperity to all.

*Tulku Ugen Chencho*  
Principal Regent

## Overview 2007

*Dear Friends in Dharma,*

apart from the summer retreat the most important event was installing the paintings in the gompa. Thanks to the sponsor, who gave us 15 000 EUR (56 000 PLN) for it, the Management Board decided to order traditional wall paintings in Bhutan. They were prepared in Bhutan, transported to Poland and three Bhutanese painters put them on the gompa walls. They stayed one month in Poland to do so.

Most of us have already seen the wonderful effects of their stay. I hope that everybody who has not been to Darnkow yet, will see the paintings next year.

Nothing would have been possible without Tulku Ugen's assistance, who supervised the project from the very beginning. He went to Bhutan and set down all details with the painters. Besides he made all procedures to get visas for them and sent the paintings to Poland. He also accompanied the Bhutanese painters to Poland (they have never been abroad except India and spoke little English) and also helped as interpreter in Darnkow. The entire cost of this project is 120 000 PLN (preparing of paintings, visas, insurance, air tickets for the painters and Tulku Ugen, sending of paintings by air mail, paying back of Tulku Ugen's two trips to Bhutan, food and payment for painters' work in Darnkow, materials and tools necessary to put the paintings on the walls). Up till now we have already gathered 85 600 PLN donated for the paintings (56 000 PLN from one sponsor and 29 500 PLN of other donations). I would like to stress that only payment for paintings was transferred directly to the bank account in Bhutan. The rest of payments

I did on the basis of setting up accounts and receipts I got. All documents can be checked.

During the summer retreat Tulku Ugen performed a traditional ritual of consecration of the paintings in the gompa.



One of the most important ceremonies which took place during the retreat was the consecration of the place for Rinpoche's

stupa. Now we are setting down all details about its shape and filling. I will inform you about details separately when we will have decided upon them. I just wanted to inform that the Management Board decided that we will start construction of the stupa after collecting funds for it. After the decision of putting paintings in the gompa we had to borrow 34 400 PLN from money intended for the gompa heating system. Now we have to pay this back. We do not want to repeat such a situation. Up till now we have gathered 1 805 PLN for the stupa.

This year we decided that the butter lamp ceremony would last 4 weeks. Thanks to this we avoided stress and nervousness. Everyone said that such a system is better. We burnt as many lamps as we could clean everyday. We offered 111 111 butter lamps. Thanks to the longer retreat more people could participate (more possibilities of arrival), stress was avoided and the usual number of lamps was offered.

During the retreat we held a General Assembly of Polish Khordong members. During the meeting (details from the Meeting can be checked in Darnkow) we chose a new Management Board. The



withdrawing Management Board did not present a detailed financial report from its term of office (I did not succeed to record invoices from last few months into my pc on time). Our Treasurer Krzys Trembaczewski suggested not to give a vote of acceptance to the withdrawing Management Board until the balance of payments would be presented to the Management Board and Control Committee on 4th October 2007.

But we decided to elect a new Management Board. During the General Assembly we elected as follows:

**Management Board:**

Chairperson: Ms. Anna Siwecka  
 2. Chairperson: Ms. Julita Oginska  
 Treasurer: Mr. Andrzej Wojcik  
 Board Member: Mr. Pawel Ostrowski

**Control Commission**

Chairperson: Ms. Edyta Nowacka  
 2. Chairperson: Mr. Leszek Dziadykieicz  
 Member: Ms. Grazyna Sawlewicz

On 4th October 2007 I presented all receipts and sheets of balance for 2006 and 2007 to the Management Board and Control Commission. The Management Board and Control Commission after Krzys Trembaczewski's explanations accepted and approved the setting of accounts. The detailed settlement of accounts from both years are available in Darnkow. I would like to remind you that all members of our Association have the right – on his/her request – to have a look at the financial records of the Association.

**The retreat balance of payments** (3,5 Zloty = 1 €)

<b>Income (Zloty)</b>		<b>Outcome (Zloty)</b>	
Fees (stay and board)	5 618	Tickets and remuneration of teachers	4 035
Fees (stay)	17 713	Retreat organization, i.e.: · sewage disposal: 2 113 · electricity: 1 200 · office, mattresses, car, phone: 3 450 · garbage: 698 · payment back of overpaymnets for retreat: 2 338	9 999
Fees (board)	8 478	Kitchen (food: 7827, gas, cook, wood)	10 186
Donations for butter lamps	21 478	Expenses for butter lamps (oil, Ugen`s ticket, wicks)	18 026
<b>Balance</b>	<b>52 947</b>		<b>42 246</b>

**During the retreat we gathered:**

- Donations for gompa and paintings 2.533 PLN
- Donations for stupa 1.805 PLN
- Dharma shop income 7.116 PLN

In October 2007 we started installing the heat pump – the heating system for gompa. After long consultations the Management Board decided that a heating pump with an earth collector is the best solution. The total cost of investment is 150 000 PLN. 70 000 PLN is from our

sponsor and 80 000 PLN is borrowed. From last Thursday, when installing works were finished, we have 20 degrees inside the gompa and also hot water!

For the time being we set the temperature on 20 degrees to check the system. Then to lower the costs we will set



a lower temperature. We will know the real cost of heating after 2 – 3 months.

Still we have much work to do in Darnkow. It is obvious that we have to pay our debts, but there are a few very important issues to be dealt with at the same time:

- The most important is inside doors in gompa and doors of the corridor on the 1st floor.
- Painting of the walls of guest rooms and all rooms of the 1st floor (now proceeding).
- Tiles covering the stairs to the 1st floor. It will be the end of constructing investments inside the gompa and probably in spring 2008 we will be able to open the entire building.

The next big constructing investments we want to start after paying back debts:

- Renovation of the canteen and kitchen: ground floor – dining room and kitchen, 1st floor – constructing of a dormitory and a storeroom.

– Resolving the problem of sewage disposal, installing a bigger cesspool or – if we get permission – installing a biological wastewater treatment plant. It looks as if we do not have any chance to be connected to the municipal sewage system as it was promised.

Dharma plans for this year to invite H.H. Taklung Tsetrul Rinpoche to Darnkow. At the beginning of November Tulku Ugen visited Rinpoche and invited him to Poland again. I also sent again a written official invitation. Rinpoche said to Ugen that he wanted to come to Poland this year but he would give the date at the beginning of 2008.

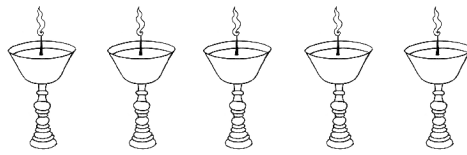
I hope that everything will go well and Rinpoche will arrive in Darnkow next summer.

If anybody has any questions about my report or any other things regarding Darnków, please contact me.

*Anna Siwecka*

Email: [khordong@poczta.onet.pl](mailto:khordong@poczta.onet.pl)

## Summer Retreat in Darnkow



When I departed to Darnkow during the night of 14th to 15th of July the sky over Poznan was full of stars. Early in the morning around 5 AM I entered the Klodzko Valley near a small town called Bardo. It is interesting that Bardo is located just between Wroclaw and Darnkow. It looked like the day would be sunny and hot. Jacek picked me up from railway station in Kudowa Zdroj. We reached Drophan Ling just few minutes before Big Rigdzin puja. After greeting Ugen Lama and all friends we went for puja.

I was not present during the previous Dorje Drollo retreat with Frauke, but I heard from participants that the retreat was inspiring as usual and powerful. Frauke is a professional.

When I entered the gompa I was struck by the splendour of new decorations – Bhutanese paintings on walls and the ceiling. This real piece of art was made by Mr. Khumbu's team in Bhutan. Sixteen painters worked on them during 3 months. Then paintings were rolled up and packed carefully not to be damaged. They were transported to Poland, to Drophan Ling. Here they were pasted on the walls and ceiling. The effect of this time consuming and hard task was impressive and beautiful.

We have Vajra Kilaya and Dordje Drollo mandala, 13 manifestation Sampa Lhundrup of standing Guru Rinpoche and deities of Kabgye mandala with central Kunzang Heruka. There are Hayagriva, Yamantaka, Nudan Dorje and C.R. Lama, 8 emanations of Padmasambhava, 25 disciples, Amitabha, Chenrezig, Bhagavan Shakyamuni and Green Tara with her manifestations. There are also White Tara, Amitayus and deities of long life. Everything is decorated with

Bhutanese style ornaments on walls and ceiling. Four Kings Guardians and eight dragons watch over everything. You are simply out of breath. Truly I deeply appreciate Mr. Khumbu, his painters and sponsors of this project because without them nothing would happen so smoothly and quickly. Evidently, Padmasambhava and C.R. Lama's blessings were not separated from this project.



After Big Rigdzin we left the gompa and it felt like entering a heated oven. This incredible heat was about to become stronger and a ceremonial consecration of the place for the future stupa. It happened that this year I did not forget to take a video camera with me, so the ceremony was recorded on DVD and can be obtained from Jacek Skirucha's archive. After preparations watched over by Rabten (a young man just gra-

duated from Dodrubchen Rinpoche's shedra), who came to Poland to teach our tulku Antos Chökyi Gyaltsen tibetan language and Buddhist principles, we gathered at the place appointed for the stupa construction. The sun was blazing, so everybody put caps on and opened umbrellas. Ugen Chemcho Lama together with Chokyi Gyaltsen Tulku took seats under a huge umbrella taken by Smic, our full-time bodyguard, who regardless his poor state of health protected our two tulkus.

After a short speech we started Small Rigdzin practice and its sound and blessings went spreading forth in the hills and forest. This practice is a genuine essence of blessings and the bridge between us and our Guru and Padmasambhava. When we finished Ugen Chemcho Tulku started the main part of the ritual with offering of tormas to local deities and putting boundaries against harmful beings. We had fluttering prayer flags over our heads. They were put beside the corner stone of the future stupa.

Then Tulku Ugen put blessed tsatsas brought from Siliguri Khordong Monastery into a pit. These tsatsas were blessed during C.R. Lama stupa consecration in Siliguri. At the end everybody who wanted could put tsatsa into a pit for a corner stone. The money from selling tsatsas would become the beginning of funds gathered for constructing of stupa in Darnkow.

At the end young tulku Chokyi Gyaltsen put a Small Rigdzin text and bumpa with blessings for entire valley. Everything was buried with sand and after incense offering

with a corner stone. Still during the following days we built a wooden construction around the flag poles to hang prayer flags on it. We also put lots of khatags that were offered before to our Rinpoche.



I think that all disciples of C.R.Lama waited for the Darnkow stupa project. Remember that Rinpoche himself said that a stupa should be constructed in Darnkow. We have to remember that a stupa is a symbol of the body of Buddha and according to tantra the Body of Buddha is Sangha, and Guru

is Buddha. So, if sangha constructed a stupa, a body of the Guru (Buddha) would manifest again. Let the things happen and may activities of Padmasambhava and C.R. Lama flourish for all beings!

Besides, you should know that merits created through building a stupa and its blessings are very powerful and give benefits to all beings, even to beings who do not practice Dharma. Sutras say that even a shadow of the stupa gives an immeasurable amount of spiritual and material benefits.

Also constructing a stupa, circumambulating it, offerings to the stupa, ... give merit comparable to Indra King of Gods or Brahma. If such a person dies she or he will take rebirth in celestial dimension or in Buddha Pure Land or as a human being in a wealthy family, meet the Dharma and reach enlightenment. So in this way many beings, visible and invisible, get much benefit from getting into contact with a stupa. They are blessed with wind and rain touching the stupa. It gives benefit to the

earth, people, animals and other creatures. It helps the environment, causes harmonious change of seasons and prosperity. So let's unite in this project to realize it as quickly as possible, to make the teaching the truth. Let's build a stupa in Darnkow!

Coming back to the ceremony I think that all present people felt the blessings from C.R. Lama themselves.

On the same day around 5 PM Ugen Tulku Lama consecrated paintings in the gompa. It took place at the entrance of the gompa with assistance of Chekyi Gyaltsen and Rabten. After consecration prayers and using more than 1 kilogram of rice – the young tulku enjoyed it very much – all gathered people offered khatags on the altar. In this cheerful atmosphere full of blessings everybody went to his/her duties.

The next days were focused of Big Rigdzin and cleaning, burning of butter lamps and reciting of Butter lamps Prayer. In the same time Drolma, daughter of Ania, the Association Chairperson, had her birthday. Everybody was invited for a birthday party to Honzik, Ania and Drolma's place. Tulku Ugen with Sashi sat under a beautiful tent. His family, Sujata with her husband and children joined them. Honzik brought beer to guest, poured wine and give out BBQ specialties to everybody. We danced India disco and Tulku Ugen was the king of the night on the dance floor. When all bottles were empty and all food disappeared in the void of our bellies with last sparkles of a bonfire everybody went back to their caves.

At the end we had Chöskhor Düchen, the festival of the First Turning of Dharma Wheel by Shakyamuni Buddha. Straight after Big Rigdzin puja, Ugen Tulku Lama gave an initiation of Guru Rinpoche and blessings of C.R.Lama filled minds of all present people. In evening we had a bonfire and party with a barrel of beer, baked sausages and India disco dancing. Ah, these unforgettable parties in Darnkow...

On the next day Ugen La, Sashi and Sujata with her husband straight after the puja went to Germany and Vienna. Many other people also left that day and Darnkow became empty.

Still a small group, around 30 continued morning pujas and butter lamps cleaning. Some of them seriously tried to drive the others to clean lamps. In my opinion such stress was unnecessary.

Rabten La who stayed with us in Darnkow spending his precious time and patience to show and teach us Big Rigdzin mudras for few days. It was video recorded and can be purchased in DVD version at Jacek.

On Guru Rinpoche birthday at lunch time a double rainbow appeared over the gompa. So the Guru again blessed his disciples. On that day, as I remember the number of offered butter lamps went to 100 000. Wasn't it wonderful?



In the evening on the occasion of Guru Rinpoche birthday a small alcohol puja and a tequila party took place. Phew, a hot time it was...

Next days we spent on pujas, cleaning lamps and doing trips to the nearby mountains with Marcus, Bernard and Ola. The group of people in Darnkow was small, so the end of the butter lamp cleaning went slowly. However, the day after the full moon our butter lamps veterans Susanne and Ralf from Berlin came. They helped in finishing the cleaning and burning. The result was 111 347 butter lamps on 31st July 2007. .

Again mission completed! Hurrah!

