

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 5th month (June/July) in the year of the water dog (1922) as the 4th 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. As such he began to be in charge of 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 9th 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. Adapting the lifestyle of an wandering yogi he went on a long pilgrimage to the holy Buddhist places in Tibet, Nepal, India, Sikkim and Bhutan. During this period Rinpoche also met his wife. 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 the 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 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 to preserve, to cultivate and to spread the teachings of Guru Rinpoche. Many important dharma texts, mainly from the Byangter tradition (Northern Treasures) have been translated and reproduced. During this time he also helped many Tibetan refugees to start new lives in India, taught as a guest teacher at different European universities, and worked together with different European scholars (Prof. Tucci/Italy, Prof. Hoffman/Munich, etc) on scientific projects.

In his later years he 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. 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. Also some Tulku incarnations have been recognized by Rinpoche. For example Tulku Chökyi Gyaltsen, a eighth year old polish boy, who is the reincarnation of the same named teacher of Rinpoche and once should take over the management of the polish Dharma Centre Drophang Ling.

On June 14th 2002 Rinpoche change 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 reach everyone turning his mind towards him and enlighten our daily confusion.

Introduction

Hello dear members and friends of Khordong,

I am surprised myself – but here it is again, our Khordong-newsletter 2009! “Life, Death and Reincarnation“ is surely a big topic for such a small magazine and like always we can only touch the surface here. But maybe you will feel inspired to get deeper into this theme yourself.



A 'thank you' goes to all authors: to Tulku Thondup Rinpoche and Gudrun for their lines, to Alexis and Ania for their report from India and Poland, to the TTC-hospice-crew and to all those who shared their thoughts here with us.

This year Norzin Lama, Nele Rubis, Greg Hicks, David Cowey, Maxim De Zitter, Frank Struewing, Sammy El-Samahi, Stefan Jäger and Olaf Brockmann helped us with translations and proofreading. The pictures are from Vera Wanitschek, Anne Gäbler, Nele Rubis, Maciej Szczypka, Ralf Bartolomäus, Przemek Plencner, and Robert Beer. The cover design is made by Moni and the layout by Nele and Moni. Please forgive me if I forgot to mention someone here.

I want to thank again everybody who supported the last newsletters in any possible manners. I cannot continue this work in this year so I hope we will find someone who will take care for this in future to keep us informed about the activities of the sangha.

*With many heartfelt greetings,
Anne Wanitschek, edition*

*Essence of all Buddhas of the three times,
lord of oceans of Buddha families and mandalas,
precious incomparably kind root Lama, think of me!
Bless my mindstream, I pray.
Grant your blessings that I recognize dreams as dreams.
Grant your blessings that I emanate and transform appearances in dreams.
Grant your blessings that dreams arise as clear light.
Grant your blessings that clear light blends with every aspect of life.*

Jnana

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Dear Khordong Friends,

again you are holding our yearly newsletter in your hands and you might have to get used to it and love it during the last years. And again one year passed; an extraordinary year with Taklung Tsetrul Rinpoches visit to Drophan Ling, Poland, books with old praxis texts reprinted (Le'u Dun Ma) in new outfit and some seminars, almost like every year. But it would be wrong to think everything stays like it is. Impermanence is the topic of this small booklet; impermanence is the first turning of the wheel of dharma by Buddha Shakyamuni, is the first part of the four thought to turn our mind away from Samsara, and so it should be something very grounded in the heart of a Buddhist follower.

Changes will also come to our small German association. This year the board has to be elected for the next three years. Wolfgang Zimmermann, our longtime treasurer, and Anne Wanitschek, the second chairwoman, have announced at one of our last board meetings, that they won't be available for the new board anymore, while they want to continue with some of their work as Wolfgang promised with the newsletter and administration of the website. And myself as the chairman was thinking more than once to step back and give the responsibility to new people as I do not have always time due to my working situation and also other projects which need my power and time. But if we all three would step back it would be difficult to continue with the association working as it is. So now we need urgently new enthusiastic people familiar with our sangha for joining the board – for example as treasurer which is a responsible and comprehensive role, without future activities are not possible.

This brochure was possible through the guidance and main effort of Anne Wanitschek as editor. With diligence and persistence took she care that the reports come together and kept the lines of communications between the persons involved but also between you, the dear reader, and the centers, regents, dharma friends and teachers, to keep up with the feeling of a sangha in our difficult times without Rinpoche. But unfortunately she will not have time to continue with it for time being so if we want to continue, we need to find a new editor in chief who will take care for the next edition of this nice and beautiful newsletter.

I wish to say thank you to all of you who contributed to our projects in the past: with organizing events and seminars, writing or translation of texts for this brochure or website, doing the layout, producing flyer's, doing recordings of teachings, organizing or giving generous donations, translating praxis texts, keeping the website up, accounting and making reports, to manage address databases, mailing letters, and so forth – and last not least, our teachers who followed our invitation to instruct us and to share their experience.

As James likes to express, without out the engagement and involvement of many all this would have not been possible. Even when our engagement is changing may it continue in general! And may it be helpful to become a better person following the way of dharma.

*You are very much welcome to participate and realize.
Sarva Mangalam*

*Andreas Ruft,
for the time being chairman of the German Khordong association*



Dear Dharma friends,



I am very happy to hear that so many of you are dedicating your time in Dharma practices, as Chhimed Rigdzin Rinpoche will highly appreciate this.

Today, we all are enjoying a precious human life and have met sublime teachings and teachers. If we take advantage of these blessings, it is certain that we will have meaningful lives now and joyful lives in the future.

At the time of death, our loved ones, our wealth, and even our most cherished body will not be able to accompany us. Only our own past karmic deeds – the positive or negative impacts that we have imprinted in our mental stream – will determine and lead us to our next rebirth.

If we have meditated on and prayed to Guru Rinpoche with devotion – the energy of joy and trust in him – he will receive us at the time of our death as his child, take us through our bardo journey as a guide, and lead us to his joyful pure land to take rebirth as if we were returning home.

Then from his pure land, we will be able to serve many on this earth. So please remember to keep visualizing or thinking about Guru Rinpoche's presence, praying to him with total devotion, and receiving his blessing lights – the lights of his unconditional love – whenever you can.

With love and prayers,

Dear Sangha,

Another year has passed and this year's Khordong Newsletter that was put together by Anne Wanitschek with lots of enthusiasm is complete.

This year's topic 'Life, Death and Reincarnation' is of special interest for all of us, as we all hope and long that the new reincarnation of Rinpoche will be found soon.

I had lots of thoughts about what to write in this letter. As I do have little personal experience with this topic, I encourage you to read the available literature, for example Tulku Thondup's recent book "Peaceful death, joyful rebirth". Maybe you will find inner peace, confidence, hope and comfort in the idea that Rinpoche will be with you when you die, as I do.

Rinpoche encouraged me again and again to meditate on impermanence and emptiness – the necessity to let go of all concepts and emotions, of all possessions and cherished objects. Accepting everything as it is – yet not to fall into a passive state of lethargy – but instead to act on things actively. Changing things wherever possible, yet not clinging too rigidly to the idea that things have to be the way I would prefer them to be.

That same way I try to let go, too, of all concepts of how death will be, of how bardo and reincarnation will be and practice to accept whatever comes – just the way it comes.

*Kind regards
Yours Gudrun*



News from India



Looking at the theme of this year's Khordong newsletter, we would like to put it in the light of what is going on here. Yes, let's talk about the life and death of a spiritual project embodied by a Gompa surrounded by a big land somewhere in India.

Let's ask ourselves how all this started and how much related to it we all are in a way or another.

We could say it all started with a dream, a wish and a vision which could be seen as a direction set for all of us by our spiritual guide C.R Lama. That brings us back 30 years ago with the start of the Chhimed Rigdzin Society whose aims and objects had already set the ground for where we are today. At that time, some took it seriously, others disagreed, and most of us did not know C.R Lama. Yet along the years the vision remained and many worked out to make it a part of our common reality.

Many followed through the whole process of buying land and starting construction even though most of us could neither get the meaning nor the extent of such an endeavour.

Well here we are, as a sangha with a responsibility as we kind of allowed it to happen, and so it is with Darnków. Not the kind of feeling most of us were looking for I guess.

Here is a land with a beautiful Gompa, an amazing stupa, 8 rooms for lamas, a dining hall and a kitchen, a library together with an office as well as a farm and around 10 people on the fulltime payroll plus extras.

A nice guesthouse is available with attached kitchens for whoever feels like to pay a visit, or stay longer to do some study and retreat, together with those in need of a safe and quiet place while undergoing treatment at the cancer hospital next door.

We are not far to be able to say it is there, ready to be used.

This place which was lost in the middle of nowhere and unknown of the world is starting to be a reference in the tibetan network and a nice landing point for visitors of various horizons.

Of course management is an issue as much as the lack of general support, understanding and competence we generally face along the years. But what to do with this readymade center, remains a key issue. Bearing in mind that if it is not of use for any of us, then the spirit of the place together with the place itself will die with our souvenirs.

In someways it has already started, but it is not fatal yet as it only depends on each and everyone of us to readdress our connection with this vision and our personal capacity to keep it alive.

Our 18 young students together with their 3 teachers have already made a big change and brought some life into the vision as much as the annual butterlamp retreat kept it alive along the years, but this is not enough as this is just a beginning.



This vision needs us to follow and to take care, it needs our inspiration and full support beyond internal politics and private agenda to sustain and unfold.

The first step was to get the place and build it accordingly; the second step was to fill it up with monks and make it part of the local network, the third step is to bring you back to it together with the legacy we all have received from our Guru C.R Lama. Simple things such as how to perform the

Big Rigdzin together as one and it goes up to all the teachings which Rinpoche had handed over to us to practice, study, translate, comment and so on. Here Rinpoche is alive through each and everyone's visit as we carry him within.

Each and everyone's presence together with his souvenirs and stories are of greatest need and importance for those who live here

permanently in general and in particular for those who never met Rinpoche.

With your presence and involvement the dream comes true and the direction set long ago is preserved and getting ready to pass through



time and culture differences. From the simple fact that you come to live at the place for a couple of days or come to use the place for what it has to offer, you are making it real and meaningful.

We are known as Khordong Gompa of course, but we are also known as "hinji" gompa around here. The Gompa of foreigners, believe me, not an easy stand to take



but one we can be proud to be part of it and see it evolve and fly despite the regular ups and down.

On the other hand, if we keep on going the way it has been going for the past 2 years, then we should be prepared to see this place vanished, wiped out by the rule

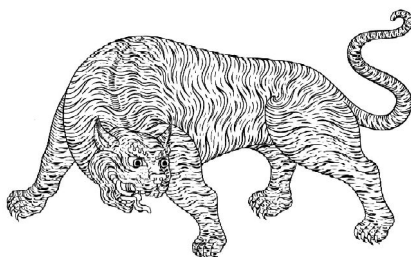
plete strangers to it and to lose a sacred ground which unite the whole of us in our hearts.

All these words to shed some lights on what is going on here and welcoming you back as many as you are.

of impermanence, taken over by some others, setting a different direction with no direct connection with C.R Lama. We then need to be prepared to feel com-

Let the madness flow all over again.

Kuntuzangpo with love, Alexis Lefort



Overview Darnków 2008

Dear Dharma friends,

At the very beginning I would like to tell you what has been done in Darnków during the last year.



First of all, the gompa is finished. We have new door to the gompa and office, the stairs have been covered with tiles as well as the floor of the corridor on the first floor. All terraces and balconies have their railings, which makes them more safe and nice.

We are in the process of getting the final papers of the building (as being completed and ready for use). We hope to have all the paper work done by the end of the year. All documents had already been delivered to the authorities right after the course has been finished, but due to the last changes in the polish law system the process may take slightly longer than usual.

Secondly, oborka is ready for a great change, which means making the kitchen and store there. New water installations, floors, stairs and entrance have been done. For all the fans of this place we have to sadly announce that sleeping in oborka will no longer be possible. The place will be used as a kitchen, store and a place to live for chef and cooks. New places for sleeping will be organized on the first floor of our dining room, which is being rebuilt just now (more about it at the end of the letter).