On the next day late evening Gudrun and our dakinis from Berlin came (with their MP40s and hand grenades, ha ha ha!). Girls have power and the above words are a pure vision of Jacek, the Casanova. On the next day, a chod retreat started and Big Rigdzin



puja in the morning. Even Smic was moved by this spiritual atmosphere. He offered prayer flags and bundles of incense for Sang Chod. On 4th August we held a Management Board and a Polish Khordong association members meeting. In her free time Gudrun looked after roses and weeded flowerbeds and Honza mowed lawns. I watered lawns and young plane trees brought by Andrzej Wojcik. As it was said before, we cut our ego and attachments (with different results), so normal Darnkow life...

On 9th August, Thursday, again Ugen Chemcho Tulku came to meet Gudrun. Unfortunately he had to go to Vienna on a next day... and we still did Big Rigdzin pujas and ego cutting. We had a small party with Gudrun and on Dharma Protectors Day a small group, who had received the empowerment did the Protectors puja. Sebastian prepared beautiful tormas for this occasion. And then a party again and it rained. On the next day Gudrun hugged everybody and left for home.

I don't know the opinions of the others but I feel that Gudrun has a special blessing from C.R. Lama. She is like a female C.R.Lama, very interesting and inspiring.

So, summer retreats in Darnkow came to their end. We invite you for the next time, maybe with Tulku Tsetrul Rinpoche, who could not come this year. What a pity...

Sarva Mangalam!

*Compasso*



## Khordong Gompa in Estonia

It was in September 2000, when C.R. Lama visited Tartu for teachings. On the second day, he talked about his vision of creating a Buddhist centre in Estonia – as a dharma protector had told, this would be greatly beneficial for Estonian people.

Rinpoche appointed Jako Jaagu to lead this undertaking, saying that gompa building



would go indeed slowly but nevertheless firmly. That is exactly how it has been. In summer 2002, after a long search, we found a suitable building in the Central-Estonian village called Umbusi. This site is also known as a birthplace of Barefooted Tonisson, who was declared to be the first Estonian Buddhist saint in Burma after his passing away.

As to that point this old schoolhouse in the outskirts of Umbusi village had been empty for a few years, so in general it was in a poor condition but by structure still strong. Also, architecturally we consider it to be very suitable for a gompa. Together with the house, we succeeded in buying 120 acres (0.5 square kilometres) of land, which skirts the Umbusi River.

In our small sangha we see the Khordong Gompa in Estonia as an open Buddhist centre in Rime spirit, that would be open to the on goings of other Buddhist lineages besides Khordong lineage. At the same time there is a lot of potential to organise other activities, i.e. taiji trainings or art seminars. Despite the ascetic conditions, the utmost interest to the Khordong House has been precisely from young artists from Germany – they have held an international location-specific art-festival in Umbusi for already five years.

Since last autumn, we have also started to create and organise a proper library of Buddhist literature that would be, of course, available to every visitor of the gompa.

Last year we renovated the right wing of the building in cooperation with the local municipality. After some smaller construction work, we began changing the roof of the main house on bank loan, which hopefully will be finished this summer. By that time, the floor of the main hall of gompa should also be completed and that would allow us to start with retreats and teachings.

All the ideas, suggestions and support to develop and enhance our centre are more than welcome! We hope that by C.R. Lama Tulku's next visit, we have an active and sustainable gompa in Estonia!

Sarva Mangalam!

*Estonian sangha*

Photos: <http://www.khordong.ee/?id=10443>  
Email: [khordong@khordong.ee](mailto:khordong@khordong.ee)

## A Few Words for the Sangha of Chhimed Rigdzin Rinpoche

by *Tulku Thondup*

So far, we have done two days of teachings and meditations at the Khordong Center in Berlin. I am so happy that you are able to participate in this program and hope that it was useful for you. It was a wonderful opportunity for me for two reasons. First, it is always wonderful to have the chance to see old friends again



and to meet some new friends. Secondly, I feel fortunate to be able to talk about and lead some meaningful meditations for improving this life and the unknown lives to come. Learning and having experiences through meditations will equip us to help others.

When we meditate together with understanding, concentration and devotion, we could be finding that our hearts are united, our minds in synchrony and our lives blossoming together through the powerful energies of prayers and devotional celebrations from the depth of our hearts. A kind of devotional meditation such as this is a wonderful approach to establishing a solid spiritual foundation.

Today we will discuss a few points concerning the sangha (community) and lineage of the Khordong tradition. In my heart of hearts, I have a strong wish to see that you all - the devout students of the lineage of Rinpoche and good friends of mine - all do well together by walking on the path - hand in hand - towards the spiritual goal that has been shown to you by Rinpoche.

Many of you have met Rinpoche, I mean Chhimed Rigdzin Rinpoche, and some of you did not. But you all, in one way or

another, have been inspired by him and by the tradition and the lineage that he represented. It means that all of you know him and are connected with him, in one way or another, so there is no need for me to repeat much. But I would like to say a few words in an attempt to refresh

and strengthen that memory and connection that you have with Rinpoche.

As you know Rinpoche is a very special and unique Master. He is the reincarnation of Khordong Terchen of Khordong monastery in Kham, Eastern Tibet. Khordong Terchen was a reincarnation of Khyechung Lotsa, one of the 25 chief disciples of Guru Padmasambhava. Khordong Terchen was a great Tertön (Dharma Treasure revealer) who discovered many volumes of Ter texts and sacred objects that were concealed by Guru Padmasambhava through his enlightened power in the 8th century.

That means that in the lineage between you and Guru Rinpoche - the greatest miraculous Master of Buddhist history and the source of numerous profound esoteric teachings - there is only one master, Rinpoche. Rinpoche was recognized as the Tulku, the reincarnation, of Khordong Terchen by many great Lamas, as you know. But for me, there is one greatest proof. Tulku Tsullo (Tsulthrim Zangpo) cared for, nourished and taught Rinpoche as his spiritual child. Tulku Tsullo was one of the greatest scholars, ascetics and adepts of the Nyingma world and a Buddha in human flesh. He served and respected Rinpoche as the Tulku of Khordong Terchen, his own perpetual refuge.



Rinpoche grew up at Khordong monastery in Nyi valley in Eastern Tibet and at Kunkhe hermitage at the feet of Tulku Tsullo. At the age of 18 or so, Rinpoche left for Central Tibet and soon reached India, there to spend the rest of his life. He told me a number of times, "I knew well what was going to happen to Tibet. That is why I left Tibet so early."

Then Rinpoche, supported by his consort - Amala Sangye Khadro - observed a strict three year retreat at Tso Pema (Lotus Lake; Rowarsar) in Himachal State of India under the sponsorship of the King of Mandi. Tso Pema is believed to be the lake created by Guru Padmasambha by transforming fire and fuel into water and lotuses when the King of Zahora - the father of his future consort Madarawa - tried to burn him alive. The King of Mandi is believed to belong to the lineage of the King of Zahora. At the request of the King of Mandi, he stopped a severe draught by bringing drenching rain. Rinpoche would sit outside in cold weather covered with only a wet cotton sheet.

In 1954, he accepted an academic appointment at the Visva-Bharati University (Shantiniketan), an institution established by the great Indian poet and Nobel Laureate Rabindranatha Tagore (1861-1941). As the Head of the Department of Indo-Tibetan Studies, Rinpoche remained there till 1987 - building the Department into a solid institute for the study of Tibetan literature and Buddhism. Rinpoche was the first Tibetan scholar to hold an academic position of such distinction at a University in India. In 1958, to assist research projects, Rinpoche visited ISMEO in Roma at the invitation of Professor Giuseppe Tucci (1894-1984) for a year and also for a year visited the University of Munich, Germany.

Under Rinpoche's guidance, I myself spent seven years (1963-66 and 1976-80) at Shantiniketan. It was a time of great joy for me to know him well and to find him to be such a kind, powerful and great yogic master. Even strangers in the streets often felt overwhelmed just by being in his presence. Many who have connected with him enjoyed some sort of amazing security, anchoring and uplifting radiance in his presence.

In the late 1960s, Rinpoche slowly started having Western students. And about that part of his life - you know more than I do. Rinpoche didn't like people being cozy and lazy. Sometimes he seemed angry and would shout, but at that very moment, he could often turn to you with the greatest smiling face and loving eyes and talk with a totally calm mind. So, it was just a show or play for a purpose, but not because of emotions.

When you look at the Buddhist icons there are lots of wrathful and peaceful Buddha images. According to Buddhism wrathful Buddhas are not Buddhas who have anger, but they are only manifesting in wrathful form to tame strong negative forces through the powerful force of wrathful images. Their mind must be peaceful, calm, joyful and omniscient, otherwise they are monsters, not Buddhas. So Rinpoche too, manifested in wrathful forms, according to what the situation called for, but not what he is. His heart always remained loving and caring.

Also he studied with a number of the greatest scholars such as Tulku Tsullo and he became a learned Master. However, his main focus wasn't on teaching scholarly material, but just being himself was his amazing teaching.

Great masters have their own style of teaching and helping his or her students. Rinpoche's way was through the power of ceremonies. Through the ceremony, prayers and chanting with devotional energies - he taught people, opened their minds, gave transmissions and awakened their spiritual experiences. The main medium was chanting prayers and performing Tsok ceremonies together, and especially chanting of the *Seven Line Prayer* of Guru Padmasambhava.

He would lead his students in Tsok ceremonies. Many times, for most of the day he would lead them chanting the prayers again and again with music. Some of his disciple would soon start crying and shaking with devotion and go into some sort of trance. He used to say, "If they could make their conceptual mind cease, they could realize the true nature." He also repeated to me many times, "Tulku Tsullo and his students used to

chant the *Seven Line Prayer* and the *Prayer on Impermanence* many times with drums and musical instruments. Because of the power of devotion, many would cry and shake, and seem to faint. But in reality, they weren't fainting. They were making their conceptual thoughts cease by wakening the true nature of the mind, as it is."

Rinpoche cared little about impressing people or what they might think of him. His unpretentious nature and authentic being reached many hearts the most.

With his usual confidence, he was always generous about guiding others about their lives, and also telling what would happen in the future. Though he might not say much as a prophecy, in a subtle way, directly or indirectly, he would always be telling about possible happenings in the future, because of the power of his clairvoyance.

He was so direct that he would say whatever came into his mind and he would show whatever he was without pretense or hesitation.

Amala used to tell him, "What might people say because you dress like this? Please put on some nicer clothes." He would answer: "People will say C. R. Lama (that is how his Indian friends called him) is coming, not C.R. Lama's clothes are coming." He never cared how he looked.

I moved to America in 1980. After that I met Rinpoche only on three brief occasions. So, about the later part of Rinpoche's life, many of you might know more than I do.

But, here, I would like to remind you of two points of his life. Number one, he was a natural and unpretentious and authentic master. Number two, his method of teaching, reaching you, helping you or wakening you up was through ceremonies, prayers, devotional prayers. So I hope you will remember them and will enjoy those skills.

Now since Rinpoche left, more than four years have passed. But I am so happy that you are all still together as one sangha, a community of Rinpoche's. Many times, soon after the departure of a Master, the students would start to leave the Center and it would

end up that no one was left to maintain the lineage. But in the case of Khordong sangha, you are remaining with and preserving the Khordong lineage of Chhimed Rigdzin Rinpoche.

Here in Berlin, you are meeting every Sunday and also on Guru Rinpoche Days and Full-moon Days. Such meetings sound simple, but I know that they take lots of effort and dedication on your part. Coming to the Center has multiple purposes and benefits. It is for maintaining the center, serving Rinpoche and preserving the lineage. But more importantly, it is for improving your own life, not only this life, but all the successive lives of the future. Importantly it is for making yourself into a better tool to serve all mother-beings through the power of your own merits, blessings and aspirations. Despite the personal hardships, by remaining an active part of Rinpoche's sangha, you will always be in the never-setting sunlight-like love and power of Rinpoche. I admire you and am thankful to you for how you are serving yourselves and many others.

Also, it is not only in Berlin, but in so many places in Europe such as Darnkow and the Gompa Land India, many students of Rinpoche are working so hard to maintain his teachings and practices. From the depth of my heart, I rejoice in their dedication and am thankful to each of them.

The Buddha himself established the Buddhist sangha system. To constitute a sangha, you have to have four ordained monks or nuns. Later on, the sanghas of bodhisattvas and tantrics were established. The Senior-most person among them leads the others selflessly. Others will follow the leaders with respect and work and practice the Buddhist path as one body. The whole activities of the sangha must be inspired by love for all and devotion to the Three Jewels: Buddha, Dharma and Sangha. By living and training together in harmony, they create the sangha as a sanity sanctuary for themselves and for the future followers. Such pure intention and effort is the true purpose and way of having a sangha.

Generally, a sangha of people who have realized the spiritual truth and attained

freedom from mental impurities is called the noble sangha. On such a sangha we must rely for our spiritual journey and at the beginning of every one of our trainings in the Buddhist path we go for refuge to them. Our sangha might or might not have such individuals, but for sure we are all working on it.

Khordong sangha was founded and is being lead by Rinpoche himself, first physically and now spiritually. You are following his lead and cherishing the treasures that he has entrusted into your hands. For all these years, since Rinpoche departed, so many of you have dedicated so much time and energy to serve the sangha of Rinpoche's children. If you keep performing such services with trust in the Three Jewels, love for all the living beings and respect for all the sangha members - then just working for the sangha will become powerful Dharma training.

Any service, such as cleaning will become a true service for the Dharma friends and many others, best offering to the Three Jewels and Rinpoche, bodhichitta in action for all mother beings, purification of the past misdeeds, ways of accumulation of merits, deepest devotional exercise and Guruyoga for awakening your own enlightened nature - as illustrated by the story of Chudapanthaka (Lam Phran brTan)<sup>1</sup>.

However, we are people of flesh and emotions. When we get together, - even at the Dharma center - different ideas and emotional needs could easily start clashing. If we let our emotions manifest and function as they like, peace and blessings of the Center may not have any chance to blossom.

So, how we handle sangha activities:

As a person: the ideas and views of each member should be welcomed. But without conflicts - all should reach an agreement through consensus or according to the wisdom provided by the wise leaders. Then all must work on the agreed project as one person. The result could be monumental.

<sup>1</sup> On my website [www.tulkuthondup.com](http://www.tulkuthondup.com) - you can find a summary of an article - entitled, "The Merits of Cleaning a Temple" by the Third Dodrupchen Rinpoche and the story of Chudapanthaka.

Spiritually: See the Center as the sacred place. Look forward to going to that sanctuary as on a pilgrimage. Welcome all with pure love by seeing them as the companions to enlightenment. See the religious objects as living Buddhas with omniscient wisdom, unconditioned love and boundless power. If you could see the objects as having such qualities, those very qualities will start awakening in your own mind, since your mind is being trained in such pure perception. Then with ease and joy, do your meditation by giving the total focus of your mind to it. Rejoice again and again - for spending your precious time of life in meditation. Do the chores of the center as a privilege and an offering.

After that, even at home or at work - remember the "feeling" of the meditation that you had earlier; and rejoice for it all - again and again; now and then, throughout the day.

Also even mentally and physically, when you are busy - cooking or walking, get into the habit of chanting a prayer silently. If you do, then a part of your life is being involved in continuous meritorious deeds. How wonderful! Your life will, though slowly, change before your very eyes.

Yes, you can practice alone, alone in solitude. But practicing with many like-minded devotees has greater power of inspiration. You can get help from others and you can offer help to others. That is the bodhisattva way and the tantric way of life. Especially, Rinpoche's main ways of reaching others were, as we said earlier, through ceremonies such as Tsok ceremony.

Why did Rinpoche start these centers? He must have had a vision, he must have thought about the future. Outwardly, Rinpoche was abrasive, rough, and carefree or coarse. Inwardly, his heart was filled with deep compassion and abundance of love. Inner-mostly, his wisdom was able to see far and future events. So, you must work to come to realize his visions.

Many times, only a few students will come. Those few always work hard to clean and keep the center in order. Then they might start to feel that no one else cares

about taking care of the center. So, all of you, try to come to the center for the sake of yourself, for the sangha and for the lineage. When you come, the first thing should be to see what you can do - besides the practice - arranging or fixing the things. Working for the Center has many merits as we discussed earlier.

Some might think, "I don't need to clean the Center as I am a senior member, I have given lots of money, I hardly ever come or I am always working." If you do, something is wrong; you need to have a talk with your own attitude. So, senior members must teach by being an example for others. Donors should help too to make even more merits. Those who come rarely must help by taking the opportunity of their rare privilege. But all, please try to give a hand to these few who always give the little time and energy that they have.

This is the hardest time for Khordong lineage because Rinpoche is not with us. His reincarnation hasn't been found yet. But we trust that we will all have a better future. If you could serve Rinpoche's lineage in his absence, at its hardest times, you will make more merits than serving it in Rinpoche's

lifetime. That is the very reason why the Buddha said, "If you preserve the Dharma in a time when the Dharma is declining, the merits will be greater than trying to preserve Dharma when it is flourishing."

Leaders must try to find out what the ideas and the wishes of the members are and what are the best things for all without just thinking about, "What I think" or "What I like." When all reach a conclusion - though you won't be able to satisfy every wish - all must follow that conclusion, as that is the decision of the sangha. That is how the sangha functioned during the Buddha's lifetime.

Rinpoche has prepared for us by appointing his Regents and other leaders for the sangha. They have special responsibilities to learn, respect and represent the wishes and needs of all the sangha members and to make hard and wise decisions for the good of the sangha. The body of teachers/leaders and the members/students of Khordong community make up the Khordong sangha. Each must live and act in the spirit of Dharma - love and respect - with each other and extend that vision and culture to all.



## Summary Sangha

*Dear friends,*

some time ago, I had sent you a letter with some questions about our sangha, to find out about the atmosphere in our sangha and how important the newsletter is for you. By all means, we think that the newsletter makes sense, but its price is high, apart from the time, people work on it. Alone the costs of printing come to 1.700 € plus mailing costs. Until now, we had an edition of about 700 German and 200 English newsletters. Together with you, we want to decide now, if we should go on with it this way.

First of all the outcome of the survey:

We sent about 500 letters within Germany to all addresses of our mailing list and to all, who regularly received the newsletter. Aside from that, we sent e-mails to the regents. We got 37 answers from you. 6 answers told us, that they didn't want to be in contact with our sangha any more; 7 think, that it is enough to publicize the newsletter by e-mail; 5 think, that the newsletter could have a more simple layout and 19 of you clearly expressed, that they like the newsletter in this current form and wish to have it like that in the future. 13 of these can imagine supporting the newsletter with (regular) donations.

How to go on now?

We want to continue with the newsletter but we find it meaningful to think about reducing the costs. So we decided to keep the inner of the newsletter in black and white. We already received two quite high donations for the edition of the current newsletter (1.500 € together), so we can almost pay the printing. For those persons, who are really interested in receiving the newsletter in the future should send back the annexed postcard (only for german newsletter). Otherwise you can also receive the newsletter in digital form in the future or download it from the website ([www.khordong.de](http://www.khordong.de)).

Furthermore, we want to invite you to join actively in writing for the newsletter and



also in other Khordong activities. Any participation, be it ever so small, will help to keep the sangha, the dharma and the blessing alive. There is always much work to do and doing it together makes more fun and sense. And of course it takes money to finance the projects, and here again: the smallest amount of money helps! For donations please use the following account:

Khordong e.V., Deutsche Bank,  
BLZ: 100 700 24, Konto: 324 755 800  
Please always mention the concrete project.

But now some extracts of your letters. Please understand, that we cannot print every letter in its full length:

“... The sangha has an ambivalent importance in my life because intense and very human feelings and actions of some members of the sangha make it difficult to integrate in the group. The ones who are strongly influencing the discussions and the atmosphere are creating big waves on the surface of a deep and quiet lake. Nevertheless, it is the sangha of my beloved teacher ... Our very precious Lama Chhimed Rigdzin Rinpoche has given us the necessary tools to be able to practise independently: the essential Small Rigdzin, which brought enlightenment for various practitioners as he said; the Big Rigdzin, which contains Mahamudra and Dzogchen and specially "The Mirror of Clear Meaning", composed by his former incarnation Nuden Dorje...”

*Wolfgang Zeissner*

“... Actually, the sangha is very important for me because all together we have the same aim in life, which is more important than anything else. Sometimes it jars my nerves because some people are so ambitious and want to get acknowledged by the others in their leading qualities. ... Further, I am very, very thankful towards my sangha brothers and sisters because in a certain way we really represent a family that can be closer than the physical family and I admire the courage of many of the sangha in deepening their vows.”

*Anna Aly Labana*

“... For me the sangha is very important because the meetings offer the openness of personal themes and in the meantime go beyond. I experience sangha meetings as existentially supporting; for example one sangha sister became a warrantor for an exam credit or others helped me during the exam period. One other dharma sister encouraged and supported my attitude to advance my healing process. These are examples, which showed me that I can really rely on the sangha and therefore I feel very thankful...”

*Ute S.*

“... The Khordong newsletter is always a big joy for me. I would regret if it didn't come out any more because many articles are like wonderful dharma teachings. It is a good possibility to keep in contact with Rinpoche and the sangha.”

*Wulfhild Klönk*

“...I am much more happier to hear from you regularly and I recognize that the connection cannot be affected by outer conditions. So it became clearer to me by now that sangha is not an arbitrary association but a spiritual community...”

*Stefan Tabert*

“...a PDF file flyer with a nice layout would serve the same purpose. And nearly everyone has access to Internet nowadays. If necessary, one could print it at a friend's house or in an Internet cafe. ...”

*Shantiprem Arne Klaiber*

“... I like to see the sangha as a group of good friends. People who support each other on their spiritual way, which brings along a lot of joy but sometimes also can be full of stones. The sangha is for me, people one can trust and help each other. Furthermore, the sangha is the body of the guru. Since Rinpoche left his body, Khordong sangha has become weaker all together. Considerably less people come to the events in Poland and India. Mainly because of financial reasons, this is a problem for our tradition and it shows that the company or coherence of the sangha is not really good. I think that is a real pity because especially now our teacher and his tradition need us most. I am sad about the fact that many people only come to consum, but not when they are needed or should give something of themselves. I am active in the Khordong sangha in Frankfurt. Right now, we are working closely together with Khordong sangha of Hanau and we meet for doing puja together. The sangha is very important for me personally and I hope that our group will become bigger and stronger in time. I basically like the newsletter very much. It's quality is important for me because you can display it at events, and a quality newsletter communicates a good image towards the outside. I donated 10 € for the last newsletter and would like to do the same this year.”

*Heike*

“... for me the sangha of Lama Chhimed Rigdzin is the most precious I could find. Through the sangha I become acquainted with Rinpoche because the sangha is his body. There is nothing deeper than being in this mandala. I am profoundly touched wherever I can meet him or connect with this level...”

*Johanna*

“... I feel, I am spiritually part of the sangha in the largest sense and deeply connected (certainly not only since this lifetime). And I am very happy and grateful to know that there are enlightened beings on our planet that are teacher and example for me, that there are so many like-minded people and that I am part of a network,

which acts for the well-being of all beings and where I can contribute my little part. I have a special connection to Chhimed Rigdzin Rinpoche, whom I came to know in the 90s together with Gudrun during a longer stay in Frankfurt. He left us so much inspiration and all these wonderful practise texts. I suppose, I have a special connection weaving on beyond time and space. But my need to physically participate the sangha diminished during the last years. Maybe because I am already quite old, I feel urged to practise as much as possible. It feels best right now to practise as a 'single-yogini', I have sufficient motivation and that's how I can use my few spare time best. By the way, some sangha friends of the region of Frankfurt are telling me about a similar development since a longer time. It seems to be a sort of trend to me..."

*Christel*



"... Even meeting Chhimed Rigdzin only once I was deeply impressed and from then on I have a nice connection with him. Your newsletter reminds me and reactivates that connection again and again. That's why I like to read it and to get instructive information."

*Einar*

"... I think the last newsletters were very informative and also scientific concerning the (secret or not accessible) texts and traditions. The newsletters became small 'reference books' with pictures and texts to me. I am willing to pay 7 € for each regularly. The outer form should support the availability. A booklet is more useful than chaotic slips of papers if you use it for looking up regularly. And pictures, I think, are important because they allow another perspective on the written. ... There is more energy transfer in meditation with the practise group/sangha compared to when I meditate alone at home. At the beginning of a session I clearly recognize how I am still caught by 'worldly noise' while at the end of the practise the linear clarity in my head is winning. I don't want to miss that 'refuge', although I cannot be part of the meditation group regularly. I appreciate the permanent presence and the engagement of the ones leading the puja."

*Heike Forstreuter*

"...I think the present newsletters are wonderful concerning form and content. They are enriching and it is precious to collect different articles about one theme (Guru Rinpoche etc.) or now about the sangha. But I ask myself if this precious outer form is necessary, if everything has to be printed in colour or if it would be sufficient only on the cover. I don't know anything about different prices of colour print and simple print. If the printing needs much money, I prefer that the money is used for the monastery, retreat subvention or teachings etc. - maybe because the newsletter is mainly for us, and other activities can help to spread out the dharma in an even stronger way..."

*Helmut*

"... as a working single mother living in Hamburg it is not possible for me to visit lectures, workshops or retreats regularly these days. My contact with the sangha is unfortunately reduced to your loving newsletter. It's so good for me to hear and see that the path is going on after the death of Chhimed Rigdzin even if progress for some of us becomes smaller and slower..."

*Martina Weith*

The Sangha

- offers refuge
- is the body of the Guru
- is wish fulfilling and inspiring
- ameliorates the practise
- amplifies the blessing
- is like a bucket of potatoes – they clean each other
- is like a bucket of jewels – they polish each other
- is the best source to find a spiritual consort
- fills the hearts
- chases worries
- knows the most precious texts
- shows the most secret places
- can provide the best ritual objects
- is also the best refuge in bardo
- can present, grant and support enlightenment, realisation and liberation
- can accompany the most beautiful moments in life
- can give comfort in the worst moments of life
- can heal
- can protect
- can make happy
- can teach
- is universal and huge (all Buddhists) or special and small (Khordong)
- is everyone who takes refuge, isn't it?

*Markus Chhimed Tsering*

“Who and what is the sangha five years after the death of Chhimed Rigdzin Rinpoche? For me sangha is the possibility to meet the teacher and his teachings. We are simply connected very closely through our common teacher; we share what is most important in life. Furthermore, I think there is not the usual phenomenon to become alienated when you did not meet for a longer time. Family stays family (and probably even for all future life's). Again and again it is an enormous present to practise together, to celebrate puja or to offer butter lamps. Often it feels like Chhimed Rigdzin Rinpoche would be still with us. I am very grateful to Jomo Gudrun, James Low, Martin Boord und Frauke Blohm, they are a lively memory of Chhimed Rigdzin Rinpoche and carry on his blessings. In a certain way that is also true for all of us. Due to the sangha there is all that has been built up and conserved in the last years. For example, the monastery in

India and Drophan Ling, where the practises of our lama are kept alive now. Due to the sangha it is possible to make retreats there and even people who did not meet Chhimed Rigdzin Rinpoche any more, can connect with him there. Same with all the practise groups. Due to the sangha there is the website, the Khordong association, the newsletter with its interesting articles and informations, the archive and book project, new books, DVDs and CDs. We should try to conserve what we received from Chhimed Rigdzin Rinpoche. And don't forget all the friendships, the fun and the valuable connection and living practise we are sharing. For me personally: If I did not have the sangha there would only be the memory of one summer where I met Chhimed Rigdzin Rinpoche. I am very grateful about the existence of the sangha and that everything stays alive somehow through it. I think it is very important that we at least go on like in the last 5 years. Thank you all for being there and for your work.”

*Susanne*

“...again and again the newsletter is a sort of crystallisation point for me, memories of Rinpoche, of the pujas with him and all the many others of the sangha become alive again. And that of course feels very good! It is the feeling to be still connected with something so inestimable - even when I don't do many pujas together with others these days; that all this goes on living outside of me and I feel myself enclosed. It is difficult to describe...”