All these projects have been possible only with thanks to your financial support, for

which I am very grateful. On behalf of our management board I would like to thank you for all your help.

Another thing that happened thanks to your generosity was the Twelfth Butter Lamp Offering Ceremony, with the special intention of peace in Tibet. The ceremony was led by Tulku Migme, who cleaned the lamps with us every day until 23 of July, when he had to leave.

The Butter Lamp Offering course was shorter than usual, but we continued offering lamps after H.H. Taklung Tsetrul Rinpoche's arrival. Just as it happened every year there were not many people on the course, but we managed to offer the annual number of 111 111 and even more! H.H. Taklung Tsetrul Rinpoche and other guests sponsored many lamps so in total we got to the number of 140 000 lamps being offered.



The greatest thing this summer was H.H. Taklung Tsetrul Rinpoche's visit in Darnków. We have been waiting for it 3 years, and we were quite nervous and stressed at the beginning. It was for many years that Darnków was not visited by any Rinpoche, and especially by a Rinpoche like Taklung Tsetrul Rinpoche, who is used to a very traditional treatment. We all tried to prepare very well but we were simply nervous that all has been done properly.

Rinpoche came to Darnków on the 9th of July. We made a traditional and solemn welcoming with Tibetan trumpets and incense burning at the monastery gate. Then, we escorted Rinpoche in that manner to his house. Rinpoche had a quiet time and rested till the 12th of July due to his severe eye disease (conjunctivitis). On the 12th of July Rinpoche offered a Long Life Initiation and started the retreat. Rinpoche bestowed on us many wonderful initiations in a traditional, full form. We got a complete transmission of Drub Khor Namsum and Gongpo Zangthal together with their instructions. Apart from that Rinpoche gave some extra initiations like Norlha – the abundance deity, black Garuda and Hayagriwa. Rinpoche gave also teachings to nyndro practice – Zern Ga.

Rinpoche was accompanied by three monks, who performed the rituals needed for the initiations – they made beautiful thornas, sand mandalas and fire offerings.

Urgyen Paljor, the private secretary of His Holiness, being of very uncomplicated nature, was always and easy accessible for all issues and questions of both organizers and participants. His invaluable presence and his close connection with His Holiness made the retreat possible at all.

Rinpoche speaks only Tibetan and therefore was translated into English by Kenpo Chowang. Khempo not only translated the course very nicely but also gave lungs in the morning sessions. It is difficult to find another translator as good as him so we hope he comes again if Rinpoche comes this year to Poland.

Andrzejek translated from English into Polish both the teachings and interviews. We were very happy with his work and therefore we hope he will be available this year too.



Let us remind how the day of the course looked like: From 8 o'clock in the morning Kenpo Chowang offered lungs needed for the initiations given in the afternoon. We had loud speakers in front of the gompa so many of us listened to the lungs being while cleaning the lamps. At the same time Rinpoche was getting ready for the initiations given in

the afternoon. The initiations and teachings took place between 2.30 p.m. and 7.30 p.m. After that people were invited for private interviews.

The course was very intensive but people were very happy to have such a chance to get all those teachings from such a great master.

Darnków was also visited by Tulku Dakpa Rinpoche who came to visit H.H. Taklung Tsetrul Rinpoche. He liked Darnków



very much too. Tulku Ugen was with us at the beginning and end of the course. We can easily say that the course would not come to

being if not for his help. He helped us to invite Rinpoche to Poland and gave many precious pieces of advice about the whole course. Gudrun visited us just for few days. She led a beautiful puja of Big Rigdzin on dakini's day and invited Rinpoche for the next year together with us. We repeatedly invited Rinpoche. When leaving, Rinpoche



promised that if his health is fine, he will visit us again. He also said that he is deeply impressed by the work done by Chimmed Rigdzin Rinpoche and is very happy to see so many of his students devoted to the Dharma.

We also went on a trip with Rinpoche and other guests. When Rinpoche visited Kudowa, he made some prayers for the dead in the Scull Chapel, he fed the fish in the ponds of the town park and tried delicious cakes in Asia-Basia. Another time we took Rinpoche to the zoo in Dvorze Kralove, and just before leaving we showed him some Prague. I got the impression Rinpoche enjoyed the visit in Darnków and that it is fairly likely that they will visit us again this year.

Finally, I would like to thank all those who helped to prepare the course and to keep it going. I would like to thank all the sponsors, especially Sara and Marek, for their financial support before and during the course.

Also, great thanks to Dzidka, who prepared invitations for all the guests. Thanks to all those cleaning the lamps. Thanks to Rabten for his help in preparing the gompas. To Andrzej for translating!

To Margola for working in the office and managing the technical store. To Jagoda and Wiesiek for preparing tsog. To Waldek for recording the teachings and being helpful with everything in the gompas and to all those who made this course smooth and nice by their work and positive attitude!

Unfortunately, we had some uncomfortable situations too. Some people disturbed other people's practice. All should remember what is the point of coming to Darnków. It is a retreat centre and not a holiday

resort! We shall come here to practice and rest from the everyday run in the cities. We should respect this place and other people visiting it! As there were some incidents of misbehaviour, the management board decided to make the regulation of the centre stricter. The rules apply to all staying on the monastery land, both during the courses and in-between.

The new rules are:

- we demand total silence between 11p.m. and 6 a.m.
- all are asked to remember the rule "do not disturb the others", which means to stay quiet, no music, not disturbing others in any way
- people not respecting the rules, will be rebuked. After the second rebuke, if still disturbing others, the person will be forced to leave the centre without getting his money back. Warning: we'll have no mercy on breaking the rules!

Nevertheless, we hope serious problems will not take place in Darnków again!

And now some plans for 2009

As mentioned before, we've started rebuilding the dining room and kitchen. Thanks to good weather we managed to finish the basement floor. The dining room looks completely different now – you'll be surprised! It is nearly ready. We need the windows (and the money for them). On the first floor we plan to make a new dormitory – a few rooms to sleep. We need to make the floor – add construction wood under the floor, lay the floor, put insulation in the walls, put in the windows, build partition walls, ceiling, and install electricity. We can manage building it all only if we have money for it. The sponsors have covered rebuilding the dining room but we need money for dormitory.

Therefore I would like to ask you for support on that project. The approximate cost of rebuilding the dormitory is 40,000 zł.

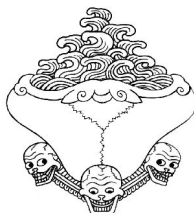
We would also like to tidy some of the green land of our centre, especially the meadow between the house and obórka. We do not need great amount of money to that, but instead, people willing to work. We will need some people for garden work in spring. All who can help: please find some time for that in April.



As far as this years Dharma plans: Of course the ceremony of Butter Lamp Offering and Retreat with H.H. Taklung Tsetrul-Rinpoche. I hope all will be fine and Rinpoche will visit us. We also hope we can start building the stupa. We'll discuss the project and content of the stupa with Tulku Ugen, and then estimate the cost. Then we'll plan later actions and further building. All is in progress, but please be patient!

If you happen to have any questions, do not hesitate to write immediately.

*Greetings from Darnków,
Ania*



Summer Retreat in Darnków

Anne asked me to share my experience of Darnków initiations 2008 with Taklung Tsetrul Rinpoche. It's easy to summarize it: kuntuzaggpo: all good!

But then, it's more difficult to put these fifteen days into words. The words reduce the experience so much... But at last, here is what came to my mind.



Probably Zangdopalri looks that way... As I wrote just before, everything was wonderful:

A wonderful teacher, so full of love, compassion, wisdom and knowledge, who reminded me so much of our beloved Rinpoche, not only because of his old age and his difficulty to walk, but much more because of his generosity; giving us the Dharma just like a mother feeds her child. I received much more than I expected. The teachings, which were not on the program, were in simple words but deep meaning. This really gave me a strong push, revived my energy and my diligence towards Dharma practice.

Just as Rinpoche was serving and spreading his termas, Tsetrul Rinpoche was totally serving the Byangter. He was, he is the Byangter in a human form. And when he managed to get on his throne, it was amazing

to see how much energy he had. Even after the longest initiation, lasting 3 or 4 hours, he finished the initiation puja strongly, and as fit and fresh than when he sat, while I was really exhausted and just ready for a good rest. When the initiation was short, he gave teachings, showing us there's no time to loose, if we want to get results before the we die.

What to say about the place? I just came there some years ago, when Rinpoche was given the land. I remember an old half broken house, and fields. What a change. This gompas is just amazing. From outside and from inside, what a work, what a success. And these paintings in the first floor, really living paintings. I sat fifteen days in front of green Tara. All along these twenty years of Dharma exploration, I never felt a special connection or attraction for Tara. After a short time in front of her, I just fell in love. I felt her so strong (and she's so beautiful). The next tangka I'll buy will be a green Tara. Just for this reason (there are others but...), I'm looking forward to come there again. And I let you imagine my emotion concerning Dorje Drolo's paintings, Drolo, my beloved deity, my guru!

The varja brothers and sisters were at the same level. I only saw dakinis and heroes in this place. I am very respectful towards the



work of Ania and the Polish gomchens who really did a wonderful work: they built this gompas, and now they make it a living dharma center. Bravo!

Weather was just perfect for me. The mixture of sun, clouds and rain was fine, not too cold, not too hot. I found the rain very useful to help us all to keep concentrated on what we had come for, and thanks to that rain, the place didn't transform into a noisy holiday camp.

Even the birds helped, singing in the early morning to wake me up. A special thanks to the powerful one

who really pulled me from my bed a morning when laziness was about to keep me sleeping, with a very strong song that clearly meant: "hey wake up, it's already five and you've got some practice to do before the lung, man!"

I'll finish with a reaction to what we received this summer. I heard some people comparing what Tsetrul Rinpoche gave, and what Rinpoche gave us. Things like: "Oh we didn't have these initiations so complete with Rinpoche... there were no tormas, and all these things. We only got the short Ringdzin Dondup empowerment..."

I don't know if we can compare these things. I learnt this summer that by his great compassion, Guru Rinpoche gave different ways for transmitting empowerments. It can be long, complex, with many tools, objects, images, tormas, and so on. This is probably the monastery way, where and when everything is available, where the lama has as many assistants as he needs and so on.

And there are short ways of giving initiations, with a few objects, without the

need of assistants, in a short time. This is probably more a yogic way, for those living in hermitages, in the mountains, where there's sometimes nothing much except the texts, dorje and bell and a few tsampa.

But I'm not sure the longest is the most powerful. It might even be the contrary. Not because of initiation itself, that should bring equal blessings, but because of the weakness of the

receiver. It was not easy for me to keep a onepointed mind during 3 or 4 hours, so I'm not sure I was in the right state to receive the blessings when they have fallen down on me that time. For me, it was easier to stay onepointed and feel the blessing during the short initiations...

And as far as I know, the deepest initiation is no other than the revelation of the nature of mind by the guru. And this can be done in a single instant and without any tool, as it is shown in many stories of high lamas (Patrul Rinpoche and Nyoshul Lungtog, Tilopa and Naropa, and so on).

To conclude, I would like to remind all of us that this place and all what happened and will happen in it is the result of many things, the addition of the energy of many people. But nothing would have been possible without the generosity, the blessings and the prescience of our beloved guru Chhimed Rigdzin Rinpoche. Don't forget him. He and his blessings are so easy to touch in this place...