*Thomas*

“...Sangha means spiritual community, being together, connection in mind. For me its the Sangha that gives me a cosmopolitan feeling: When I moved to another city, I gained a foothold through the contact with other Buddhists, I found a 'family' as a starting point, which gave and gives me confidence, courage and power. Sangha for me are other persons on the Buddhist path with similar purpose of life, similar values and aims like mine. People I was already connected to, or new people to connect with, no matter if I like or dislike them. Through



the fact of being connected as sangha, they help me reach further than outside the 'mandala'. ... How I feel myself integrated: Honestly I felt very involved from the very beginning! I chose the practise or sangha less actively (I never met Rinpoche directly or personally) - than the sangha chose me. When I had moved to Braunschweig, I was member of another Buddhist community and got in contact with Birgit + Norbert (Huber-Ohl). We started with tai-chi und quiet sitting and once Norbert suggested doing the Small Rigdzin. As I was really keen on doing sadhanas, I was happy but neither the practise text was easily accessible for me nor did I like the recitation melody. But the practise was SO powerful - unbelievable what sort of processes it started during practise, many tears, many blocked vortexes up and down the spine... this practise attracted me strongly and convinced me. When I moved to Berlin afterwards - coming from Diaspora to el Dorado - I had a look on several practise groups. But Ralf simply kept me informed in his decent informative and allying way after I showed up the very first time in the Khordong practise group. In this way he integrated me and, touching my soft spot, he got me. Well, Khordong stretched and involved me from the first contact... ”

*Moni*

“...What does sangha mean to me? Righnow, I am living rather without sangha and I also hardly practise. But when I think back of the retreats being together with people there have often been good experiences (in a clearing, opening way and full of insights). Often I only was (am) an onlooker, some people went (get) on my nerves but nevertheless I belong to them somehow and they belong to me no matter if I like or dislike them. And it's the same in life, in the so-called wild as it is in the sangha, the miniature world. I cannot get out, mainly in the sangha because it is the dharma brothers and sisters. And I am forced to discover that all of them have a good heart, even the annoying ones...”

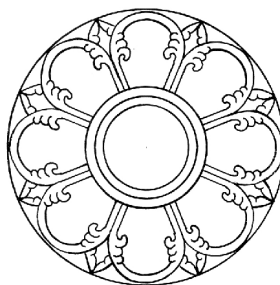
*Sammy*

So there are some of the quotations from your letters. Thank you again. They show a quite personal view on sangha and it's various meanings for ourselves.

Of course it is impossible to respect every single opinion but we hope that our reflections about how to go on with the newsletter are following your interests. We are happy to get feedback, proposals, articles etc. Please do write!

With greetings & love from Berlin

*Anne and the newsletter team*



## About Regents and Sangha

Usually a regent is someone who takes care of part or all of the king or queens kingdom whilst s/he is away. The regent gets a full briefing on his or her duties before some kind of investiture with a bit or a lot of pomp to seal the whole thing. Then at some point the king or queen goes away, either for a while or for all time. Either way the regent then takes over the king or queens duties as previously agreed and arranged. Normally the regent is chosen because of their reliability to carry on the king or queens wishes and to uphold the values and practices of the succession until the king or queen is chosen or returns. Anyway there is a general scenario where there is defined clarity and understanding about what a regent is and does. In general, historically, regents do not have a good reputation. Maybe this is because it's hard to wait for many years for responsibility, without falling back, only then to inherit someone else's system where all allegiances were to the king or queen. A potentially unenviable situation - enough to drive some to drink and distraction. Also there is the question of respect - is the regent their own person or do they lack a sense of self and have they fawned their way to favour through compromising themselves in ways that does justice to and for no one.

CR Lama was a king, not politically, through any mere external show of power but because the essence of his arising consciousness was royal / regal. Rinpoche's majesty effortlessly communicated the empty cognizant luminous wisdom being, his awakened natural mind, comprehensible and incomprehensible, in equal measure and with no boundaries or delineation. So when he made some regents (I think he would like it

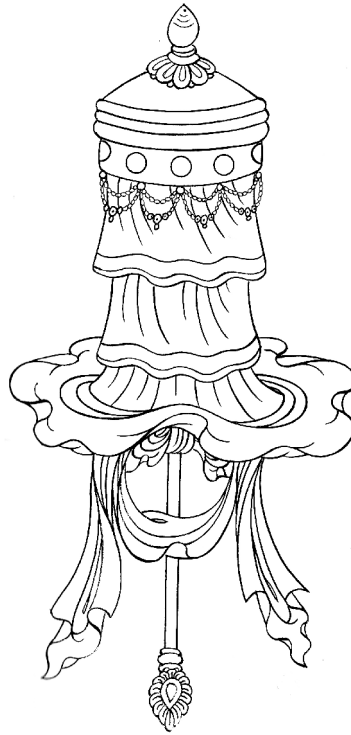
put that way), Rinpoche in a way literally fashioned them in form and emptiness matrix crucible of chaos - nothing like the above system. But more importantly he did this with all, in very different and similar ways, who formed and entered samaya with him. And, if we were metaphorically a crew

aboard his ship, we profoundly knew not where we were bound, how long the journey would take, where we would arrive and especially if we would ever return home! - despite our 'dharma maps' - but in the king and his vessel we had full faith and by that wind we gave full allegiance. Not everyone was perhaps at sea, maybe some stayed on land and waited for the ship to come to port - no matter - in some way or other all who held Rinpoche in their heart and wished to practice the wish fulfilling jewel, shared in his activity / mandate and design / seal. And maybe we did not end up where we expected!

Or wished and the journey is still continuing. So in light of this the designated label, regent, is not helpful to define, hold onto or pursue.

All I experienced in relation to Rinpoche, and something of how it was for others too, lives to this day and gets stronger. I have no doubt about the transmission and the inheritance of Rinpoche's blessing and lineage and staying on course - whatever conditions prevail. So maybe something unarisen will arise more strongly in us all, from continuing on and on - something also profoundly simple and authentic based in non-action - a remedy.

The worlds a very busy place - who can stay aware and afloat amid the jostling



waves? I shall see (with regard to myself), we shall see, it will all come out in the wash. Regents or no regents, its the same, everything has to be faced until there is nothing left to face, until we bring to fruition all our understanding and efforts, such that we are really deeply satisfied and know that we have succeeded in Rinpoche's heart wish for us and in our wish for ourselves and others. This cannot be made or achieved by doing 'the right things', otherwise there would be a global franchise on the fast path.

Sangha, it seems, are the actual moments that we are able to spend together and how much has come out in the wash and what remains - it is also beyond comprehension and we can't fake it or do anything but follow in (all) our gurus lead and recollect his beneficent wishes and so take heart and

go on and on and on...practising the youthful shining path and recognising and trusting in our self arising nature. There is great heart to be taken in this, the ability to go on and on and on - it is wondrous.

Not one person in the whole world can avoid the way things are and perhaps humanity knows now the real situation - how it really is with us all, in a way never known before and for the first time. The complexity and confusion is beyond 'fixing'. But going on and on, with and in the unborn Buddha(s) and Vidydhara(s) great broad perspective / wake, not harming and not avoiding, in that there is salvation possible - I believe!

All wishes.

*Richard Clayton*  
*Regent*



## Extract from the Book: „A Guide to the Words of my Perfect Teacher“

by Khenpo Ngawang Pelzang

### C. The Sangha

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#### 1. Essence

#### 2. Divisions

- a. The Common Sangha
  - I. The Shravaka Sangha
    - a. Ordinary Beings
    - b. Sublime Beings
  - II. The Pratyekabuddha Sangha
  - III. The Bodhisattva Sangha
    - a. Ordinary Beings
    - b. Sublime Beings
- b. Extraordinary Inner Sangha of Vidyadharas
  - I. Kriyatantra
  - II. Upatantra
  - III. Yogatantra
  - IV. Mahayoga
    - A. THE GENERATION PHASE
    - B. THE PERFECTION PHASE
  - V. Anuyoga
  - VI. Atiyoga

#### 3. Qualities

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#### 1. Essence

The essence of the Sangha is that it possesses the two qualities of knowledge and liberation. Here “seeing,” “knowledge,” and “realisation” are all different names for the same thing.

Members of the Sangha are thus those who, as Shravakas and Pratyekabuddhas, in attaining the four results one by one, see the nature of the four truths and are freed from the respective obscurations that have to be eliminated; and those who, as Bodhisattvas, see or realize the truth of the absolute nature on the path of seeing and are freed from their respective obscurations, and who subsequently, until the final stage of the tenth level, are freed from their respective emotional and conceptual obscurations and those of habitual tendencies.

#### 2. Divisions

The Sangha can be divided into two groups: the Basic Vehicle Sangha of Shravakas and Pratyekabuddhas, and the Mahayana Sangha of sublime beings.

A further classification speaks of first the common Sangha of Shravakas, Pratyekabuddhas, and Bodhisattvas, and second the extraordinary Sangha or Inner Sangha of Vidyadharas.

- a. The Common Sangha
  - I. The Shravaka-Sangha

The Shravaka Sangha consists of the Sangha of ordinary individuals and the Sangha of sublime beings.

- a. Ordinary Beings

These are essentially those who, motivated by the determination to be free as intention, take the vows of the eight forms of pratimoksha ordination;<sup>2</sup> they observe pure discipline, train in meditative concentration, and give rise to wisdom, following the paths of accumulating and joining until they see the truth.<sup>3</sup>

- b. Sublime Beings

*Stream Enterers* have attained realization of the sixteen subdivisions (impermanence and so on) of the Four Noble Truths, and they then continue on the path.

*Once Returners* have not gotten rid of all the nine levels of emotional obscuration related to the world of desire on the path of meditation and have to take birth once more in the world of desire.

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<sup>2</sup> The eight forms of pratimoksha are: fully ordained monks and nuns (bhikshus and bhikshunis), probationer nuns, male and female shramaneras, male and female upasakas, and those who take the one-day vow of purificatory fasting.

<sup>3</sup> “Seeing the truth” (Tib. *bden pa mthong*) refers to gaining realization of emptiness.

*Nonreturners* have completely eliminated all the emotional obscurations related to the world of desire and need never again take birth in the world of desire.

*Arhats* have conquered all the enemies, that is, the negative emotions related to the three worlds. Arhats are of two kinds, those with residues and those without.

## II. The Pratyekabuddha Sangha

While they are training on the path, Pratyekabuddhas, like Shravakas, begin by accumulating merit for one hundred great kalpas. Then, in their final rebirth, as a result of the four prayers of aspiration they have made – namely that they will (1) be born in a world to which no Buddha has come and (2) attain enlightenment by themselves, without a teacher, and that (3) they will not teach the Dharma verbally but (4) inspire beings to gain merit through the miracles they display with their bodies – they are born in a world devoid of Buddhas or Shravakas, they bear a few of the major and minor marks, and they find no joy in the householder’s life. Attracted as they are to lonely places, they go to charnel grounds where on account of the knowledge they have acquired from former lives they recognize the clothes they find there as the three Dharma robes, so they cut them, stitch them, and put them on.

When they look at the bones in the charnel grounds, they ask themselves, “How did these bones arise?” and understand that they arose through birth. “And what is the origin of birth? Becoming.” And so on. Thus they work back through the twelve links of interdependent arising, taking them in reverse order, and understand that they originate from ignorance. Then they see that from ignorance come conditioning factors, and from conditioning factors comes consciousness, and so on, working through the twelve links of in-

terdependent arising in the order of their arising up to old age and death. Next they ask, “What causes old age and death to cease?” and they see that stopping birth stops old age and death, and so on, working through the sequence of cessation in reverse order. Then they see that when ignorance ceases, conditioning factors cease, and so on, working through the twelve links of interdependent arising in the order of their arising up to the cessation of old age and death. By carefully investigating all this, they see the true nature of interdependence in the order of its arising and in the reverse order and subsequently, like the Shravaka Stream Enterers and so on, they attain the fourth concentration.

Some Pratyekabuddhas have sharp intellects and do not need to rely on companions but remain alone like rhinoceroses. Others with dull intellects need the company of friends and stay together

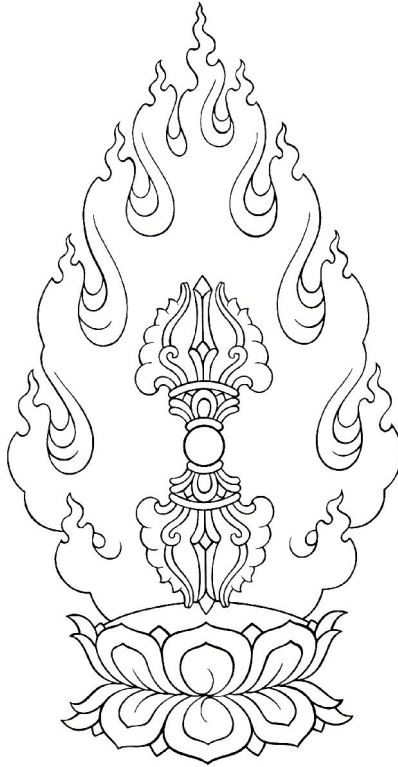
in large groups, like parrots who fly around in flocks. Pratyekabuddha Arhats are of two kinds, those with residues and those without.

## III. The Bodhisattva Sangha

The Sangha of Bodhisattvas also comprises the Sangha of ordinary individuals and the Sangha of sublime beings.

### A. Ordinary Beings

Ordinary Sangha members are those who, wishing that all beings may attain buddhahood, arouse the extraordinary bodhichitta and take the Bodhisattva vow according to either of the two traditions.<sup>4</sup> Subsequently they practice perfect discipline in keeping the vows of their respective traditions and train in the methods of completion, maturation, and training, which are included in the



<sup>4</sup> The two traditions (*srol gnyis*): Nagarjuna's tradition of the Profound View and Asanga's tradition of the Vast Activity.

six transcendent perfections. These ordinary Bodhisattvas practice on the level of earnest aspiration that corresponds to the paths of accumulating and joining.

#### B. Sublime Beings

The Sangha of sublime beings consists of Bodhisattvas on the path of seeing and higher path who have seen the truth of the absolute nature directly on the path of seeing. Starting from the first level, they realize the lack of true existence of the two types of self; they get rid of the obscurations related to artificial imputation, which are the obscurations to be eliminated on the path of seeing; and they obtain twelve hundred qualities. These include the power to have a vision of one hundred Buddha's, to bring one hundred beings to spiritual maturity, visit one hundred Buddha fields, illuminate one hundred worlds, miraculously shake one hundred worlds, attain one hundred kinds of concentration, and manifest one hundred likenesses of themselves, each of which manifests a retinue of one hundred attendants.<sup>5</sup>

Then from the second level up, they continue, and accustom themselves to, the meditation they experienced on the path of seeing. As a result they gradually get rid of the obscurations related to innate thought patterns, which are the obscurations to be eliminated on the path of meditation. The qualities they obtain number from twelve hundred thousand<sup>6</sup> up to inexpressible numbers as great as the number of atoms in the universe, at which point they can mature infinite sentient beings, purify infinite worlds and, by pleasing infinite numbers of Buddha's and never displeasing them, complete the two accumulations on an infinite scale. In short, they gladden the hearts of beings and never upset them; they delight the hearts of the Buddha's and never displease them; and they accumulate merit and wisdom on an infinite scale

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<sup>5</sup> The other four hundred are: to know perfectly the blessings of one hundred Buddha's, to remain alive for one hundred kalpas, to know one hundred past and present kalpas, and to open one hundred doors to the Dharma.