Patrice Sammut



Schedule of
Initiations by Taklung Tsetrul Rinpoche
Darnków, Drophan Ling, Summer 2008

12.07.2008	Thug Drub Longlife-Practice
13.07.2008	Chenresig, Outer Sadhana
14.07.2008	Rigdzin Dungdrup, Longlife-Prayer
15.07.2008	Activity-Mantra
16.07.2008	Middle Rigdzin Dungdrup
17.07.2008	Small Rigdzin Dungdrup
18.07.2008	Long Thug Drup Dragpo Dzal
19.07.2008	Middle Thug Drup Dragpo Dzal
20.07.2008	Short Thug Drup Dragpo Dzal
20.07.2008	Black Garuda from Thug Drup
21.07.2008	Le Dünma 1, Namkai Ningpo
22.07.2008	Le Dünma 2, Trison Detsen
24.07.2008	Le Dünma 3, Yeshe Tsogyal
25.07.2008	Le Dünma 4, Nanam Dorje Dudjom
26.07.2008	Le Dünma 5, Mutig Tsenpo
28.07.2008	Sampa Lhundrup
30.07.2008	Hayagriva
31.07.2008	Gongpa Zangthal – Entering the Mandala
01.08.2008	Gongpa Zangthal – Preparing the disciples / Protector / Samaya
02.08.2008	Gongpa Zangthal – Long Vase-Initiation
03.08.2008	Gongpa Zangthal – Basic Secret Initiation
04.08.2008	Gongpa Zangthal – Very Secret Wisdom-Initiation (hearing, smelling, tasting, feeling, imagining)
05.08.2008	Gongpa Zangthal – 1. Ultimately Initiation of Selfarising Rigpa-Energy (Kuntu Zangpo Wang)
06.08.2008	Gongpa Zangthal – 2. Vimalamitra: Five-Wisdom-Initiation
06.08.2008	Gongpa Zangthal – 3. Liberation through Symbols (Crystal)
06.08.2008	Gongpa Zangthal – 4. Initiation in the best view
06.08.2008	Gongpa Zangthal – 5. Selfmanifestation of Rigpa
07.08.2008	Gongpa Zangthal – 6. Pristine Wisdom-Initiation
08.08.2008	Gongpa Zangthal – Secret Initiation
09.08.2008	Gongpa Zangthal – Pristine Dzogchen-Mandala
10.08.2008	Norlha-Initiation (Prosperity) / Amitayus-Initiation (Longlife-Practice)

Compilation by Marcel Everling and Ralf Bartholomäus

Title

The topic of this year's newsletter is about Life, Death and Reincarnation. The topic crystallised itself over the last few years. There were different reasons – the death of a family member, having conversations with friends about death, talking to people who are seriously ill, or strongly experiencing the formless existence of Rinpoche.

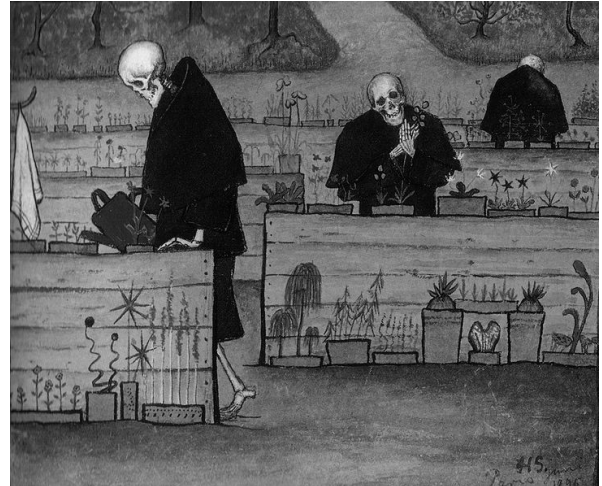
Actually, my intention was to print the wonderful article on preparation for death by Chagdug Tulku Rinpoche (Chagdud Tulku, Gates to Buddhist Practice, chapter: Preparing for Death). Unfortunately, we were unable to get permission to print it. Therefore, I am trying to pen down the important points in my own words. I am aware and want to be very clear that this article is far from being able to give you the same feeling and lucid understanding of Chagdud Tulku Rinpoche's teachings. So, I highly recommend to people interested in this topic to read the original article yourself. Besides, I have also taken the contents of the following books in the article:

- Dudjom Rinpoche
*Counsels from my heart:
An introduction to Bardo.*
- Dzongsar Jamyang Khyentse
What makes you not a Buddhist
- Irvin D. Yalom
*Staring at the Sun:
Overcoming the Terror of Death*

The last book is written by an American psychotherapist and it has nothing to do with religion, instead it talks about fear before death and possibilities of identifying it, so that we can deal with it and broaden our life by understanding it. I find this book very insightful, helpful and recommendable.

Here in Europe, we hardly ever encounter death. It is hidden and treated as dirty and abnormal. We can't even see hearses on the streets these days. In India it's a part of life to see dead bodies, funeral processions, people mourning after their dear ones, or

even old people sitting on the trains travelling to the holy Ganges in Varanasi to prepare for their final journey.



Why do we hide death?

Are we afraid of becoming infected? Theoretically we know that life ends with the inevitable death, however, we try to ignore the reality as long as possible. On our birthdays we happily blow out the candles on birthday cakes, and we take no notice of the reality that all the lights we burnt are burnt forever, we can not reignite them and hence death draws closer to us. We colour our hair, do yoga, smooth and brush out our wrinkles, eat organic food and everything else to remain under the illusion that we won't age. By ignoring death, who are we helping? The further we suppress the thought of death, the easier it becomes to keep ourselves busy doing meaningless things. The more we get death into our consciousness, the more consciously we will live.

Why should we look into the subject of death?

Understanding death can have a direct influence on the way we live. It can free us from many fears and small trivial things; it can open our eyes to the preciousness of the moment. Fear of death seems to be seldom unmasked. Mostly it manifests hidden as a general concern, as paranoia, as loneliness, guilt, as strength that allows us to do all pos-

sible and impossible things. The more discontent one is in life the greater the fear of death. When one confronts death, one can overcome fear of dying, but this can also lead to a real understanding of the finite time span of our life. In turn, this makes one appreciate the preciousness of every second of one's life and to develop empathy with the people around us. The study of death in this way can become a guide to life itself.

Studies of death can lead us to the realisation, that no positive changes will take place as long as we cling on to the idea of blaming for not living well on others or outer circumstances, and not on ourselves.

It is not necessarily the experiences themselves that reduce the quality of our lives, but our own interpretations and evaluation of these experiences.

On the other hand, the Buddhists see death as a strong aide to the path of freedom.

A Tibetan saying goes, "When you need to go, it's too late to start building a toilet". So, the preparation of death is needed while we are still alive, as we don't know when death will knock on our door. It's always better to be prepared. So the time is now. If we practice now, at the moment of death our efforts will bear fruit. When we realize death is inevitable, a part of the cycle, all hope disappears and where there is no blind hope, there is also no disappointment.

The process of dying

It's extremely important to recognize the moment of death as such! Give up all attachments to the things of this life. When death is upon you, you will realize that you cannot take anything from this life with you. Your karma is the only thing that will accompany you on the journey. To overcome the attachment towards your belongings and to earn some merit for it, write a will in time, and for example donate some of it to a monastery. In the monasteries the merit will be constantly dedicated, helping it to multiply and have an effect in the long run.

Purify your spirit by recognizing the bad deeds you have done. Pray to the three jewels and their essence – your root guru. This is the prerequisite in order to guide one to the pure land. When you have practiced phowa, the transmission of awareness into the pure land, you can use this technic, or your guru or your friend, one who knows how to do it, can do it for you. One should start to practice this as soon as one stops breathing.

Once you die, elements that you are composed of start to dissolve from each other, and within each other. When the dissolution is complete, breathing stops. The masculine energy that is stored in the head sinks and the feminine energy that is stored in the stomach ascends. Both these energies melt together in the heart and at this very moment your spirit leaves your body. If you have no firm, deep experience in meditation, at this moment you will become unconscious.

If you are an adept meditator, your awareness will dissolve into space and it will dissolve in the form of a clear light. This clear light has nothing to do with the day-to-day meaning; rather clearness as an absence from deception, from subject-object-duality, and from dullness and images. When you have realised this clear light in your meditation and then encounter it in space after your death, it's like an encounter between a mother and a child. That is the Dharmakaya freedom.

If you haven't practiced enough this light will appear only as a lightning flash and you will wake to dreadful visions. Peaceful and demonic gods and goddesses will appear in front of you. When you can recognise the radiation of your own awareness in the emerging phenomena, this passage will be to sambhogakaya freedom.

If you can not recognise the appearances as your own inner awareness, then you will get a terrible fright. If you are dominated by fear, the visions will fade away, your spirit will get agitated and leave the body through the corresponding opening. Then you enter the Bardo. Now your spirit is without the support of your body parts, it's only a subtle



body of light. You can wander around to any of your favourite places, just by thinking of the place you will be there. You will know what other people, like your family and friends, are thinking of you. Despite your formless body, you will experience hunger, thirst, heat and cold. In this situation, others who offer prayers and meritorious deeds for you after your death can be of great benefit to you. If you had the habit of praying and thinking of your root lama in desperate situations, you will do the same thing here. As soon as you think of the source of your refuge, you will be reborn in the pure land of the relevant being of wisdom. This is the nirmanakaya freedom.

When the above doesn't take place, your restless, tormented spirit will look for protection and enter the womb of your future mother. And you will fall into a new dream. Your next existence begins...

You can be certain that everything is transient! Remember that emotions only cause sufferings and these phenomena have no existence on their own. And experience Nirvana, which is here after every kind of concept.

A short practice

Hypnos and Thanatos of Greek mythology are not the only brothers of sleep and death. Sleep is like a very small death and we can use it to help us practice for death. Before going to bed imagine that it was your last day. You won't wake up in the morning. Let your life pass by and reflect on it. Visualise the inherent nature of wisdom over your head and purify your shortcomings with the help of four sources. Give, in spirit, your possessions to those who could need it. Dedicate your merit to all the living beings. Then imagine how your consciousness exits from the crown of your head and unifies itself with the innate nature of wisdom or with the original space. Familiarity with this exercise will be of great help at the time of your death.

You can assess how solid your meditation will be at the time of your death by observing your dreams. When you are no longer involved in your dreams, and can in-

stead stay in your awareness, you have advanced far in your meditation practice. Death will be the gate to freedom for you. Whilst dreaming if you are aware of yourself dreaming, you will also have some control over the situation at the time of death. If you are caught by your visions and overpowered by your emotions, you will also be influenced emotionally at death and these very emotions are always the ones which lead to suffering.

How can we assist people who are dying?

It would be nice if we could manage to find a place where one could die in peace, a place where there are barely any distractions and where it is possible to concentrate naturally.

This is of course very difficult as death comes to us suddenly when we are totally unprepared for it, or after a long illness. Most medical facilities have no such appropriate, trained personnel and death in such institutions is very impersonal. I don't know what actual effects the hectic, medical measures have on concentration of the person dying. However, what possibilities do we have? Unfortunately, as far as I am aware, there is no alternative institution for dying people. We can therefore support the dying by helping to try and create the best possible environment.

Insecurity in dealing with death is quite normal. No one really knows a lot about it. Sometimes in the presence of the dying family members, relatives and friends are distant, they don't know what they should say and avoid being close because of fear of being confronting of their own deaths. We can help the dying by being genuine, even when it means that we talk to them about our own insecurity of talking about death and ask them what would be most comfortable for them. Some might wish for body contact and others only to talk or just to sit quietly together.

We should remind them that the elements are going to disperse and they are going to die. If they are not Buddhist you can ask them to concentrate on the space above their head. It has two positive effects. Firstly, it

distracts them from the pain and fear. Secondly, their consciousness doesn't exit from their body through one of the lower "gates" that leads to an incarnation of a lower realm. Eight finger lengths behind the hairline, at the uppermost

point of the head, lies the gate to reincarnation to the pure land. If in the days before death they concentrate on this and visualise that they are melting with the space above their head or with a being of wisdom which they trust,

they will at least not be reborn in one of the lower realms. If one tries to teach a Buddhist way of visualisation to a dying person it will only lead to confusion. One should assist the dying person to visualise an object that they are familiar with above their head and to pray to become one with it. At the time of death touch them on the crown of their head but not on any other part of their body.

If it's possible everyone should part from them before the moment of dying. At the moment of death they should not be distracted by their relatives and people who are close to them.

From the Buddhist point of view, it is advisable to keep the body for a few days. The spirit should leave the body completely before the body is moved. We can pray for the dead, offer food and clothing. It will assist them, protect them in the intermediate state and so it will be of great help to them. Prayers are like protective guides and they can lead the dying person. The intermediate state takes 49 days. For the first 21 days they perceive themselves in their form, later they perceive themselves in the form of their future birth. Therefore, prayers and accumula-

tion of meritorious deeds dedicated to the dead person, especially in the first three weeks have crucial meaning.

I didn't want to hold back this very concise and practical explanation on preparing for death given by guru Rinpoche to Yeshe Tsogyal. As he was about to leave Tibet, she said to him:

"Oh, Great Master! You are leaving to tame the rakshas. I am left behind here in Tibet. Although I have served you for a long time, master, this old woman has no confidence about the time of death. So I beseech you to kindly give me an instruction condens-

ing all teachings into one, which is concise and easy to practice.

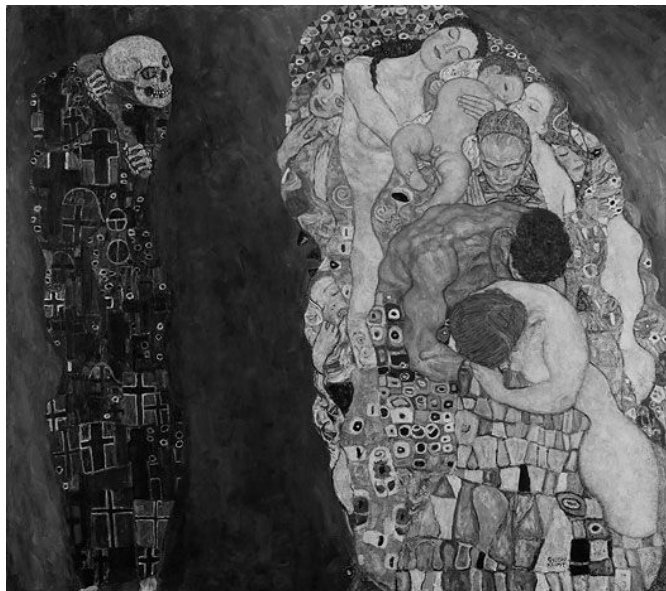
The great master replied: Devoted one with a faithful and virtuous mind, listen to me.

Although there are many profound key points of body, rest free and relaxed as you feel comfortable. Everything is included in simply that.

Although there are many key points of speech such as breath control and mantra recitation, stop speaking and rest like a mute. Everything is included in simply that.

Although there are many key points of mind such as concentrating, relaxing, projecting, dissolving, and focusing inward, everything is included in simply letting it rest in its natural state, free and easy, without fabrication.

The mind doesn't remain quietly in that state. If one wonders, Is it nothing?, like haze in the heat of the sun, it still shimmers and flashes forth. But if one wonders, Is it something?, it has no colour or shape to identify it but is utterly empty and com-



pletely awake – that is the nature of your mind.

Having recognized it as such, to become certain about it, that is the view. To remain undistracted in the state of stillness, without fabrication or fixation, that is the meditation. In the state, to be free from clinging or attachment, accepting or rejecting, hope or fear, toward any of the experience of the six senses, that is action.

Whatever doubt or hesitation occurs, supplicate your master. Don't remain in places of ordinary people, practice in seclusion. Give up your clinging to whatever you are most attached to as well as to whomever you have the strongest bond with in this life, and practice. Like that, although your body remains in human form, your mind is equal to the buddhas.

At that time of dying, you should practice as follows.

By earth dissolving in water, the body becomes heavy and cannot support itself. By water dissolving in fire, the mouth and nose dry up. By fire dissolving in wind, body heat disappears. By wind dissolving in consciousness, one cannot but exhale with a rattle and inhale with a gasp.

At that time, the feelings of being pressed down by a huge mountain, being trapped within darkness, or being dropped into the expanse of space occur. All these experiences are accompanied by thunderous and ringing sounds. The whole sky will vividly bright like an unfurled brocade.

Moreover, the natural forms of your mind, the peaceful, wrathful, semiwrathful deities, and the ones with various heads fill the sky, within a dome of rainbow lights. Brandishing weapons, they will utter "Beat! beat!" "Kill! kill!" "Hung! hung!" "Phat! phat!" and other fierce sound. In addition, there will be light like a hundred thousand suns shining at once.

At this time, your innate deity will remind you of awareness, saying, Don't be distracted! Don't be distracted! Your innate demon will disturb all your experiences, make them

collapse, and utter sharp and fierce sounds and confuse you.

At this point, know this: The feeling of being pressed down is not that of being pressed by a mountain. It is your own elements dissolving. Don't be afraid of that! The feeling of being trapped within darkness is not a darkness. It is your five sense faculties dissolving. The feeling of being dropped into the expanse of space is not being dropped. It is your mind without support because your body and mind have separated and your breathing has stopped.

All experiences of rainbow lights are the natural manifestations of your mind. All the peaceful and wrathful forms are the natural forms of your mind. All sounds are your own sounds. All lights are your own lights. Have no doubt about that. If you do feel doubt, you will be thrown into samsara. Having resolved this to be self-display, if you rest wide awake in luminous emptiness, then simply in that you will attain the three kayas and become enlightened. Even if you are cast into samsara, you won't go there.

The innate deity is your present taking hold of your mind with undistracted mindfulness. From this moment, it is very important to be without any hope or fear, clinging and fixation, toward the objects of your six sense faculties as well as toward fascination, happiness, and sorrow. From now on, if you attain stability, you will be able to assume your natural state in the bardo and become enlightened. Therefore, the most vital point is to sustain your practice undistractedly from this very moment.

The innate demon is your present tendency for ignorance, your doubt and hesitation. At that time, whatever fearful phenomena appear such as sounds, colours, and lights, don't be fascinated, don't doubt, and don't be afraid. If you fall into doubt for even a moment, you will wander in samsara, so gain complete stability.

At this point, the womb entrances appear as celestial palaces. Don't be attracted to them. Be certain of that! Be free from hope and fear! I swear there is no doubt that you

will then become enlightened without taking further rebirths.

At that time, it is not that one is helped by a buddha. Your own awareness is primordially enlightened. It is not that one is harmed by the hells. Fixation being naturally purified, fear of samsara and hope for nirvana are cut from the root.

Becoming enlightened can be compared to water cleared of sediments, gold cleansed of impurities, or the sky cleared of clouds.

Having attained spacelike dharmakaya for the benefit of oneself, you will accomplish the benefit of sentient beings as far as space pervades. Having attained sambhogakaya and nirmanakaya for the welfare of others, you will benefit sentient beings as far as your mind pervades phenomena.

If this instruction is given three times to even a great sinner such as one who has killed his own father or mother, he will not fall into samsara even if thrown there. There is no doubt about becoming enlightened.

Even if you have many other profound teachings, without an instruction like this, you remain far away. Since you don't know where you may wander next, practice this with perseverance."

With these words I want to say good bye to you. I would be very happy if this article inspired you to engage further into this subject. You are very much welcomed to contact me and then I will send you the article from Chagdud Tulku, "Preparing for Death".

*With kind regards,
Anne Wanitschek*



Salutant – One Smic Greet The Sangha



Quid lucidius sole et hic deficit – in English “what shines brighter than the sun – and yet gives way to darkness”.

I would like to talk a bit about dying – about *my* dying. Actually I always thought, I would never die, but live forever. It was always the others, who had to die. And I speak from experience. Whenever I witnessed someone’s death, I was glad, that it wasn’t me, who had to die there.

Of course I wasn’t afraid of death, counting myself among the masters of death. Then suddenly, some time ago, I was diagnosed with a carcinome of the prostate gland, already at an advanced stage, and that meant I would probably die of this thing.

Now the world looked different. I couldn’t imagine, that I would die, and deep inside I was afraid sometimes. A feeling that I hadn’t experienced before. Now I had to think, what to do, how to bring my life to an end. Well – through buddhism and through our beloved teacher Chhimed Rigdzin Rinpoche I had seen a way, how to move along this path. I become aware, that all my possessions are actually only borrowed, that nothing of it will come with me, things I cherish, images, even my thoughts will probably remain here. Thoughts of good times, of women, of wealth, of poverty; all that I will leave behind. It is hard to imagine.

Now – I don’t have much to say. I will try to express it in a type of prose.

Here it begins with those sentences, that tell about the leaving of the soul. To the bright light of day, they tell of its resurrection in mind, its entering the realms of the other world, its travels.

Here are to be uttered the words, on the funeral day, when the soul travels to the other worlds, seperated from the body.

I am one of the souls wandering in the bardo.

Padmasambhava, help me crush my enemies and subdue the demons.

I belong to your retinue. In your name I stride forth. Through you I prevail over enemies and demons, when the words are weighed at the great temple of Zangdopalri.

Warrior I am, a warrior’s son, too. My mother conceived me, she bore me under sanctified pain. I am a spirit from the hells of war, a spirit among those wailing, death as a foggy wall in front of me.

See, I unbolt the gate, which gives access to the mysteries of the other worlds. Without harm I enter, wander amidst the flaming gardens.

Divine spirits, that lead the purified soul to
Padmasambhava's sacred abode, allow
me to walk by your side, purified soul
that I am, too.

Grant me entrance to Padmasambhava's sacred
palace.

Could I hear like you, see like you, remain like
you as I wish, sitting, standing, you
spirits, that give offerings to the purified
souls, also give me blessed offerings,
that my soul may be revived!

You divine spirits, who clear the paths and re-
move the obstacles, open to my soul as
well the entrance to Padmasambhava's
abode. May it enter there confident of
victory and may it be allowed to leave in
peace, so that – being turned away at the
entrance – she won't be forced to turn
back. May she freely enter or leave at
will.

You divine spirits, see how my soul strides
forth with you. It is talking to you. Like
yourselves it is sanctified. The scales of
the judges have decided in its favour.

Now I reach the realm of truth, justice.

Great is the radiance of the gods and dakinis,
the protectors, who surround me on all
sides, I sit with them, like a brother,
enjoying their food.

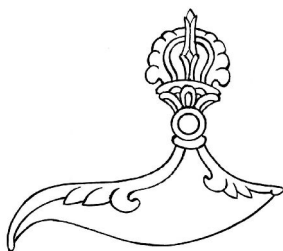
I perceive a praying voice, my priest's
voice on earth, who says prayers
standing in front of my coffin. Let
me enter your kingdom in peace.
May the lords of the holy earth
welcome me with jubilation and
grant me a seat at their side. May I
meet Padmasambhava at the right
time. May the kind being receive me
favourably. May I go through all
metamorphoses and abide in all the
realms of the other worlds, to my
heart's content.

I feel, what I just described. I think,
what I just described. I act like I just
described. Again and again: I am afraid.
But what can I say. In Latin: *ultra posse
nemo obligatur*, in English: "it is no use
lamenting it". Outside ourselves there is no
life, and if so, then it is no life.

That is what I wanted to tell you.

Alea iacta est – "the dice are cast".

*I greet you with all love and humility,
S.M.I.C.*



The Mobile Hospice Service of Bodhicharya

The hospice was founded in 2004 and is run from (the centre in) Kinzigstrasse, in Berlin-Friedrichshein. It is under the spiritual guidance of Ringu Tulku Rinpoche and it aims to offer care for seriously sick and dying people.

A central element of one of Germany's first mobile buddhist hospices is to provide trained hospice-staff who are able to give guidance during the dying process.



The hospice-team include a full-time co-ordinator with a background in nursing and palliative care training - a qualification which is important to develop skill concerning the use of soothing medication during the guidance-process, as well as 30 voluntary members. Some of these are training for honorary dying-guidance whereas others have supported the hospice-service Bodhicharya energetically, with tremendous idealism, since the idea first arose to create this service.

The mobile hospice project seeks to offer support to people experiencing difficult times and to offer help free of charge, in order to strengthen the trust of everyone concerned. In doing so, individual needs are the centre of interest. One person may wish for a regular visit in order to play chess, to go for a walk, or to talk; others may long for spiritual assistance or have need for support and consultation in administrative affairs. In cases of acute demand the hospice service tries to organise a permanent watch or all-round care.

Additionally the Bodhicharya mobile hospice offers the possibility to arrange rituals of leave-taking in regard to individual wishes or to take part in a monthly light-meditation for the sick and the departed.