<sup>6</sup> Bodhisattvas on the second level have twelve hundred thousand qualities, those on the third level twelve hundred million, and so on.

and attain infinite kinds of concentration. It is beings invested with inconceivable qualities like these that make up the Sangha of sublime Bodhisattvas.

#### b. The Extraordinary Inner Sangha of Vidyadharas

##### 1. Kriyatantra

Kriyatantra is the first of the three outer tantras, Kriya, Upa, and Yoga, and for entering the door of Kriya, the ritual for the vows, the entrance, and the ripening factor are all the empowerment, for Kriya belongs to the Mantrayana. Kriya practitioners first receive the common empowerment of knowledge: the three empowerments with the water of Akshobhya, the crown of Ratnasambhava, and the vajra of Amitabha together with the supplementary empowerment in which they are washed, brushed, and protected. They subsequently practice discipline, keeping the specific Kriya samayas perfectly. This is the ripening factor.

As for the practice of the liberating instructions, there are what are called the yogas with and without images, but Kriyatantra does not speak of the generation and perfection phases. For the first of these, the yoga with images, according to the Ancient Tradition one meditates on the four boundless qualities and then dissolves everything into emptiness with the *svabhava* mantra: from the union of emptiness and compassion one meditates on the six modes of the deity, visualizing oneself as the samaya deity with the wisdom deities as one's superior, In other words one visualize the samaya and wisdom deities as distinct. At the end one requests the wisdom deity to leave and dissolves the samaya deity into the state free from concepts. In the post meditation period one eats the three white foods and three sweet foods and one emphasizes ablutions and purity in one's conduct. Kriya practitioners remain ordinary beings until the day signs of accomplishment occur: as a result of this practice, the images used as supports for meditation smile, the butter lamps burn on their own, and the air is filled with the smell of incense. They then take the accomplishments and at that moment become Vidyadharas of the worlds of desire and form and have a vision of the deities of the three

Buddha families. At the same time they obtain the supreme accomplishment and finally, after training on the path for up to sixteen human lifetimes, attain the state of Vajradhara of the three Buddha families. Individuals who follow this practice are known as tantric yogins or yoginis in the inner Sangha of Vidyadharas.

### II. Upatantra

The entrance for Upatantra is the three empowerments mentioned above, with in addition the bell empowerment of Amoghasiddhi and the name empowerment of Vairochana. Having received these, Upatantra practitioners subsequently practice discipline by keeping the specific Upatantra samayas. They then put the liberating instructions into practice, the meditation being similar to that in Yogatantra, in which the samaya deity and wisdom deity are seen as equals, like relatives or friends. Until they have a vision of the yidam deity, they remain ordinary tantric yogins and become Vidyadharas with celestial bodies and possessions equal to those of the gods in the worlds of desire and form. Then, on having a vision of the deity, they obtain the supreme accomplishment. From then on, until they finally attain the state of Vajradhara of the four Buddha families after seven human lifetimes training on the path, they are known as sublime tantric yogins and yoginis.

### III. Yogatantra

The ripening factor or entrance for Yogatantra consists of the five common awareness empowerments of knowledge and the empowerment of the Vajra King's infinite command, together with the supplementary empowerment with the eight auspicious signs and eight auspicious objects. The practitioner practices discipline by keeping the Yogatantra samayas perfectly. The liberating instructions emphasize not ablutions and pure conduct but rather inner meditation: using the five masteries, Yogatantra practitioners meditate on the samaya deity and wisdom deity as being inseparable. When the image used as a support for the practice radiates light or smiles or other such signs appear, they take the accomplishment and become Vidyadharas of the worlds of desire and form. Subsequently they have a vision of

the yidam deity and attain what the Sutrayana calls seeing the truth and what the Mantrayana calls the supreme accomplishment. From then on, until they finally attain the state of Vajradhara of the five Buddha families after five human lifetimes training on the path, they are known as ordinary and finally sublime yogins and yoginis. This is the Inner Sangha of Vidyadharas of the three outer Tantras.

According to the Ancient Tradition, Anutrayoga includes three yogas: Maha, Anu, and Ati.

### IV. Mahayoga

The entrance, ripening factor, or ritual for the vows in Mahayoga is an empowerment such as that of the peaceful and wrathful deities from the tantra class or the empowerment of the Eight Herukas from the sadhana class. No other empowerment one might receive, such as the path empowerment, will serve as the ground empowerment.

According to the tantra class one must receive the ten outer empowerments that benefit, the five inner empowerments that confer ability, and the three profound secret empowerments. The teacher begins by maturing the disciple, starting from the preparation<sup>7</sup> and going through the empowerment ritual up to the vows of refuge and bodhichitta. This first stage can be illustrated by the analogy of brewing beer, where first the barley is cooked.

Next, in order to become a proper vessel for empowerment the disciple visualizes the deity, and in its three centres the three syllables appear as the three deities of body, speech, and mind. From them light rays emanate and fill the whole of space, and from the infinite Buddha fields of the ten directions and in particular the Akanishta Buddha field, the Unexcelled, the wisdom deities are invited, their body, speech, and mind arriving respectively in the form of particular deities, letters, and symbolic attributes and dissolving into the disciple. As a result, a disciple of superior faculties will realize the absolute primal wisdom from the empower-

<sup>7</sup> *Lta gon*. The preparatory section of the empowerment that is held the day before the actual empowerment.

ment. One of middling faculties has the experiences of bliss, clarity, and absence of thought. Even a disciple of inferior faculties should develop the firm conviction that the three doors are three vajras. This stage is equivalent to adding the yeast to the cooked barley.

After this, the four empowerments are bestowed one after another, and one then concludes by making the promise that summarizes all the samayas: "Whatever the supreme master asks, I will do." This is equivalent to the beer fermenting.

However, if one subsequently fails to practice discipline by keeping pure samaya, which is what keeps the empowerment alive in one's being, the result will be similar to the beer going bad (despite the barley's being properly cooked, the yeast introduced, and the brew fermented) on account of negative forces associated with certain visitors or articles.<sup>8</sup>

The tantra *Vajrapani's True Empowerment* says:

What keeps the empowerment alive in one's being is the samaya:  
if spoiled, it is like a seed burned by fire.

We may begin by receiving an authentic empowerment, but it will be of little use to us if we then fail to keep perfectly pure samaya. There is not a great difference between someone who keeps the samaya and one who spoils it: if you perceive earth as earth you are spoiling the samaya; to keep the samaya you have to perceive earth as Buddhachana. These days, however, Mantrayana practitioners, to whom everything should appear as the natural display of deities, mantras, and wisdom in fact perceive everything as ghosts and *gyalpo* spirits and upset both themselves and other people. There is not even a hint of Mantrayana about them. This is because, whereas the pratimoksha vows concern mainly one's external deeds and words and are therefore easy to keep, and the Bodhisattva vows depend

<sup>8</sup> Making beer can be as tricky as making mayonnaise; if the wrong person is around it curdles. When we are in strict retreat and people from outside visit us, they can bring in their wake all sorts of forces detrimental to our practice.

simply on whether one's thoughts are good or bad and are therefore slightly more difficult to keep, in the Mantrayana the samayas all have to be based on primal wisdom and they are extremely hard to keep. But most people nowadays have got things completely back to front: they think the pratimoksha vows are difficult to keep and that they need pay little heed to the Mantrayana vows.<sup>9</sup>

Mahayoga practitioners, then, practice discipline by keeping the Mahayoga samayas, and to practice the liberating instructions they meditate mainly on the generation phase, the skilful means aspect, and part of the perfection phase, the wisdom aspect: of the two practices of the perfection phase related to the energies and essences they meditate on the energies.

#### A. THE GENERATION PHASE

the generation phase related to skilful means is the antidote for ordinary, impure concepts. By practicing it one gains strength in the three kinds of meditational object, namely:

- the mental object, referring to the vivid visualization of one's yidam deity;
- the tangible object, referring to the stage at which the deity and deity's ornaments and attributes and so forth seem so solid one can touch them with one's own hands; and
- the object perceptible to the sense organs, perceptible even to other people, who say, 'I can see the lama as the Great Glorious One,' or as Vajra Bhairava or the deity in question.<sup>10</sup>

<sup>9</sup> Lit. "that with the Mantrayana vows they can, as it were, recklessly ford rivers without taking off their shoes," referring to the necessary custom in Tibet of removing one's shoes and tucking up one's *chuba* before wading across a river. The Khampas of eastern Tibet, who have a reputation for recklessness, are reputed to charge through rivers fully clothed.

<sup>10</sup> These three objects refer to three stages of expertise in the generation phase. As a result of long periods of practice visualizing the deity, the visualization progresses from an incredibly clear and "real" mental image to a point where the practitioner feels he or she can actually touch the deity and finally to a stage in which the power of concentration influences the sense organs and the practitioner can actually see the deity with his or her own eyes and even influence other people's perception of him or her.



When one trains in the generation phase in this way until one attains the eight measures of clarity and stability and perfects the five experiences, one is able to correct and transform ordinary concepts into the deity.

However, if one is not free from clinging in one's perception of the deity, one may have strong attachment to the deity as something especially wonderful. This therefore has to be remedied with the perfection phase, the wisdom aspect.

#### B. THE PERFECTION PHASE

There are two aspects to the perfection phase, that of the energies and that of the essences. If, to begin with, the energies are not in a suitable state, one will be unable to do the essences practice correctly. So having first properly completed the generation phase, one uses the stability thus gained in visualizing oneself not as an ordinary body but as the outer empty enclosure of the deity's body.<sup>11</sup> Simply breathing in and out serves no purpose in the perfection phase: it is very important to first gain stability in the generation phase. One then trains in the breathing practice of the vase exercise with its four features.<sup>12</sup>

As a result of this the mind and energy enter the central channel, remain in it, and dissolve into it, and this leads to four experiences of emptiness: as the energy gradually enters the central channel, there occur in the mind the experience of *emptiness* as the consciousnesses of the sense organs dissolve into the mental consciousness; the experience of *great emptiness* as the mental consciousness dissolves into the emotional consciousness; that of *extreme emptiness* as the emotional consciousness dissolves into the ground consciousness; and that of *total emptiness* when the ground consciousness dissolves into primal wisdom. These four experiences of emptiness give rise in the mind to the illustrative clear light that serves as a guide.

<sup>11</sup> *Phyi lus kyi stong ra*, lit. "the outer fence of emptiness," referring to the outer form of the deity, which is hollow and encloses the system of channels.

<sup>12</sup> Die vier Teile der Vasen Übung: einatmen, halten, drehen und ausatmen.

After that, through the clear light of the three appearances acting as the cause and the five light rays of the energies acting as the condition, one gains the ability to arise as the impure illusory body, the unfabricated, illusion like body of the deity composed only of mind and energies, so that this illustrative primal wisdom introduces the absolute clear light.

This enhancing practice that develops our potential according to the Mahayoga path can follow two approaches: one where it is necessary to perform the six-month repeated group practice<sup>13</sup> and one where this is not necessary. In fact, as explained above, it is a requirement for such a gathering that all the participants – master and disciples – have achieved stability in the generation phase and in the energies practice; they should all have attained the wisdom of "warmth" on the path of joining and should be as many in number as there are deities in the mandala. All the articles and substances required for the accomplishment practice should be assembled – the three-story mandala palace, the weapons for repelling hostile forces, medicines for averting sickness, and food for nourishment. However, if there is in the assembly a single person who has spoiled the root samayas, the practice of all the others will be worthless and no one will attain the supreme accomplishment: a few ordinary siddhis might possibly be obtained, but the sadhana practice of the assembly as a whole will have been in vain. As Indrabodhi said:

One degenerate yogi  
spoils all the other yogis.  
A single frog infested with sores  
Infects all the other frogs around.

On the other hand, if only practitioners with pure samaya do a six month repeated group ceremony and the additional practices or practices for making up deficiencies (whether or not these are necessary depends on the faculties of the practitioners), when the six months are completed, at dusk intertwined red and blue light rays radiate and the practitioners take the accomplishments from the deities. At midnight they take the accom-

<sup>13</sup> Repeated group practice: repeated if the result is not obtained.

plishments from the hostile forces, performing the practice of liberating with the three satisfactions<sup>14</sup> and taking the accomplishments. Then at dawn they make use of the path of mudra relying on another's body:<sup>15</sup> as the essence descends from above, the "substantial inborn wisdom," which is wisdom not separate from the experience of bliss, arises in the mind. At the end, when the essence ascends, the "natural inborn wisdom," the absolute wisdom devoid of all attachment to the experiences of bliss, clarity, and no thought, arises in the mind. At that moment the male consorts realize the wisdom of bliss and the female consorts realize the wisdom of emptiness.

Then, in the post meditation they are able to arise as the unfabricated deity of the perfection phase, the pure illusory body that is the union level of the path of learning, the union of Buddha body and Buddha mind. Also practitioners on the path of accumulating progress to the path of joining, those on the path of joining progress to the path of seeing and those on the path of seeing progress to the second level, and so on. If they have all kept the samaya, even the cocks, dogs, and cows will realize the level of Vidyadhara. Moreover, if the participants in the group sadhana have all previously achieved the level of "warmth," during the six months they will accomplish both the "peak" and "acceptance" levels, and when they take the accomplishments they will attain the wisdom of the last instant of the "supreme mundane level," and they will subsequently attain the path of seeing according to the Sutrayana or, according to the Mantrayana, the supreme accomplishment of Mahamudra.

14 During the liberation practice the yogis liberate otherwise irretrievably negative beings. The three satisfactions are: the negative being's mind is liberated in the dharmadhatu, the dharmapalas receive the flesh and blood of the deceased being transformed into wisdom nectar, and the yogi's life force increases.

15 In the practice of channels and energies (*rtsa lung*), one first trains on one's own. Once one has achieved proficiency in this, one can make further progress "relying on another's body," that is, training with a consort. It should be emphasized that this sort of practice requires stable realization of emptiness by both practitioners.

According to the canonical lineage of Zur and as we find in the *Stages on the Path*, as some have acquired power and others have not, the path of seeing is divided into two:

Those who have the ability to purify the ordinary body with the fire of concentration and transform it into a subtle body acquire the power of immortal life and are called Vidyadharas with mastery of the duration of life. Those who have not been able to purify their bodies but whose minds have ripened into the deity's body are known as apparently matured Vidyadharas. Those who are on the second to the ninth levels are Mahamudra Vidyadharas. Then, at the end of the path, at the moment buddhahood is reached, they are spontaneously accomplished Vidyadharas.