Death is a constant attendant and leveller for every human being, we will all share this experience, yet it often happens in seclusion, removed from everyday life, from family and from normal routines.

The hospice movement tries to counteract this tendency to put death under a taboo since the early 1990s.

Today there exist 151 stationary hospices, 139 palliative stations and 1450 mobile hospices all over Germany, who have made it their mission to be a loving guide to people on their last journey and who try to help to make the last moments of life as pleasant and free of pain as possible.

In order to react appropriately to the increasing demand of people who wish guidance, the Bodhicharya hospice will arrange a further dying-guide-training for volunteers in 2009.

The nine month training is divided into basic and continuation course and contains the basis for the guidance of dying people. Besides the guidelines of the regional working group of hospices in Berlin (LAG Hospiz Berlin) the course is extended with creative elements and buddhistic contents.

The education concentrates on theoretical and practical knowledge, self-assessment, spiritual elements and methods and also includes practical studies. The course takes place during three evening lessons and a saturday-teaching each month.

While the theoretical part contains matters of hospice-movement, communication with terminally ill and dying people, the examination of sickness and grief, pain therapy, relating to the next of kin and basic juridical knowledge, the part concerning self-assessment deals with the examination of one's own understanding of death, one's

own transitoriness and the fears which accompany this.

During the spiritual part of education the participants, not all of whom will have a buddhist background, get an overview about the view to death and dying in world religions. Buddhism will be treated more extensively and the process described in the tibetan book of death will be included also.

Teaching will be given by the following lecturers, who are specialists in these fields: Lisa Freund, Sylvia Wetzels, Heike Lampe, Dr. Niklas-Faust, Lothar Hahn, Wilfried Reuter among others.

The next course begins in autumn 2009, the fee of 290 € will be refunded in cases of two years service in guidance for the Bodhicharya hospice.

There is no typical hospice-assistant. Some are caregivers, physicians, artists or office-employees, the participants have completely different backgrounds and reasons to take part.

Personal experiences, one's own affliction, or the need to deal with one's own mortality are often a motivation to take part in the course. The participants have often certain qualities in common. The hospice-service stresses reliability, openness to different opinions, ways of life and religions, to some extent the ability to self-reflection and empathy. It also looks for mental and physical stability in would-be assistants; knowledge and respect for one's own limitations and an interest in learning and self-development.

Elke, a participant in the current course was first motivated to take part by the death of her grandparents. Her parents tried to avoid any contact to the whole situation which resulted in a feeling of having missed something important, a feeling of not have been there.

During the course, an abstract theme turned into a personal analysis. She is interested in the buddhist background of the course, the self-evidence of dealing with

death and dying and to see the process also as a training for one's own death, especially within a society, which gives only little space to deal with this matter in public.

Also the theme of authenticity, an aspect which arises again and again during the course and which gives reasons for questions, is of central importance. During the lessons she learned how important it is to be authentic, and that this is the only viable way to handle people dying, and to deal with oneself also during that time, because all aspects are reduced to their essence, moments of fear for example dissolve during the process.

Michael, another participant, who has been practicing buddhism for three years, had the wish to work as a midwife or a dying-guide for 10 years had a more concrete motivation to take part. He wants to confront himself with the process of death and decay more intensively. During his own practice he developed a larger potential for compassion and it became clear for him how to use this kind of energy practically. This led him to become a guide of dying people.

The Bodhicharya mobile hospice sees itself as a port of call for people who wish to deal with death and dying in every possible way. The hospice-service is supported in its contents by the hospice service of Lisa Freund, the LAG hospice Berlin and the Ricom hospice and invites anyone who is interested to take part in events, trainings and open evenings.

For further information contact:
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Rinpoche's Death

I am writing something again, because of a demand of Anne (yes, she acts like a kind of tyrant with me... but I like it) concerning Rinpoche's death.

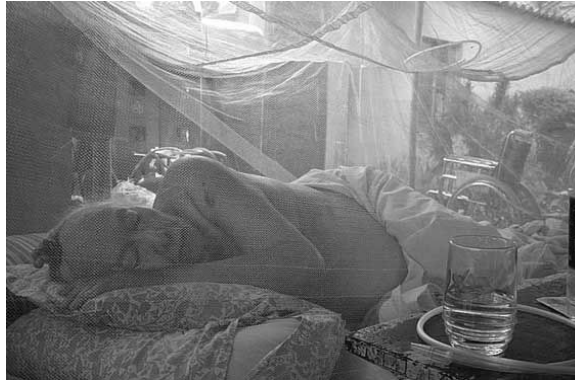
In fact let's be precise, we are talking of Rinpoche's body death. His mind and his activities are not dead at all. Everyone who knew him, (and I even know people who never met him) can easily feel them.

But yes, Rinpoche's body died. Surprisingly, the idea that Rinpoche was about to die came to me the first time I met him, in 1989. This was in Dordogne and although he was still fit, talking loudly, laughing, full of life, one of the first thoughts I had concerning him was: "He's old, he won't live long". It was the thought one can have when in a pleasant place, a pleasant time, enjoying, but knowing this will come to an end. From the very beginning, he taught me, he showed me impermanence. A few months later, when he left for India after what became his first big European tour, when I said goodbye to him, impermanence came again to my mind and I thought: "Oh, he will die soon, we probably won't meet again."

And the next spring, I welcomed him when he arrived in Paris. He looked at me with a big smile and told me: "You see, I'm not dead, we meet again, hahaha!" and he gave me a strong hug. This was the first among many times Rinpoche showed me he could read in my mind like in an open book.

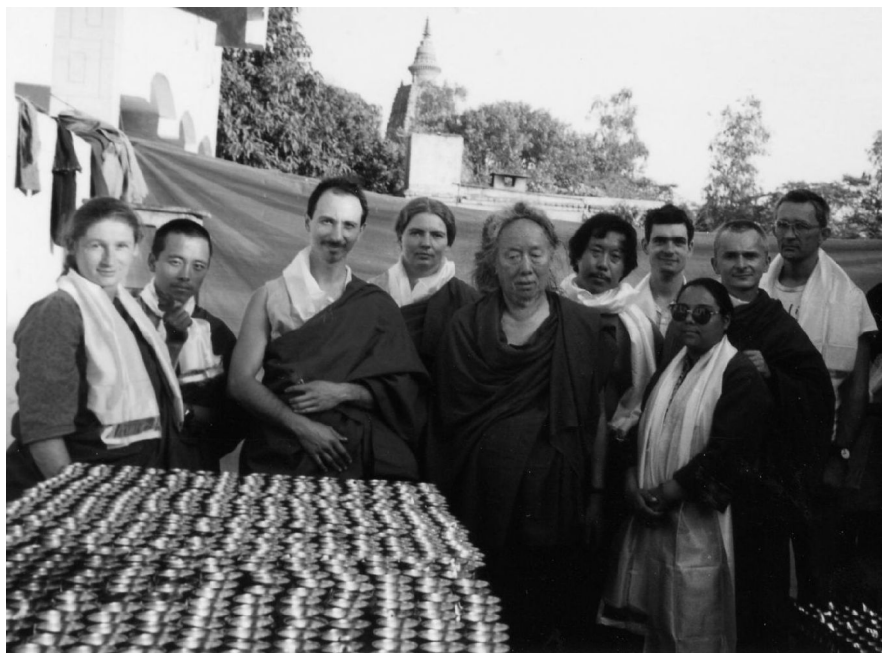
After that, like all of us, I could witness how Rinpoche lost his energy, slowly slowly, year after year, how his legs became painful, how it became difficult for him to walk, even if in the beginning I saw him running, sometimes, or jumping over a fence and so on. His legs got weak, his eyes got

weak, his heart got weak, his bladder, his prostate, but what was amazing is that his mind kept exactly the same. As I'm a medical doctor, he easily told me about his health. And he was describing his symptoms just as if he was describing a landscape: "Oh, I had bad diarrhea this morning.... Oh, there's some funny pain here...." Without complaining, without showing any suffering, just witnessing what he felt.



Even the last time he visited my home, a few months before his death, although he could hardly walk, although going down 2 or 3 steps was terribly difficult for his legs, although he was too tired to keep sitting even during Small Rigdzin, his mind was fresh, bright, his sense of humour and his prescience were intact. During these days, I remember once, he looked at me in a very kind and sharp way, and he told me: "Oh, it's sad you didn't learn to speak Tibetan." I wondered why he told me that, as he never really encouraged me to do so. It's only a few years after his death, as I was receiving teachings from my new dzogchen master, that these words of Rinpoche came to my mind again, and that I understood. This master was only teaching in Tibetan.

After this last visit, I met Rinpoche once more, in Siliguri's monastery, for the last butter lamp retreat he attended. He got sick a few days after my arrival, and when I left, he was lying down, as usual when he was weak, and told me: "Oh, you already go!" with a sad voice, as I was putting his big and warm hand on my head. That time he knew we wouldn't meet again in this life, but I had been so used to see him for the last years and months that I didn't think about that.



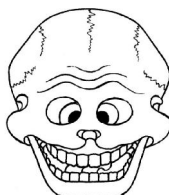
A few months later, in June, Rinpoche passed away. In Belmont where I live, it was a sunny day, the sky was all blue, without a cloud. All that day, I could feel Rinpoche filling the whole sky. Rinpoche *was* the sky. When I looked up in the sky, he was filling my heart.

The first moment I learnt about his death, sadness kind of pressed my heart, but then, I just felt love and devotion, and a kind of great happiness. I didn't cry, I didn't feel sad anymore, as I knew, as Rinpoche clearly showed me that this old body had really become useless. Somewhere, I was happy that he was released from that, even if I'm sure he didn't suffer in any way. I know from that day that his mind has totally merged with the dharmakaya and that he is a perfect Buddha.

This last gift Rinpoche gave me is probably the most precious and the most useful. Because it's really easy for me, now to invoke him, to feel he's with me, to ask him for help or to inspire and vivify my practice. I just have to look up in the sky.

I didn't have the chance to see him flying in the sky, giving me his legacy in a small box, like in the stories of the dzogchen patriarchs, (and anyway, who am I to get such things?), but I'm very grateful to Rinpoche that he gave me that, because this is exactly what I need for the practice. Is there something more useful on the path than the melting with the guru's mind?

Patrice Sammut



Tulku Chokey Gyaltsen

Anne has asked me to tell something about the story of Tulku Chokey Gyaltsen.



For me everything started 7 years before his birth. While I was serving dinner to Rinpoche at the retreat in Wrocław, a man and a woman were speaking with Rinpoche about the fact that they were expecting a baby. H. Holiness spoke so nicely about their (future) son that, after they gone out, I confessed to Rinpoche about my plans connected with having a third child. Before I had finished my first sentence, Rinpoche shouted at me that when it will be the right time, he will make me a child. I was totally confused and I had no idea what to think about it, but somehow I knew that I should not try to realize my plans. Soon I started having enduring problems with my health, so I thought that maybe, if I were to have a child, it could be born sick and that was why my teacher reacted in such a strange way.

Six years later at the retreat in Darnków, when I came to discuss with Rinpoche “very important and urgent details” connected with practice, Rinpoche completely ignored everything I said and in the middle he said that if I have two daughters, it is time to have a son. I felt disappointed that he was not listening to my important questions, but was making silly jokes. Then about five times Rinpoche assured me that it wasn’t a joke and that Tibetans believe that a son is important in the family and now is time to have one.

After some time when I called Rinpoche to tell him that I was expecting a baby, he laughed and asked “Who the father is?” The question seemed absurd to me, and I said that of course my husband is. When we finished conversation I thought about the words that he had said about six and a half years earlier. During the next summer retreat in Darnków in 2000, Chokey Gyaltsen was six months old. Around the middle of the retreat, on a Sunday, at an important initiation when about two hundred people were present, Rinpoche announced that my son is Tulku Chokey Gyaltsen. He said also that Tulku Chokey Gyaltsen was his teacher for some time when he was in Khordong Gompa. They were there together for about twenty years and Rinpoche received from him about 80% of all initiations. He said that while Chokey Gyaltsen was his teacher he was a very gentle person and for about twenty years Rinpoche had never seen him angry.



In 2001 Rinpoche was in Darnków and in our home for the last time. And that time Rinpoche organized Rabden’s visit to Poland. The temple wasn’t built yet, there was only a hole in the ground for foundation. I came to Rinpoche when he was sit-

ting on the bench in front of his house, He was waving his legs like a child (it was the doctor's advice to help with the problems with his blood circulation) and he was smiling nicely, looking at the hole. He told me that someday a beautiful temple will be there, and in the future it will be one of the biggest Buddhist center in Europe and Chokey Gyaltsen will have a lot of work to do there. Rinpoche didn't offer me any advice about future. Perhaps the reason was that I didn't want to listen when he was saying that he will die. He told me only to take Antek to Tibet after his fifth birthday and he designated Rabden to teach Antos Tibetan language.

So I took him to Tibet and for over year and a half he has been learning Tibetan. The realization of those two recommendations was (and still is) possible only with your

financial support. And we are very grateful to you.

Rabden is teaching Chokey Gyaltsen first reading without understanding. He is saying that its important for a Tulku to be able to read very fast. He is teaching Tulku also short prayers. Antos is learning these prayers by heart. Rabden is consulting the program of teaching with Dodrubchen Rinpoche and with Taklung Tsetrul Rinpoche.

Maybe some of you would like to know something about Antek's special abilities, but I won't say a word about it now. I

think its not right time for such information. When he is older and he won't fail our expectations, I'm sure there will be the right time to say something.

Once again I would like to thank for your support and see you soon on retreat.

Julitta Oginska



Complete in Death



“Death, he is my friend,
he promised me a quick end.”

Jhonn Balance, Coil

I

Whitsuntide 1982 I had to be operated on my foot-joint after an accident. The narcotics contained a substance, that made my body react with a contraction of all muscles, i. e. also lungs, heart etc. Before I could be reanimated, I remained in a state, which is called near-death. And I belong to those people, who have a clear memory of this state.

I don't know, how long it lasted, it doesn't say in the hospital-reports. Anyway it is a timeless condition, which cannot be measured by ordinary means. Important is the experience that I always have been and always will be, not as a personal „I“, but in concrete transition to a greater dimension, exactly like a drop of water dissolving in the ocean. It was simply vast, limitless, quiet, luminous, pure.

Tarthang Tulku writes about this moment: „...as soon as you really find this point, it is infinite – bigger than the universe. This world, this universe, how we perceive it, is completely included in this state of mind, this basic nature. And this nature is completely without centre. In one way everything is contained in it, in another way there is nothing really in it.“¹ – You can't say

anything more precise. On the contrary, it is not right, if it is said, that during the last moments life is reeled off before you like a film. This is connected with a notion of time, that doesn't exist „there“.² This feeling bears more resemblance to space, light, sound – and everything is there at the same time, past things as well as eternity. And the basic experience is complete security in oneself. Because actually you don't enter this higher dimension, but you ARE this dimension, without any doubt.

What comes after this experience, I don't know. But I find the descriptions of the Tibetan Book of the Dead³ both plausible and fascinating. After recognizing the Clear Light in the intermediate state of dying, that I experienced, accordingly follows the intermediate state of reality, which has two phases: the reality of peaceful deities and the reality of wrathful deities. Then follows the intermediate state of becoming, the phase that leads to rebirth. In any of these states liberation is possible, but also further entanglement in our projections: peaceful visions, wrathful visions or – even worse – samsaric visions...

Following my own experience, that has meanwhile been confirmed by people, who experienced similar things, it was destined through own intention to come „back“. Maybe it was not yet the right moment for transition. Maybe the doctors, that reanimated me, were good. As shown by my later development, it could also be, that we receive results from such experiences, that we should pass on to others. I don't want to fly too high, but sometimes it seems like an instruction, to keep a very subtle trace present

express, what it is like – the question doesn't come up..., you are not worried, because you *know*; and this knowledge is higher than anything else.” (translated from the German edition, p. 186)

2 “In the moment of death time doesn't change, experience changes ... Everything is illusionary and without substance. Everything is emptiness...” Tulku Urgyen Rinpoche: Rainbow Painting; Rangjung Yeshe Publications. (Translated from the German edition p. 239)

3 Robert F. Thurman: The Tibetan Book of the Dead; Bantam 1994

1 Tarthang Tulku : Footsteps on the Diamond Path; Crystal Mirror series vol I-III, Dharma Publishing 1992; There the author also explains poignantly, why you don't have to express the result: “If one day you really get it, you know it... you don't even have to

in the mind, that could some day combine with others and lead to a really fertile insight.

“Where are you?
Are you hiding from me?
Are you still looking for things
that no-one else can see?”

Jhonn Balance, Coil

II

The statement of the Tibetan Book of the Dead, that motivated me most, is: “By transforming the process of your mind, you can observe the transformation of the external world.” That is – beside being mystic – not only a radically positive thought, but also objectively verifiable. And this was the insight, that moved me most deeply after my experience: that everything is permeated by spiritual value and connected to mental states (this connectedness is the original meaning of tantra). I had understood, that our thoughts – and even more the underlying ambitions of our mind – indeed produce, project that, which appears to us as reality. Because finally everything is really empty, without essential self-existence, empty and at the same time full of karmic tendencies.

But I plunged so unprepared into this knowledge, that I could explain it neither to myself nor to others. When I tried to talk about it, I noticed that people took me for strange or even completely crazy. And the psychologist, that treated me in hospital, used me as an object for study, without understanding anything of what I wanted to tell her. She should be right only in one respect: “You will always look for this experience again and again...”

Afterwards “normal” life first felt strange to me. Because you can’t categorize the experience, you try to forget by jumping into all kinds of adventures and drowning it in alcohol. But at one point the pressure became too strong and I tried to recreate the experience with everything possible: the books by Deleuze, Leary, Wilson and drugs (LSD, mushrooms, MDMA). Music by Coil with topics like “4-Indolo 1,3-(2-(Dimethyl-

amino)Ethyl), Phosphate Ester” (= Psilocibin) or “baby food” (also a drug). It was like an urge always to return “there”, to the doors of perception, to open them and pass through. Sometimes they were open and clear, sometimes I missed them completely. And often I was barely in control of my senses. But there were also insights, that appear precious to me even today. Especially the reference to the Tibetan Book of the Dead, published by Timothy Leary for use under psychoactive substances, which influenced me profoundly.

With Gilles Deleuze I understood how useless such an approach was, in vain and yet indispensable. In “Mille Plateaux” he writes approximately, that you can only really occupy a new level, if you have worked yourself to get there. Everything else leads to confusion. Even more: For Deleuze/Guattari remains the question, if drugs can “really construct the level, that is the prerequisite of their effectiveness”. And their critique culminates in the brilliant statement: “Not the drugs guarantee immanence, but the immanence of the drugs makes it possible to do without them”.⁴ Even if it sounds abstract: this topic was discussed like that in 1992/93. A little later the German edition of Robert F. Thurman’s wonderful new rendering of the Tibetan Book of the Dead with an exhaustive commentary was published and I devoured it like a criminal-novel. Most of all there was a text in the appendix, which changed my life like nothing before, signed by an author named Padmasambhava: “Natural Liberation through naked awareness. Pointing out primordial intelligence”. Wow, that was it! I had connected with Dzogchen (without knowing this term). At the same time there was always this sentence present: Stay with what inspired you. So this text became my gate to a spiritual life. But also the famous book by Sogyal Rinpoche (in whose Berlin centre I first encountered authentic buddhism) contained a big promise. In it he says: When you are ready inside, your teacher will manifest in the outer world. What happened following

⁴ Deleuze & Guattari: A Thousand Plateaus; Minneapolis 1987. (Translated from the German edition p. 387-89; Berlin 1992)

these revelations, seems to me inevitable and direct, up to the meeting with our heart-teacher.

When you met Chhimed Rigdzin Rinpoche, all the going-astray on endlessly bent ways came to an end. To meet him was an incredible challenge, one would have liked to run away from, but at the same time an inspiration, that took away your breath, so you couldn't run away. He was like a tsunami, unfathomable, inevitable. When you saw him, you didn't ask: "Who is this?" but "What is this?" – a fitting answer would have been: Padmasambhava. And that was the more interesting, as he wasn't in the least concerned about his own reputation. Yet his effect on people was immense!

Just to be in his presence took us to a higher level: exalted, yet completely clear, extremely widened consciousness. Espe-

cially when we practiced with him. But the best thing is, that his influence is still there even after his transition, whether you met him in person or not: He is our guiding-star. He is the light, that leads us through the darkness of existences. And I will put my trust in him, when I die, to find the best and most suitable way for me.

When you know the experience to be so near and familiar with death, it can help others to let go of a most unnecessary fear, that prevents us from seeing reality and recovering our original wholeness. That is why I wrote this down, after 26 years, knowing what I know today, in love for C. R. Lama, Rinpoche.

May we all awaken to our real nature!

Ralf Bartholomäus



Dying Easy

From 2000 to 2004 I completed a three year retreat with Anne. During this time, recollection and contemplation of death, was one main aspect of our practice. A facet that was made especially poignant, because during this period, our beloved teacher, Chhimed Rigdzin Rinpoche died.

At this time, I realized that, not only I surely, would die and it could come at any time, but I was surrounded by people who, more or less, never heard about Buddha dharma. This awareness generated a wish and the need in me to help others, without converting them to Buddhism (because, as I see it, no one in the west really wants to be converted to anything).

Moreover it is said, during the approach and moment leading to the dissolution and death of our physical body, we are many times more sensitive than in our ordinary live. That's why preparation is important! So, before Rinpoche left his body, I asked him for an advice, for helping the dying.



I had anticipated Rinpoche recommending extensive Powa and Zangdog Palri Monlam practice because in 1998, he had advised this for my grandmother. To my surprise, this time Rinpoche's advice was that I should recite the short Powa prayer from the Big Rigdzin, 3 times or even just once, as the prayer is so effective.

The prayer, comes from

Nudan Dorje Drophan Lingpa Drölo Tsal, a previous incarnation of Chhimed Rigdzin Rinpoche and founder of the today's Khordong lineage. He, had a servant, who devoted his entire life to the needs of his master (Nudan Dorje). When, he grew old, he became aware that he no longer had enough time for extensive practice in order to reach enlightenment. So he went to Nudan Dorje and said: 'I have served you all my life and have thereby neglected my own dharma practice. Now, it is the time that you do something for me. Please, give me a short and easy practice, which will be of use for me at the time of my death'. Nudan Dorje, wrote the following prayer:

Short Phowa Practice

རང་གི་སྤྱིང་ཁ་ནས་རྩ་ཡབ་དཔལ་རིའི་བར་དུ་འོད་ལྗེའི་ལས་གསལ་ཞིང་འཛོར་བ་ཐལ་ལེ་
 ཟུགས་པའི་སྤྱིང་དུ་རང་སེམས་རང་གཟུགས་ཀྱི་ནམ་པ་ཅན་གྱི་གཡས་ གཡོན་མདུན་རྒྱབ་
 ཐམས་ཅད་དཔལ་བོ་རིག་འཛིན་མཁའ་འགྲོའི་ཚྭ་གས་ཀྱི་གྲོགས་དང་བཅས་ཏེ་འོད་ཀྱི་ལས་གྱི་
 སྤྱིང་ན་པར་ཉམས་དགའ་ཡལ་ཡལ། བྱིན་འཐིབ་འཐིབ། སྤང་བ་བདེ་ཆམ་ཆམ་ཕྱིན་ཏེ་འཛིན་
 ཏེན་མི་ཡུལ་གྱི་སྤྱང་བ་ཐིབ་ཐིབ་ རྒྱབ་ཏེ་ཕྱིར་ཕྱིར་ལུས་མཁའ་སྤྱོད་ཟངས་མདོག་དཔལ་རི་བཀྲ་
 ལས་ལས་ཤར། ཟུ་རྒྱན་པ་རྒྱ་རིག་འཛིན་ཡི་དམ་མཁའ་འགྲོའི་དབུས་ན། བཞུག་པ་དང་རྩ་
 ཉེར་ སྤང་ཏེ་མཐར་རང་གཟུགས་གྲུ་ཅུའི་ཐུགས་ཀར་སིབ་ཀྱིས་ཐིམ་པར་བསམ།