Kunkhyen ("Omniscient") Longchenpa, however, asserts that those at the end of the greater path of accumulating whose bodies have not been ripened as the deity's body but whose minds have ripened as the deity's body are apparently matured Vidyadharas. Practitioners on the path of seeing are Mahamudra Vidyadharas: some, who transform their bodies into subtle bodies and can control the duration of their lives, are Vidyadharas with mastery of the duration of life who have perfectly completed the sublime path; others, if they do not acquire mastery over the duration of life, reach the path of seeing in this life and in the intermediate state proceed to the second level and, having arisen into the post meditation in the union level of the path of learning, remain Mahamudra Vidyadharas up to the final stage of the tenth level. Then, when they realize final buddhahood, they are spontaneously accomplished Vidyadharas.

Practitioners on these four Vidyadhara levels are known as dakas and dakinis of the Mahayoga tradition and constitute the Inner Sangha of Vidyadharas.

#### V. Anuyoga

In Anuyoga the ripening empowerment comprise the outer empowerments known as the "ten rivers of the mind stream," the inner empowerments called the "eleven rivers of the elements;" the accomplishment empowerments known as the "thirteen rivers of sound," and the secret empowerments called

the “two rivers of perfection.” Having received these thirty-six sublime root empowerments and practicing discipline by keeping the specific Anuyoga samayas, one proceeds to practice the liberating instructions. After first partially practicing the generation phase and then the perfection phase of the energies as one did for the perfection phase of Mahayoga, here one concentrates mainly on the perfection phase related to the essences: once one's own body is trained, that is, the channels are straightened, the energies properly directed, and the essences mastered, one relies on another's body on the path of the mudra. First one practices making the essence descend from above, and this leads to the substantial inborn wisdom. Then at the end when the essence ascends from below one achieves the natural inborn wisdom – at least, this is how it is said to be, but for beginners it is difficult to give rise to wisdom that is really free from attachment to experiences. Then, if the illustrative wisdom dawns in one's mind, in the post meditation one is able to arise into the post meditation as what we call the impure illusory body, which in reality is the deity formed simply of mind and energy. If the absolute wisdom dawns in one's mind, one is able to arise as what is known as the pure illusory body, which is the deity that appears from the radiance of primal wisdom.

In Anuyoga, there are five Vidyadhara levels: aspiration and reflection, corresponding to the path of accumulating; the unfolding of great intellectual faculties, corresponding to the path of joining; the attainment of great indications, corresponding to the path of seeing; the great confirmation, corresponding to the path of meditation; and the perfection of great skill, corresponding to the path of no more learning. Practitioners on these five levels are Anuyoga dakas and dakinis and comprise the Inner Sangha of Vidyadharas.

### VI. Atiyoga

The ripening empowerment for Atiyoga is the fourth empowerment, the precious sacred word empowerment, which is distinguished from the empowerments for the two preceding yogas by being divided into four empowerments: elaborate, unelaborated, and so on.

Having received these four empowerments, one practices discipline by keeping the Atiyoga samayas. As for the liberating instructions, there are two that can be practiced: the trekchö based on primordial purity through which lazy people may be liberated without effort; and the spontaneous presence, the effortful path through which diligent people may be liberated.

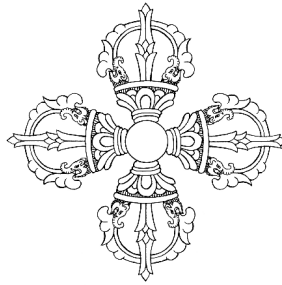
According to the teachings, the vision of “dharmata actually appearing” occurs on the path of seeing. But in practice the vision of “Dharmata actually appearing” occurs on the path of accumulating, the “increase of experiences and appearances” on the path of joining, and the “ultimate reach of awareness” on the path of seeing. As for “the exhaustion of phenomena beyond mind,” the gradual exhaustion of the outer objects that are perceived, of the inner mind that perceives, and of the secret experiences that increase occurs on the supreme path of training, and their complete exhaustion corresponds to the path of no more learning. Beings on this path of the four visions comprise the Inner Sangha of Vidyadharas.

### 3. Qualities

The Sangha possesses infinite inconceivable qualities, including discipline, concentration, wisdom, the power of memory, and courage and confidence.



## Some Thoughts About the Sangha



**W**hat does the term Sangha actually mean? Why did Rinpoche when hearing that term, always ask “What Sangha”? In fact, are we a Sangha?

Usually the term Sangha is used to describe simply a Buddhist society. In the past the exact meaning of the term “sangha” may have changed, much as the teachings themselves. The Tibetan term for Sangha is Gen-dun which means literally “striving / yearning for merit / positivity.” And traditionally there is a distinction between

- Noble Sangha
- and
- Conventional Sangha

The Noble Sangha is what we take refuge in. It's part of the three Jewels – Buddha, Dharma and Sangha. When one has realized one of the four steps of the transcendent spiritual attainments one belongs to this Sangha. Those four steps are:

1. *Sotapanna*, Stream-Enterers are people who have reached a sphere transcending all worldly concerns from which they cannot relapse having purified themselves of the first three obscurations. Namely; wrong view of individuality (ie belief in self), doubt with regard to the efficacy of the three jewels and attachment to rites and rituals. These persons will uphold the five precepts;
2. *Sakadagami*, Once Returners have reached a stage of development where they have to be reborn only once again before they realize Buddhahood. Here the root obscurations, namely greed, anger and delusion are almost completely purified;

3. *Anagam*, Non Returners have reached the stage where desire and aversion are totally abolished and so after their death they will be born in a pure land where they reach liberation;
4. *Arahanta*, Sublime Ones have reached the highest stage of spiritual attainments. By reaching this stage they are free of karma and one with the Buddha.

Members of the Noble Sangha teach us the possibility of reaching Buddhahood. They help us to overcome doubts and uncertainties. Foster and inspire us and protect us from going astray. Without them Dharma wouldn't exist anymore. They are the embodiment of the teachings and so in them we take refuge.

According to the doctrines the Conventional Sangha consists of the assembly of monks, which is at least a group of four or more monks upholding the Vinaya vows. This definition of Sangha does not necessarily count as part of the three jewels.

The conventional Sangha was established two months after Lord Buddha's enlightenment and first turning of the wheel of Dharma. At that time Buddha spoke to his five former companions, after one of them, Kondanna, had reached the first stage of transcendent spiritual attainment and became the first member of the Noble Sangha. And when those first five disciples were ordained, this marked the beginning of both the Noble and Conventional Sangha.

Of course that doesn't mean one only can become a member of the Noble Sangha having been before a member of the

Conventional Sangha. Having trained the mind and reached results everybody can enter the Noble Sangha. This was confirmed by the Buddha himself by saying the number of noble lay disciples is higher than the number of noble monks.

With these distinctions of Sangha in mind – can we therefore call ourselves a Sangha? Probably not. But let's have a further look:

In a later period the Vajrayana Sangha developed. One steps into the Vajrayana Sangha when getting initiated by the Vajra master into the mandala and when getting introduced in the pure nature of appearances and one's own mind as well as taking on the samaya commitments of the Vajra master. The foundation for the Vajrayana Sangha is the threefold refuge and the Bodhisattva Vow. Many of us took refuge with Rinpoche personally, but as far as I know he never gave the Bodhisattva vow in public. Why? Who and What are we now? I think it's no problem to keep the term Sangha as a kind of "working-title", whilst developing a deeper understanding and awareness of what Sangha really means. Sangha is not just a Buddha-Fan-Club or something like that but an alliance of people who have committed themselves and who therefore bear the responsibility of being a member of the Sangha. It's not important when or how often one met the Teacher but how strongly one feels connected with him and his teachings.

I believe that it is not any outer ritual which serves as admission to the Sangha, like some kind of life long entry ticket but an inner and active participation.

It is said: "those who embrace the Buddhas teachings are children of Buddhas speech and those who realize the true nature of mind are children of Buddhas mind." Thus we are all affiliated in one big family, a noble family, and our connection is that of siblings, Vajra-siblings. As we are disciples of Rinpoche we are all connected in an extraordinary way. We have met in this life and in the same way we will meet in all following lives until enlightenment is gained. This connection is the cause for great

potential support, in manifesting our capacity to enter realization in this life time. When we come together many emotions arise and we can learn to deal with them. Because, we belong to the same family, we need not cling too long to our distorting emotions but rather use them to detect and dissolve our own obscurations and to support others. We always mirror ourselves and thus get the possibility to reflect our own processes, because "if we take refuge without embracing the Sanghas idols we are like someone who hides something rotten under the carpet and by snooping around pretends the smell is someone else's problem." However, our practice will be pretty much enriched, if we always are aware of our companions good qualities and try to emulate them. The merit multiplies by practicing together according to the number of participants and therefore our Sangha-members (let me call us this now) support is of tremendous mutual benefit. We should not view ourselves as ordinary friends but treat each other with special respect and regard, as each person is a help, on our path to overcome ignorance.

Where do these thoughts lead? We need to find out what potential we have. We've had the initiations and blessings of an extraordinary lineage. Rinpoche accepted us as his disciples and he didn't leave us behind helpless. He equipped us with all we need and trusted us with special tools. He asked the older and more experienced among us to patiently explain to us how to use the tools and to create a space where we can train and learn how to use them safely. The monastery in India and the center in Poland are places being blessed by Rinpoche for our practice and in fact they are manifestations of his own mind. His teachings shall be preserved there and we are those who shall keep them alive. The light of Rinpoche is carried by all of us within ourselves. The less we obscure this light, the more we become a real Sangha. And this will reveal itself also in the manner in which we treat each other and cooperate together.

*Anne Wanitschek*

## The Heart Jewel Of The Fortunate

An Introduction to the Great Perfection



*by Dudjom Rinpoche*

Homage to my teacher!

The Great Master of Oddiyana once said:

Don't investigate the roots of things,  
Investigate the root of Mind!  
Once the mind's root has been found,  
You'll know one thing, yet all is thereby freed.  
But if the root of Mind you fail to find;  
You will know everything but nothing  
Understand.

When you start to meditate on your mind, sit up with your body straight, allowing your breath to come and go naturally. Gaze into the space in front of you with eyes neither closed nor wide open. Think to yourself that for the sake of all beings who have been your mothers, you will watch awareness, the face of Samantabhadra. Pray strongly to your root teacher, who is inseparable from Padmasambhava, the Guru from Oddiyana, and then mingle your mind with his. Settle in a balanced, meditative state.

Once you are settled, however, you will not stay long in this empty, clear state of awareness. Your mind will start to move and become agitated. It will fidget and run here, there, and everywhere, like a monkey. What you are experiencing at this point is not the nature of the mind but only thoughts. If you stick with them and follow them, you will find yourself recalling all sorts of things, thinking about all sorts of needs, planning all sorts of activities. It is precisely this kind of mental activity that

has hurled you into the dark ocean of samsara in the past, and there's no doubt it will do so in the future. It would be so much better if you could cut through the ever spreading, black delusion of your thoughts.

What if you are able to break out of your chain of thoughts? What is awareness like? It is empty, limpid, stunning, light, free, joyful! It is not something bounded or demarcated by its own set of attributes. There is nothing in the whole of samsara and nirvana that it does not embrace. From time without beginning, it is within us, inborn. We have never been without it, yet it is wholly outside the range of action, effort, and imagination.

But what, you will ask, is it like to recognize awareness, the face of *rigpa*? Although you experience it, you simply cannot describe it – it would be like a dumb man trying to describe his dreams! It is impossible to distinguish between yourself resting in awareness and the awareness you are experiencing. When you rest quite naturally, nakedly, in the boundless state of awareness, all those speedy, pestering thoughts that would not stay quiet even for an instant – all those memories, all those plans that cause you so much trouble – lose their power. They disappear in the spacious, cloudless sky of awareness. They shatter, collapse, vanish. All their strength is lost in awareness.

You actually have this awareness within you. It is the clear, naked wisdom of dharmakaya. But who can introduce you to it? On what should you take your stand? What should you be certain of? To begin with, it is your teacher who shows you the state of your awareness. And when you recognize it for yourself, it is then that *you are introduced to your own nature*. All the appearances of both samsara and nirvana are but the display of your own awareness; *take your stand upon awareness alone*. Just like the waves that rise up out of the sea and sink back into it, all thoughts that appear sink back into awareness. *Be certain of their dissolution*, and as a result you will find yourself in a state utterly devoid of both meditator and something

meditated upon – completely beyond the meditating mind.

“Oh, in that case,” you might think, “there's no need for meditation.” Well, I can assure you that there is a need! The mere recognition of awareness will not liberate you. Throughout your lives from beginningless time, you have been enveloped in false beliefs and deluded habits. From then till now you have spent every moment as a miserable, pathetic slave of your thoughts! And when you die, it's not at all certain where you will go. You will follow your Karma, and you will have to suffer. This is the reason why you must meditate, continuously preserving the state of awareness you have been introduced to. The omniscient Longchenpa has said, “You may recognize your own nature, but if you do not meditate and get used to it, you will be like a baby left on a battlefield: you'll be carried off by the enemy, the hostile army of your own thoughts!” In general terms, meditation means *becoming familiar* with the state of resting in the primordial uncontrived nature, through being spontaneously, naturally, constantly mindful. It means getting used to leaving the state of awareness alone, divested of all distraction and clinging.

How do we get used to remaining in the nature of the mind? When thoughts come while you are meditating, let them come; there's no need to regard them as your enemies. When they arise, relax in their arising. On the other hand, if they don't arise, don't be nervously wondering whether or not they will. Just rest in their absence. If big, well-defined thoughts suddenly appear during your meditation, it is easy to recognize them. But when slight, subtle movements occur, it is hard to realize that they are there until much later. This is what we call *namtok wogyu*, the undercurrent of mental wandering. This is the thief of your meditation, so it is important for you to keep a close watch. If you can be constantly mindful, both in meditation and afterwards, when you are eating, sleeping, walking, or sitting, that's it – you've got it right!

The great master Guru Rinpoche has said:

A hundred things may be explained,  
a thousand told,  
But one thing only should you grasp.  
Know one thing and everything is freed –  
Remain within your inner nature,  
your awareness!