**RANG GI NYING KHA NAE NGA YAB PAL RI BAR DU OD NGAI LAM SAL
 ZHING TSER WA THAL LE ZUG PAI TENG DU RANG SEM RANG ZUG KYI
 NAM PA CHEN GYI YAE GYON DUN GYAB THAM CHE PA WO RIG DZIN
 KHAN DROI TSO G KYI DROG DANG CHE TE OD KYI LAM GYI TENG NA
 PHAR NYAM GA YAL JIN THIB THIB NANG WA DE CHAM CHAM JIN TE
 JIG TEN MI YUL GYI NANG WA THIB THIB NUB TE CHIR CHIR LUE KHA
 CHOD ZANG DOG PAL RI TRA LAM LAM SHAR UR GYEN PAD MA RIG
 DZIN YIDAM KHAN DROI WUE NA ZHUG PA DANG JE NYER SONG TE
 THAR RANG JUG GU RUI THUG KAR SIB KYI THIM PAR SAM**

*From my heart centre until Zangdopalri there extends a path of five coloured light.
 It is clear, shining and direct and on top of it is my mind with the form of my present body
 together with hosts of viras, vidyadharas and dakinis all around,
 at front and at back and on either side, acting as helpers.
 Then, on top of this path of light, I go very happily, feeling light and happy on the wave of blessing.
 With this very good feeling I go there,
 and all the ideas of the human world fade away and vanish until all are left far behind.
 Then Kachod Zangdopalri arises very clearly for me.
 Padmasambhava is sitting in the centre of many vidyadharas, wishing gods, and dakinis
 and I approach closer and closer
 until finally my own body melts into his heart.*

His life long servant was contented with this very short prayer, and, at the time of his death, some eyewitnesses saw the servant riding on a white horse or snow lion in the heaven, in the direction of Zangdog Palri. Whether this story is true or how ever it is understood, whether one believes in it or not, the combination of prayer and faith, is essential method, for approaching and meeting the moment of death, and this prayer by Nudan Dorje is very short (for easy memorisation) and powerful – as Chhimed Rigdzin said.

For myself, I recited this prayer during our three year retreat and practiced ‘sending’ beings that were dying in the immediate local area, to Zangdog Palri. Later, I worked at a senior citizen's home, which is the sad end of many old people in Germany, and here I

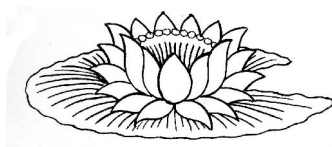
had to do the practice many times (more or less in secret) for the passing residents. I have had good experience of practicing this prayer and recommend it for all those who have received from Rinpoche, the Lung, for this Powa practice. It helps not only the dying, but especially the person who recites it, for the dying.

May it be of use.
Everyone must be happy.
SAMAYA

P.S.:

For all those who do not have the Lung... there is the opportunity to receive it from Gudrun or Ugen ;-)

Sebastian Schlicht



An Aspiration Prayer

Related to Bringing the Intermediate State onto the Path



by H.H.Dudjum Rinpoche

Glorious Lama, embodiment of all Buddhas,
My kindest only lasting refuge, lord of the mandala,
Stay forever on a lotus in the center of my heart.
Lovingly accept me as your disciple and grant your reassuring blessings,
I pray!

Your excellent propensity led you to Great Perfections's path.
You used profound pith instructions to mentally resolve misconceptions.
With undistracted diligence, you understood the oral instructions.
Your familiarization with the direct crucial instructions left its mark.

Not hoping for results at only a later date,
You forcefully purified impure delusion's stains.
May you traverse the four visions' paths and stages in the blink of an eye
And achieve the rainbow body's supreme transference in this lifetime!

Although you are endowed with a mind that trusts the path,
You did not apply yourself to the utmost in the essential experiential cultivation

Or pursue the exhaustion of phenomena, the limit of accomplishment, during your lifetime.
When the time comes to die, to discard this body of ripened karma,
Your acquired certainty that all phenomena are magic-like
And knowledge of the crucial meaning of the creation,
abiding, and destruction of the five elements' aggregates
Will prevent your panic at death.
May you revel in reaching the unassailable deathless state!

The reversal of the karmic circulating energies breaks knots at your body's five centers.
The fire-equalizing circulating energy reverses:
Your body's heat is damaged and you cannot digest food.
The life-sustaining circulating energy reverses: Your consciousness becomes completely unclear.
The downward-expelling circulating energy reverses: Your body's main fluids are unbound and escape.
The upward-moving circulating energy reverses: you cannot keep food down.
The pervasive circulating energy reverses: Your limbs become hard and stiff.
Breathing shortens, channels become dull (*rtsa rtul*), and you fall on your death bed.
May you then have no attachment to the existence that appears here.

The dissolution of the earth element into water destroys the navel's channel center.
As its outer sign, the body becomes heavy; as its inner sign, mind sinks into dullness;
As its secret sign, mirages of the clear light appear.
When these occur, may your mind grasp the dharmakaya Lama at the level of your heart!

The dissolution of the water element into fire destroys the heart's channel center.
As its outer sign, your mouth and nose become dry;
as its inner sign, your mind becomes extremely agitated;
As its secret sign, smoke appears.
When these occurs, may your mind grasp the essential Lama of the wisdom body
(*svabhavikakaya*) at the level of your navel!

The dissolution of the fire element into wind destroys the throat's channel center.
As its outer sign, you lose warmth; as its inner sign, your mind becomes confused
and you cannot recognize others;
As its secret sign, firefly-like light arises.
When these occur, may your mind grasp the nirmanakaya Lama at the level of your forehead!

The dissolution of the wind element into consciousness destroys the secret channel center.
As its outer sign, breathing becomes labored; as its inner sign, you see many visions;
As its secret sign, lamp-like luminosity dawns.
When these occur, may your mind grasp the sambhogakaya Lama at the level of your secret place!

Consciousness dissolves into space, blocking the five senses.
Blood gathers in the life-sustaining channel, and strikes the hearth: outwardly, your breathing stops.
The locations of the white and red elements move:
As they flow along the central channel, brilliant white and red lights appear.
When the two drops of bodhicitta meet, the consciousness between them is extinguished.
A field of black appears and the eighty innate thought patterns cease.

Space dissolves into luminosity:
The original ground's luminosity dawns like an autumn's cloudless sky.
May you instantly recognize this, and gain your own ground,
And be liberated in the vast expanse of the primordially pure dharmakaya!

Nevertheless, if you cannot gain liberation within that state,
When the inner breath stops, use the pith instructions for the moment of death
To send awareness, a pure drop, through Brahma's gate like a shooting star,
To move it to the Lama's heart.
May you awake as from a dream, travel to the celestial realms,
And there complete the stages and paths' noble qualities!

If you did not identify luminosity before death ends,
You will see the intermediate state of the nature of phenomena.
Luminosity dissolves into union:
Sounds, lights, and hosts of peaceful and wrathful deities fill the realms
of the three thousand-fold universe.

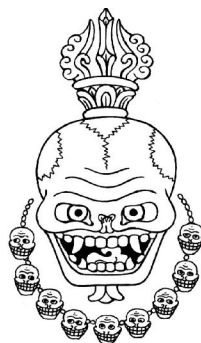
When phenomenal existence appears in bodies of light,
May you use the key teaching of settling into natural meditation:
Recognize (the appearances) as your own perception, have confidence in that,
And gain liberation in the spontaneously present sambhogakaya pure land!

For those of the lowest degree of acuity, the overpowering force of delusions's patterns
Prevents recognition of the nature of phenomena, and its (appearances) naturally fade.
When entering the intermediate state of existence,
May you not see the intermediate state's suffering of deluded perceptions,
Such as terrifying sounds and a dreadful abyss.

May you not enter another rebirth,
But travel instantly to Lotus Light (Pema Ö),
And there receive the lord Guru (Rinpoche's) empowerments and prophecies.
There, may you finish training in what remains of your path
And obtain the glory of the spontaneous accomplishment of your goals for yourself and others!

May the power and blessings of infinite oceans of refuge,
The force of the two truths – natural and undeniable –
And the truth of my lofty pure intention
Bring this prayer of aspiration I make to certain full fruition!

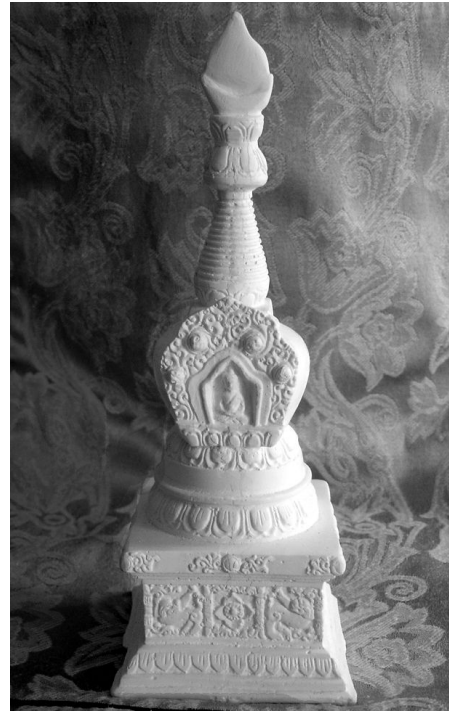
*I, Jigdral Yeshe Dorje, wrote this in response to the tantric monk Lodrö Zangpo's request,
„I need a prayer of aspiration like this for bringing the intermediate state into the path.“*



A Stupa – in Darnków

*“A Stupa is a place where all the
Buddhas are abiding.
Those beings who don’t have
the karma to actually see Buddha,
need the holy objects of body, speech
and mind – statues, scriptures, stupas –
as a field for accumulating merit.”*

Guhyasamaja Root Text



In our prayer of the Tshog-offering we pray: „May our accumulations of merit and wisdom be fulfilled - tsog dzog don nyi lhun drub nae...”

Then, what opportunities do we have to fulfil these two accumulations?

One of the most effective and profound activities we can direct towards completing the accumulations of merit are all those actions connected with the building of a Stupa. This can be in helping directly with the building of the Stupa, in supporting the building, or in maintaining its presence later.

Incalculable merit is accumulated by offering respect to the monument of the Stupa, the manifestation of the enlightened Mind of the Buddha. This respect we express by means of our body, speech and mind.

We do this traditionally by circum-ambulating the Stupa, presenting offerings, reciting prayers and by connecting our mind to the mind of the Buddha.

As disciples of Buddha we are on a path to realise our own Buddha nature. In our practice we do this on the basis of connecting with the three aspects of the Buddha. With his enlightened body, which we can perceive in the form of statues, thangkas or

images as the Nirmanakaya aspect and with his enlightened speech, which we can recognise as the Dharma, the Sambhogakaya aspect of the Buddha.

Though the enlightened mind of the Buddha, the Dharmakaya aspect which is endowed with the three qualities of omniscience, omnipotence and boundless love, is without form, it can manifest for us in the form of the monument of a Stupa.

The proportions and the geometry of a Stupa possess a profound symbolic meaning. Each component of the Stupa as well as its proportions carry a particular, explicit meaning and relate to our path of enlightenment, the realisation of our own Buddha nature.

A Stupa is filled with holy images, statues, dharma texts, mantras and relics of holy beings, as well as precious substances and materials, like gold and jewels. The connection of these essences of a Stupa, the outer form and its precious holy contents, create a great source of spiritual energy and an inspiring presence.

If we can perceive the monument of the Stupa as a representation of Buddha’s Mind, then that can become a very profound practice. We can perceive the Stupa as the

manifestation of the Mind of Buddha Shakyamuni or as the manifestation of the Mind of the Buddha in general and we can perceive the Stupa as a representation of the Mind of our own root Guru Chhimed Rigdzin Rinpoche, who is for us not different from the Mind of Padmasambhava, the Mind of Buddha.