It is also said that if you do not meditate, you will not gain certainty; if you do, you will. But what sort of certainty? If you meditate with a strong, joyful endeavour, signs will appear showing that you have become used to staying in your nature. The fierce, tight clinging that you have to dualistically experienced phenomena will gradually loosen up, and your obsession with happiness and suffering, hopes and fears, and so on, will slowly weaken. Your devotion to the teacher and your sincere trust in his instructions will grow. After a time, your tense, dualistic attitudes will evaporate and you will get to the point where gold and pebbles, food and filth, gods and demons, virtue and non virtue, are all the same for you – you'll be at a loss to choose between paradise and hell! But until you reach that point (while

you are still caught in the experiences of dualistic perception), virtue and non virtue, buddhahelds and hells, happiness and pain, actions and their results – all this is reality for you. As the Great Guru has said, “My view is higher than the sky, but my attention to actions and their results is finer than flour.”

So don't go around claiming to be some great Dzogchen meditator when in fact you are nothing but a farting lout, stinking of alcohol and rank with lust!

It is essential for you to have a stable foundation of pure devotion and samaya, together with a strong, joyful endeavour that is well balanced, neither too tense nor too loose. If you are able to meditate, completely turning aside from the activities and concerns of this life, it is certain that you will gain the extraordinary qualities of the profound path of Dzogchen. Why wait for future lives? You can capture the primordial citadel right now, in the present.

*This advice is the very blood of my heart.  
Hold it close and never let it go!*





### Padmasambhava Statue

*Dear sangha and friends,*

not long ago we received the sad message, that in Tibet two huge Guru Rinpoche statues were destroyed by chinese security forces, one in Samyeling Monastery and one near mount Kailash. The message affected us and made us very sad.

I asked myself, why it does matter to us? Tibet is so far away! In my opinion it is also up to us, to guide the tradition and veneration of Padmasambhava into the future and enable access to it for everyone who has the karmic precondition.

I'm sure you all know, that Guru Rinpoche was the focus and source of a vast number of Nyingma transmissions. Without him, that what we today know as Tibetan Buddhism would possibly not have come into existence.

Our Venerable Lama Chhimed Rigdzin Rinpoche was for many of us personally the most important embodiment of Padmasambhava's activity of our time and in order to practice his transmission together, our sangha established the gompa Khordong Drophan Ling in Poland.

The idea came up recently, with respect to the above mentioned message, to establish a large and splendid statue of Guru Rinpoche, a present of the whole European sangha to the gompa Khordong Drophan Ling in Poland.



Such an issue would be a great chance for all of us to strengthen and deepen the connection to Guru Rinpoche and to Chhimed Rigdzin Lama and an opportunity to collect merit. But such an idea will not be realized overnight. It involves a big dedication and funding.

What do you think about the idea to establish a splendid, large statue of Padmasambhava in Darnkov, Poland and who of you are ready to support the project? Your feedback is wanted!

I would be very pleased to receive your answers, opinions and concrete proposals to this idea.

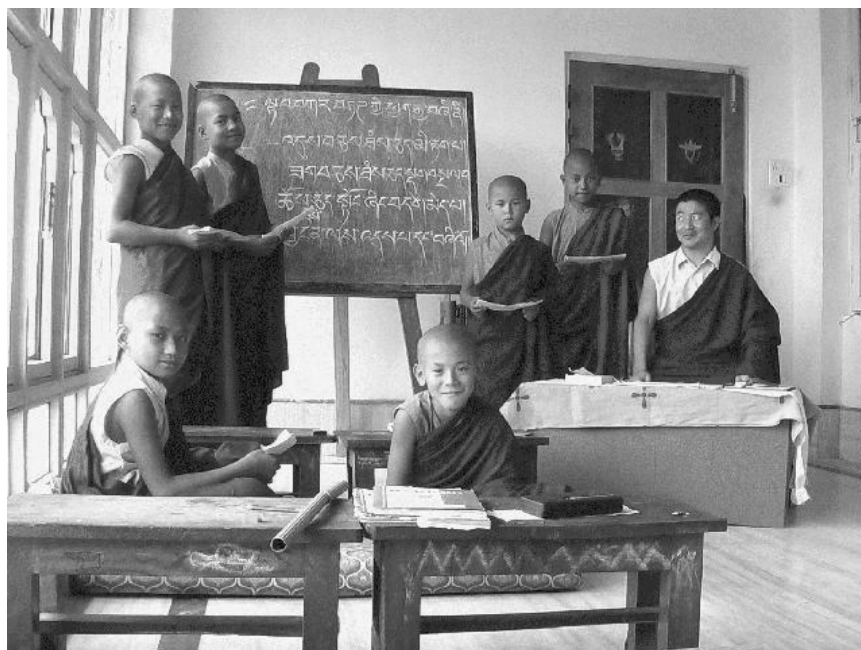
Best wishes, with love  
Sarvamangalam

*Frank*

Email: [rainbowlake@gmx.net](mailto:rainbowlake@gmx.net)  
Phone: ++47 (0) 61 27 84 24

***OM AH HUNG BENZA GURU PEMA SIDDHI HUNG***

## Donations for Monks in India



*Dear Dharma friends,*

When Tulku Ugen was in Staufenberg in last summer 2007 he urgently asked us to take over the sponsorship for six tibetan children who are living in Khordong monastery. Last november he renewed his request for this in an e-mail. These children monks shall get a complete education. The only thing missing is the necessary money.

All my trials to find sponsors among my friends and family failed miserably. None wanted to be obliged to send money for a long time and they were worried about not getting rid of this anymore.

That is why I got the idea to open a bank account for these sponsorships where people can transfer a smaller or bigger amount of money regularly through a standing order. And it worked.

Because the costs of transferring money to India are tremendously high, Heike Gregory, a disciple of Chimed Rigdzin Rinpoche over long years, will personally hand over the collected donations to Tulku Ugen at the yearly butterlamp retreat.

You can get more information about the young monks in the internet: [www.khordong.de](http://www.khordong.de) (page of India) or directly at the indian website: [www.khordong-india.org](http://www.khordong-india.org).

Thank you in advance.

*Sugandha Sibakoti*

Phone: ++ 49 (0) 6181-180 40 65

## Khordong Archiv Project

The Khordong Archives is collecting and saving video- and audio-recordings of our incomparable teacher Chhimed Rigdzin Rinpoche. We hope that this work will save a part of the transmission Rinpoche gave to us and that it will be useful for the sangha now and in the future. The material can be an inspiration for everybody, who is connected with Chhimed Rigdzin Rinpoches practices.

So what happened until now?

The systematic search for recordings over the last years was really beneficial. I found a few people, who had many teachings and gave them to us, so we could copy them. The Khordong-Association is now digitalizing all the material. In the last year Barbara Harder worked on lots of tapes from Arnim Voigt, which he recorded in the years 1994 to 1999. She still has more to do for the next time. Christoph Schneider also digitalized some material, which we can also hopefully offer soon. He will go on working with the tapes from Andreas Ruft. Nathalie Korálnik from France also told us to send a copy of her tapes. Olaf Brockmann has a bag full of recordings with Rinpoche, which he recorded between 1994 and 1998. Out of this fund, he already produced a CD with the Small and Big Rigdzin Sadhana. On this old recordings from 1994 and 1995, you can listen to Chhimed Rigdzin, his son Tulku Ugen and Gudrun in a very good quality. An amazing inspiration and support for your own practice. Furthermore, in the last years, Olaf was responsible for recording the teachings of James Low, Keith Dowman, Tulku Thondup and Martin Boord and he also produces CD's from this. The recordings, which you find in the list below, can be ordered at Khordong-Association. Please contact Olaf, at [olaf@khordong.de](mailto:olaf@khordong.de).

All this is really a lot of work and we are asking everybody to help who wants to join the project. You could work on the database, to overview the teachings, transcribe or tag the teachings, or prepare new themes to publish. So if you want to help in any way, please contact me.

There are also a lot of teachings you can order from Jacek Skirucha. He also offers more material this year. You can find complete list of the teachings on the Khordong website. The new publications 2007/08 you find below this article.

So we can happily see the treasures in the archives grow. But until we reach our aim of a complete archive, there is a lot more to do. We still have huge gaps in our collection. So here we ask everybody again, who still has audio- or video-recordings from events with Chhimed Rigdzin Rinpoche (original or copies) to inform us about them, in order to see if we can use them and make a copy. Even the smallest information about someone who might still have recordings can help. Please be aware that we have two addresses from which you can order recordings this year.

If you have any questions concerning the Archives Project, if you'd like to help in any way or if you have recordings, please contact:

Email: [susanne.salem@gmx.de](mailto:susanne.salem@gmx.de)  
Phone: (0431) 200 11 17

Here we really want to thank everybody again, who helped the archives to grow and develop, in order to preserve and to pass on the teachings and make them available for the Sangha.

May it be beneficial for all.

*Susanne Salem*



## Khordong Archiv Berlin



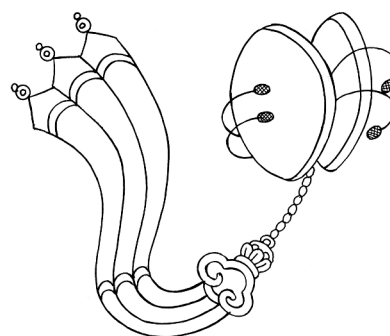
The Direct Indication of Buddhahood Beyond Classification, Teachings on a Text by Nudan Dorje <i>Chhimed Rigdzin Rinpoche</i>	Freiburg 1992	MP3
Short History of Buddhism, Questions and Answers about Karma, Meditation and Enlightenment <i>Chhimed Rigdzin Rinpoche</i>	Freiburg 1992	MP3
Public Puja and Teachings on Small Rigdzin and Emptiness <i>Chhimed Rigdzin Rinpoche</i>	Frankfurt 1994	DVD <i>1.30h</i>
Journey to Amitabhas Pure Land, the Buddha of Limitless Light, Teachings and Meditations <i>Tulku Thondup</i>	Berlin 2006	MP3 1 <i>4.29h</i>
Boundless Healing, Teachings and Meditations on Healing <i>Tulku Thondup</i>	Hamburg 2006	MP3 <i>6.26h</i>
Padmasambhava and his Mandala <i>Martin Boord</i>	Berlin 2006	MP3 <i>11:49h</i>
Big Rigdzin and Small Rigdzin Sadhana with short Machig Mala <i>Chhimed Rigdzin Rinpoche</i>	Dietershausen 1995 Frankfurt 1994	MP3 <i>0:25h/1:20h</i>

We recorded also the teachings with James Low und Keith Dowman over the last years. They can only be ordered from people, who attended the teachings. For all orders please contact Khordong Berlin, Olaf Brockmann, [olaf@khordong.de](mailto:olaf@khordong.de).

Each CD/DVD costs 20.- € (plus postal charge). The Big and Small Rigdzin is intended for supporting the daily practice, therefore it costs 10.- € (plus postal charge).

# Khordong Archiv Darnkow

New Publications 2007/2008



Big Rigdzin Practice with Instruments <i>Chhimed Rigdzin Lama / Chime Lodro</i>	Sarnath 1994	1 CD
Lha Drup Puja Practice <i>Chhimed Rigdzin Rinpoche</i>	Holland 1981	2 CDs
Dzogchen Teachings <i>Chhimed Rigdzin Rinpoche</i>	Seasite 1988	1 CD <i>engl</i>
Teachings on Emptyness <i>Chhimed Rigdzin Rinpoche</i>	Geneva 1991	1CD <i>engl/deu</i>
Big Rigdzin, Small Rigdzin Practice, Teachings and Mudras, Butterlamp Practice and Teachings <i>Chhimed Rigdzin Rinpoche und Jomo Gudrun</i>	Krakow 1994	4DVDs <i>engl/pol</i>
Small Rigdzin and Zhitroe Practice, Teachings on Zhitroe, History of Nyingmapa, Emptyness and Ego CD with Medicinebuddha Initiation <i>Chhimed Rigdzin Rinpoche</i>	Szczecin 1993	3 DVDs u. 1 CD <i>engl/pol</i>
Traditional Music	Khordong Gompa Tibet 2005	2 CDs
Tibetan Medicine Teachings <i>Chhimed Rigdzin Rinpoche</i>	Sarbona 1988	1 CD <i>engl</i>
Retreat film, Practice and Teachings <i>Chhimed Rigdzin Rinpoche</i>	Wraclow 1995	5 DVDs u. MP3
Gonpo Wangyal Chod Practice <i>Chhimed Rigdzin Rinpoche und Jomo Gudrun</i>	Pfauenhof 1998	1 DVD u. MP3
Tibetan Yoga, Practice and Teachings with pictures of postures <i>Chhimed Rigdzin Rinpoche</i>	Geneva 1989	1 DVD u. MP3 <i>engl</i>
Retreat with Big Rigdzin, Small Rigdzin Practice and Teachings on Mandarva <i>Chhimed Rigdzin Rinpoche</i>	Tübingen 1997	6 DVDs <i>engl/deu</i>
Retreat documentary film <i>Chhimed Rigdzin Rinpoche und Martin Boord</i>	Walia 2000	1 DVD
Retreat film <i>Chhimed Rigdzin Rinpoche</i>	Siliguri 2002	1 DVD

This teachings are an addition to the Archives list from 2006, which you find on the Khordong website: [www.khordong.de/content/view/247/592/](http://www.khordong.de/content/view/247/592/). For orders and prices please contact Jacek Skirucha, [emaho@wp.pl](mailto:emaho@wp.pl)

## Book Project



This is another small overview of the book project. We are collecting reports of experiences from people who had contact with Rinpoche in any way and like in a tessellation, we hope that these small pieces draw a picture of what Rinpoche meant to us and how he acted. Although to completely understand the phenomenon of the Guru, does seem to be out of reach, its still important to converge and stick with it. Tulku Thondup often said: "Again and again remember the particular moments you were with Rinpoche, let them become alive in your mind and thus get the blessing." And another great being said: "When I understood my Guru, I realized my own mind." Because of that I do believe that this project is meaningful.

Often people ask me: "How is the book doing? Is it already finished?" No, it isn't. I'm still doing the interviews. But my time is limited. The best chance was and is the summer retreat in Poland. In any case this is great fun and it is very exciting to collect these interviews. But this still is the first step. Some of you did send their records to me and Jampal also did some good interviews and sent the results. Following my last cry for help, some of you agreed to transcribe some interviews. I thank you for that.

But possibly there are more people, who feel like helping with something. How? Maybe some of you have time to write down your personal story about Rinpoche. You can do that in your native language, we'll surely find someone to translate it. Or send photos, paintings (maybe from children) or other materials, that you got from Rinpoche, or you want to help with transcribing. Even when you only do one interview, it will still be a great help. I would also like to make a list, about when Rinpoche was where and what he was teaching there and what initiation he gave. Would someone like to do that research? If one of you still has an agenda of a past event with Rinpoche, could you send it to me? Also I would love if you could point out someone who we should/could still interview. Maybe one of you would like to do an interview? Please get in touch with me and we will review together, how we may proceed it. Ok?