When we are able to do that, knowing that the Stupa is a tangible manifestation of the enlightened Mind of our teacher, then, through maintaining such a connection based on respect, devotion and love for our teacher, we can purify our mind and in this way we will accumulate merits.

The benefits of a Stupa are limitless in relation to its vastness, dimension and profundity. By merely seeing a Stupa, which possesses all the necessary features, enlightened knowledge beyond concepts and words can be awakened within the observer, and this can bring to life the potential to transform his or her mind.

There are many reports from the past describing how, when the enlightened activity of the building of a Stupa took place, a period of peace and welfare followed. Negative forces were subjugated in the area around it, obstacles were removed and positive auspicious conditions and situations increased.

To have such a monument in the land makes that land rich and fortunate. Wherever a Stupa is build, that place will become a powerful place for healing and the elements will tend to harmonise to each other.

The blessings of a Stupa are not limited to the country in which it exists. Its power of blessings radiates to the whole world and all living beings, humans, animals and those many beings who are invisible to us, become permeated by the power of its blessings.

There are many statements about the blessings and benefits resulting from the building and the honouring of a Stupa made by the Buddha himself, as well as other great realised masters.

- In the Saddharma Pundarika Sutra it is said: "Whoever joins their palms before a Stupa,

Whether with two hands or just one;
Whoever just one time bows their body,
Or even briefly bends their head;
Whoever prostrates or merely says 'Buddha' with
an undistracted mind,
Whether once or several times,
Before places where relics are kept,
That one will attain supreme enlightenment".

- To quote Kyabje Dilgo Khyentse Rinpoche: "...Within the stupa, the blessings of the teacher remain unchanging. The Buddha said whoever sees a stupa will be liberated by the sight of it, feels the breeze near it will be liberated by its touch, and hears the tinkling of the small bells around it, will be liberated by the sound. Having seen a stupa, by reflecting on one's experience of it, one is liberated by recollection. May these stupas become a supreme object of offering, liberating whoever sees them, touches them, hears of them, or remembers them."

- And according to Kyabje Chatral Sangye Dorje Rinpoche:

"...I urge all those who aspire to happiness and fortune to use their human existence in a meaningful way. Endeavor to the best of your abilities, to gather the accumulations and purify the obscurations. With a noble Bodhicitta attitude prostrate, offer, circumambulate, make aspirations and so forth before these special supreme supports (Stupas), which grant great, meaningful benefits through seeing, hearing and remembering."

For a Stupa in „Drophan Ling“

On the frontcover of this newsletter you can see a photograph of a Stupa. It is one of the casts made by the sculptor Marcel Everling for the summer retreat with H.H. Taklung Tsetrul Rinpoche in „Drophan Ling“.

We had shown these small casts of Stupas to His Holiness when he was in Poland and he said that “this is a good idea.” These Stupas had also been blessed by Rinpoche.

So now our intention is to start building a Stupa in Darnków, in “Drophan Ling,” as soon as possible. Chhimed Rigdzin Rinpoche had pointed out the importance of the

building of a Stupa there and he pointed out as well the spot for its construction. Last year this place was consecrated by Tulku Ugyen Chemcho.

The building of a Stupa needs care, knowledge and engagement. The greater the commitment and dedication of the Sangha, the more the Stupa can fulfil its wonderful aim and benefits.

We would be very happy if the construction of the Stupa is supported by as many Sangha members as possible – not only because there is quite a lot of money needed for the building and filling.

We would like to invite you to support the building of a Stupa, so that the place in Darnków really becomes a place which brings great benefit to beings. This, bringing benefit to beings, is what the name “Drophan Ling”, which Rinpoche gave to this place, means.

Everybody who gives a donation of 25 Euro or more, may receive a cast of one of the small Stupas mentioned above. Some of the mantras used for the filling and one of the grains of rice which Rinpoche used to bless these small Stupas

will be put as well in the package with the small Stupa. You can add than, according to your own wishes other precious items of your own, such as gold, silver or jewels.

We would like to invite you to send a donation for the construction of the Stupa in “Drophan Ling” in Darnków to the following address:

Khordong Berlin

Account: 324 755 801

Bank Code: 100 700 24

Code/Password: “Stupa Drophan Ling”

From this account all donations will be collected and sent to Poland.

In order that you can receive such a Stupa-casting, please contact Mark by phone (sms), by post or via email:

Mark Hasselbach,

Birkenstr. 19

10559 Berlin, Germany

Mobile: ++49-174- 87 61 635

Email: mark.hasselbach@gmx.de

and he will send you such a small Stupa (about 18 cm. in height) by post.

Birgit Khouury





Khordong Archive Project



The Khordong Archive is collecting and saving video- and audio-recordings of our incomparable teacher Chhimed Rigdzin Rinpoche. We hope that these will save a part of the transmission Rinpoche gave to us and that it will be useful and beneficial for the sangha now and in the future. The material can be an inspiration for everybody, who is connected with Chhimed Rigdzin Rinpoche's practices. Some teachings and practices are already available and you find a list of them on the German Khordong website:

[www.khordong.de/
content/category/16/127/676/](http://www.khordong.de/content/category/16/127/676/)

At the moment, we digitalize the material we already have and try to collect all video- and audio-recordings, that were made thanks to some students, to get a complete archive. Another idea is to transcribe the teachings.

So here we ask everybody, who still has audio- or video-recordings from events with Chhimed Rigdzin Rinpoche (original or copy) to inform us about them, in order to see if we can use them and make a copy. Also the smallest information about someone who might still have recordings can help. We are also collecting all information about events (places, dates, and subjects), where Rinpoche was and gave teachings and initiations, for a complete database, that we

need as an overview.

We are still looking for people, who want to help the project to develop:

- copying and digitalizing the original recordings (audio and video)
- preparing the material for CDs and DVDs
- transcribing the audio teachings
- working on the database

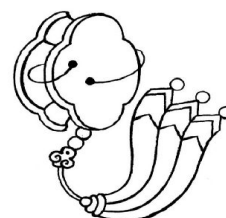
So if you like to help in any way, if you still have recordings or if you have any questions concerning the Archive Project, please contact:

Susanne Salem
Phone: ++49-431-200 11 17
susanne.salem@gmx.de

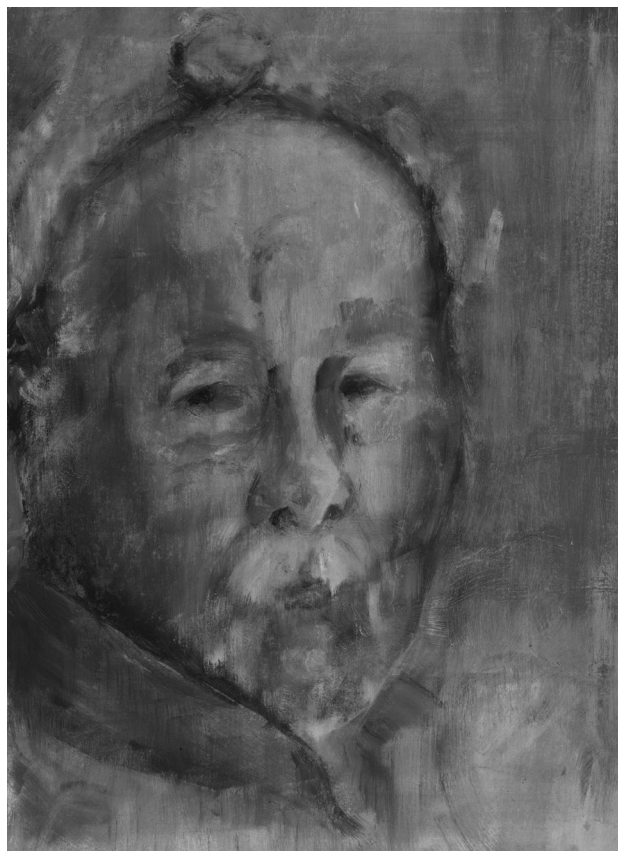
Here we really want to thank everybody again, who helped the Archive to grow and develop, in order to preserve and to pass on the teachings and make them available for the Sangha.

May it be beneficial for all.

*Susanne Salem
November 2008*



Book Project



You are still sincerely invited to be part of our bookproject. We are collecting private stories and material about Chhimed Rigdzin Rinpoche. Perhaps you will find the time to write down your personal experiences with Rinpoche. If you send me your report, even photos or own paintings (also from children) please fill the subsequent licence agreement and send it likewise.

We also need help for the transcription work. There are still some interviews on cassettes to be typed. Would be great if you offer your help for one cassette or so.

For questions or remarks for the project or if you like to assist please contact:

*Anne Wanitschek,
anne_wanitschek@hotmail.com
Hagenauer Str. 13
10435 Berlin*

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Practice Groups

Berlin

Place

TTC / Bodhicharya e.V.
Kinzigstr. 25
10247 Berlin
U 5 Samariterstraße

Practice

Start: 5 pm
Vidyadhara Guru Sadhana, 'Big Rigdzin',
every Sunday, fullmoon, Padmasambhava Day

Contact

Ralf Bartholomäus
phone ++ 49 (0) 177 337 58 04
galerieweisserelefant@web.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) 618 118 040 65

Bremen

Place

KTC Bremen, Neustadtswall 15,
28199 Bremen,

Practice

every thursday and Padmasambhava Day, 4 pm:
big/small Padmasambhava Puja, Medicine Buddha,
middle Dorje Drolo and as needed

Contact

Arnim Voigt
kl.adler@web.de
www.ktc-bremen.de

Lahr/Schwarzwald

Place

Rangshar Ling
Schillerstr. 3
77933 Lahr / Schwarzwald

Practice

Start: 6.30 pm
"small Rigdzin" Padmasambhava-Praxis

Contact

phone ++ 49 (0) 782 192 055 57
www.tibet-lahr.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

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

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) 405 305 59 37
kontakt@don-na-pacem.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) 440 758 57

Ravensburg

Place

Baindter Str.27
88339 Bad Waldsee

Practice

every Tuesday 7.30 pm: Vidyadhara Guru
Sadhana, 'Big Rigdzin' and Chod

Contact

Eva und Helmut Köckenberger
phone ++ 49 (0) 752 434 31
EH.Koeckenberger@t-online.de

Tübingen

Place

Siglinde Schauer
Ruth-Marx-Straße 4
Tübingen

Practice

small Padmasambhava Puja

Contact

Anke Thomas
phone ++ 49 (0) 707 145 45
anke.thomas@supra-net.net
or Stephan Jäger
phone ++ 49 (0) 707 126 113
st-jaeger@web.de



International Practice Groups

France

Place

Nathalie Koralnik, Patrice Sammut
500, rue Guillaume de Varey,
69380 Belmont d'Azergues

Practice

Start: 8:30 p.m.
Each second Monday:
silent meditation with Guru Yoga
each other Monday:
Small Rigdzin or Middle Dorje Drollo, and tsog
once a month, on Sunday mornings:
Big Rigdzin practice and tsog
Please contact for specific dates

Contact

phone ++33 (0) 472 546 499
khordong.france@wanadoo.fr
nkoralni@wanadoo.fr

Poland

Place

Warschau
Practice
Big Rigdzin and others
Contact

Margola
phone ++48 501 772 788
malwiska@tlen.pl.

Spain

Place

Álvaro Urquijo Bengoa
Camino de Etume 23 – 31 dcha
Edificio El Pinar – Igueldo
CP: 20008 Donostia – San Sebastián

Practice

Start: 11 a.m.
Every Sunday: Small Rigdzin, or others

Contact

phone ++34 609 445 051
sansebastian@urquijo.com
v.solar@hotmail.com

For information concerning actual events please go to
www.khordong.com

Membership Form

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: _____
2nd 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

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

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10997 Berlin

phone ++49 (0)30 283 32 76

email andreas@khordong.net

2nd Chairman: Anne Wanitschek

Hagenauer Str. 13

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Treasurer: Wolfgang Zimmermann

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Cash auditor: Norbert Ohl

Account:

Deutsche Bank

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324 755 800 spiritual field

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324 755 802 edition

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from 29.06.2004