I would be really happy if more people could take part here. I will continue anyway but it needs time and the more people we are ... the faster it will be done.

With kind regards,

Anne

Email: [anne\\_wanitschek@hotmail.com](mailto:anne_wanitschek@hotmail.com)

Phone: ++ 49 (0) 30 44 03 27 72

### My Meeting with Gudrun and Gudrun`s Visit in Berlin 01<sup>st</sup> - 03<sup>rd</sup> May 2008

It was in September 2005 as I pushed open the door to a new experience. One of these wonderful "coincidences", led me to the Khordong Sangha:

a simple ad in a Buddhist program attracted me like magic. Gudrun gave teachings of the Tibetan Yoga. After this moving weekend with Gudrun, I then began to practice the small Rigdzin daily. In the Khordong Sangha, however, I had not yet arrived. To Chhimed Rigdzin Rinpoche, however, I felt a strong connection and several times, I dreamed of him and he appeared to me.

One year later, I then met Gudrun again on a Padmasambhava Initiation in Berlin. From then, I was addicted. This weekend with Gudrun was like the admission ticket to the Khordong Sangha and the treasures of C.R. Lama. Now I practice with the Berlin Sangha regularly and remained loyal to my daily small Rigdzin. The practice has changed much for me, new gates have opened, and a new consciousness has occurred.

In the summer of 2007 I drove to the Butterlamp Retreat in Darnkow/Poland. The Gompaland extremely touched me and when I entered the Gompa I didn't trust my eyes at first. I understood more and more from our teacher Chhimed Rigdzin and about his bequest and also got to know all the particular stories about the Sangha. I also met his son Tulku Ugen there, which made the connection yet stronger. I met Gudrun again at the Chod Retreat and, in agreement with the Berlin Sangha, as one of "the newcomers" I invited her to Berlin. Some weeks later she gave us her promise to come

and we were all very happy about that. That I now can prepare this event with her is for me a very particular gift .



***Gudrun therefore will be in Berlin from the 1. - 3.5.2008, in order to teach and to practice with us together.***

***Among other things, she will give us the Lung and teachings for the 8 Manifestations of Padasambhava as well as the Lung and instructions for the Medicin Buddha Practice.***

I would like to heartily invite you all to participate on this weekend. It would be beautiful if members of the Sangha as well as any interested and curious people like myself, would find the way to this event in Berlin.

I look forward to seeing you. The bequest of Chhimed Rigdzin Rinpoche might continue and also the Khordong Sangha. May it bring many benefits to all.

Best wishes to all from Berlin.

*Markus Hilbig*

## Programm Overview 2008

<b>Easter-Retreat</b>	20 <sup>th</sup> – 24 <sup>th</sup> of March 2008	Small Rigdzin, Big Rigdzin, Sampa Lhyndrub	<b>Drophan Ling, Darnków, Poland</b> Apply till 10 <sup>th</sup> of March 2008	Drophan Ling Darnków khordong@poczta.onet.pl fon +48-74 868 88 22 mobile +48-601 35 77 76
<b>James Low</b>	24 <sup>th</sup> – 27 <sup>th</sup> of April 2008	Spring retreat: "The illusionary nature of phenomena" Register with Kamalashila Institut programm@kamalashila.de	<b>Kamalashila Institut</b> fon +49-2655-939055 Kirchstrasse 22a 56729 Langenfeld (Eifel)	<i>Info</i> Eva-Maria Küchler fon +49-(0)-2245-4689 fax +49-(0)-2245-4528 eva-ma.kuechler@t-online.de
<b>Jomo Gudrun</b>	Th 01 <sup>th</sup> – Sa. 03 <sup>rd</sup> of May 2008	Padmasambhava-Praxis, transmission of the praxis of The Eight Manifestation and Medizin Buddha Praxis	<b>Bodhicharya   TTC</b> Kinzigstraße 25, Berlin U5 – Samariterstraße Tram 21 – Wismarplatz	<i>Info</i> Markus Hilbig fon +49-(0)-30-26 03 05 15 markushilbig@gmx.de
<b>Khordong e.V.</b>	3 <sup>rd</sup> of May 2008 about 7 pm.	Annual non-profit association meeting	<b>Bodhicharya   TTC</b> Kinzigstraße 25, Berlin U5 – Samariterstraße Tram 21 – Wismarplatz	<i>Info</i> Andreas Ruft fon +49-30-283 32 76 andreas@khordong.de
<b>James Low</b>	15 <sup>th</sup> – 18 <sup>th</sup> of May 2008	Dzogchen Retreat	<b>Maitreya Institut</b> 2770 Gutenstein Blättertal 9, Austria info@maitreya.at	Sylvester & Li Lohninger sequoyah@nexta.at fon +43-26 34-74 17 Austria
<b>James Low</b>	20 <sup>th</sup> – 22 <sup>th</sup> of June 2008	Dzogchen Seminar	<b>Haus am Mühlenbach</b> 79682 Todtmoos-Au (Südschwarzwald) Fon +49-7674 –8165	Franz Kürmann Gartenstr. 2 79650 Schopfheim fon +49-76 22-76 33 franzkuer@gmx.de
<b>Chhimed Rigdzin Rinpoche</b>	14 <sup>th</sup> of June 2008	<b>Chhimed Rigdzin's Rinpoches</b> <b>6<sup>th</sup> anniversary: Paranirvana</b> following Western Callendar	in different local groups	
<b>Chhimed Rigdzin Rinpoche</b>	06 <sup>th</sup> of July 08 (4. Day of 5. Tibetan Months)	<b>Chhimed Rigdzin's Rinpoches</b> <b>6<sup>th</sup> anniversary: Paranirvana</b> following Tibetan Callendar	in different local groups	
<b>Keith Dowman</b>	4 <sup>th</sup> -9 <sup>th</sup> of July 2008	Dzogchen / Ruzhen Introduction and Praxis Retreat	Somewhere outside of Berlin	<i>Info for both events of Keith:</i>
<b>Keith Dowman</b>	11 <sup>th</sup> -13 <sup>th</sup> of July 2008	Commentary to Guru Rinpoche practice	<b>Bodhicharya   TTC</b> Kinzigstraße 25, Berlin U5 – Samariterstraße Tram 21 – Wismarplatz	Anna Aly-Labana fon +49-(0)-30-26 94 85 40 olafbrockmann@gmx.de yontan@gmx.ne
<b>Summer Retreat</b>	expected July/August 2008	Program is not fixed by now, depending on Taklung Tsetrul Rinpoche	<b>Drophan Ling, Darnków, Poland</b>	Drophan Ling Darnków khordong@poczta.onet.pl fon +48-74 868 88 22 mobile +48-601 35 77 76
<b>Small Practice Retreat</b>	sometime in July or August	Praxis of Big Rigdzin, Big Dorje Drolo, Small Rigdzin and others	<b>At our home</b> near Lyon (France)	<i>Info</i> Nathalie Korálnik, nkoralnik@wanadoo.fr
<b>James Low</b>	02 <sup>th</sup> – 05 <sup>th</sup> of October 2008	Fall retreat	<b>Kamalashila Institut</b> Fon: +49-2655-939055 Kirchstrasse 22a 56729 Langenfeld (Eifel)	<i>Register with Kamalashila Institut</i> <i>Contact look above</i>
<b>Tulku Ugen Chenko Lama</b>	24 <sup>th</sup> of December 2008 – 14 <sup>th</sup> of January 2009	19. Butterlamp Retreat <b>Byangter Khordong Gumpa</b> India, West Bengal Distr. Darjeeling Dhansara Village	Tulku Ugen Chenko Lama fon Gumpa: ++91-353-258 58 60 fon+fax residents: ++91-353-258 13 58 mobile: ++91-983 204 94 16 thechhimedrigdzinsociety@yahoo.com	

For further information please visit [www.khordong.de](http://www.khordong.de)



## Practice Groups

### Berlin

#### *Place*

TTC / Bodhicharya e.V.

Kinzigstr. 25

10247 Berlin

U 5 Samariterstraße

#### *Practice*

Start: 17 Uhr

Vidyadhara Guru Sadhana, 'Big Rigdzin',  
every Sunday, Fullmoon, Padmasambhava Day

#### *Contact*

Ralf Bartholomäus

phone++ 49 (0) 177-337 58 04

galerieweisserelefant@web.de

### München

#### *Place*

Barerstr. 52

München

#### *Practice*

Practicegroup with Uli Loseries

Wednesday 7.30 pm. (Byangter texts)

Monday: Shamatha Meditation

#### *Contact*

Michael Hakel

michaelhakel@yahoo.de

### Frankfurt

#### *Place*

Heike Gregory

Frankenallee 121

60326 Frankfurt

#### *Practice*

Vidyadhara Guru Sadhana, 'Big Rigdzin',  
small Mandarava Puja and  
small Padmasambhava Puja

#### *Contact*

Heike Gregory

khordong.frankfurt@yahoo.de

### Oldenburg

#### *Place*

Tubten Ga Tsal Padma Ling

Gasland 76

26203 Littel

#### *Practice*

every Sunday 8 pm: Chenresig Puja

or small Padmasambhava Puja

#### *Contact*

Doris and Hans Driebold

phone ++ 49 (0) 4407-58 57

### Hamburg

#### *Place*

Place of Practice is changing,  
please check in advance.

#### *Practice*

Vidyadhara Guru Sadhana, 'Big Rigdzin'  
and big Dorje Drollo

#### *Contact*

Frauke Blohm

phone ++ 49 (0) 40-530 55 937

kontakt@don-na-pacem.de

### Ravensburg

#### *Place*

Baindter Str.27

88339 Bad Waldsee

#### *Practice*

jeden Dienstag 19:15 Uhr: Vidyadhara Guru  
Sadhana, 'Big Rigdzin' und Chod

#### *Contact*

Eva und Helmut Köckenberger

phone ++ 49 (0) 7524-34 31

EH.Koeckenberger@t-online.de

### Hanau

#### *Place*

Sugandha Sibakoti

Otto-Wels-Str. 3

63452 Hanau

#### *Practice*

every Tuesday 7 pm. small Rigdzin-Puja  
study of Vidyadhara Guru Sadhana

#### *Contact*

Sugandha Sibakoti

Otto-Wels-Str. 3

63452 Hanau

phone ++ 49 (0) 6181-180 40 65

### Tübingen

#### *Place*

Siglinde Schauer

Ruth-Marx-Straße 4

Tübingen

#### *Practice*

small Padmasambhava Puja

#### *Contact*

Anke Thomas

phone ++ 49 (0) 7071-45459

anke.thomas@supra-net.net

or Stephan Jäger

phone ++ 49 (0) 7071-26113

st-jaeger@web.de

# Membershipform

Please copy and mail or fax to the Managing Committee

I want to actively support the Khordong-Association of Germany (Khordong-Verein) and hereby apply for membership. As a member of the association I will get sent all programmes to events and the latest information about the activities of the Sangha of Chhimed Rigdzin Rinpoche. I can terminate my membership in the association at any time by written notice.

First Name: \_\_\_\_\_ Last Name : \_\_\_\_\_  
Street: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
City / Country : \_\_\_\_\_  
Phone: \_\_\_\_\_ Fax: \_\_\_\_\_  
2<sup>nd</sup> Phone: \_\_\_\_\_ Email: \_\_\_\_\_

I will transfer the yearly fee of 60 € (couples 90 €) within 4 weeks to the account nominated below:

Khordong e.V. Schulstrasse 15, 72108 Rottenburg  
Name of Bank: Deutsche Bank, Bank Code 100 700 24, Account 324 755 800

Date: \_\_\_\_\_ Signature: \_\_\_\_\_

The following form allows us to withdraw the membership fees from your bank-account

## PERMISSION

I allow hereby the German Khordong-Association (Khordong e.V.) to withdraw the amount of my yearly membership fees from my bank-account. I can always end this permission by written notice.

The fees shall be withdrawn yearly

Name of Bank \_\_\_\_\_

Account \_\_\_\_\_

Bank Code \_\_\_\_\_

Date \_\_\_\_\_ Signature \_\_\_\_\_

1. Chairman: Andreas Ruft, Oppelner Straße 28, 10997 Berlin, phone: ++49-30-28 33 276, email: andreas@khordong.net /// 2.Chairman: Anne Wanitschek, Hagenauer Straße 13, 10435 Berlin, phone ++49-30-44 03 27 72, email: anne\_wanitschek@hotmail.com /// treasurer: Wolfgang Zimmermann, Taborstraße 5, 10997 Berlin, phone.: ++49-618 63 93, email: wolfgang@khordong.net

Here we want to provide some place for your own announcements. If you are searching for, offering or want to give away something – please send a note to the editorial staff.

### BUDDHA TOURS



I am pleased to introduce my new website: [www.buddha-tours.de](http://www.buddha-tours.de). Here you will find special travel offers to some of the most important Buddhist pilgrimage sites and centers in India, Nepal, Tibet, Bhutan and so on.

BUDDHA TOURS is a small new enterprise, specialized in Buddhist pilgrimage and sightseeing. Of course individual travel ideas can possibly be made and organized! Furthermore you will find a shop on the website. Here you can order and buy items like statues, thankas, incense and so on.

So have a look at the website - you may like it!!

Phone: ++ 49 30 679 212 12

Email: [info@buddhatours.de](mailto:info@buddhatours.de)

Sincerely yours in Dharma

Sebastian Schlicht

*[www.buddha-tours.de](http://www.buddha-tours.de) • Buddhist pilgrimages, Sightseeing & Dharma Items*

## Khordong e.v.

The Khordong e.V. is registered and has its seat in Tübingen.

The charity was recognized for -support of religious purpose- with notification since 09.02.1999.

The committee

Chairman Andreas Ruft

Oppelner Str. 28

10997 Berlin

phone ++49 (0)30 283 32 76

email andreas@khordong.net

2<sup>nd</sup> Chairman Anne Wanitschek

Hagenauer Str. 13

10435 Berlin

phone ++49 (0)30 44 03 27 72

email anne\_wanitschek@hotmail.com

Treasurer Wolfgang Zimmermann

Taborstr. 5

10997 Berlin

phone ++49 (0)30 618 63 93

email wolfgang@khordong.net

Cash auditor Norbert Ohl

Account

Deutsche Bank

BLZ 10070024

324 755 800 spiritual field

324 755 801 donations for Poland

324 755 802 edition

Tax number: 86166/61107

Last notice of non-liability for tax  
from 29.06.2004