



*Dear Khordong Friends,*

Another year passed by. The summer retreat in Poland where Taklung Tsetrul Rinpoche honoured us, bestowing plenty of Byangter Initiations, but also guided us with his advice, may pass for the highlight. Just like this was the case already last year, I was overwhelmed by his patience in taking care of all our problems, present and cordial, with a good sense of humour, often available for a talk, listening, giving advice and support on practice issues till late in the evening.

Taklung Tsetrul Rinpoche was also invited for this year, and it will be a pleasure for us to welcome him in Drophan Ling again.

Steadily and with great perseverance, James Low travels throughout Germany and Europe, spending a lot of weekends sharing his wisdom treasure with us. It is impressing to see his power, spending so much time with us besides a bulk of everyday obligations. Moreover, apart from all those weekends travelling throughout Europe to give seminars and teachings, he revises texts and prepares new publications. His teachings are meant to bring into remembrance the mind of our Chhimed Rigdzin Rinpoche, not only by means of stories of “ancient times”, but likewise through an unwavering awareness of the View and of practice. Thus James activities, his lectures, seminars and books, are an important and central component of our Sangha.

As regards the butter lamp retreat in India, it must have been a strong experience for the participants. Unfortunately, as this is the case with many of us, I have not been in Siliguri for many years now. It is intelligible, that only few ‘westerners’ come to Siliguri. At the same time, it is a pity for the Byangter Gompa that so many of us are intimately connected with. Moreover, this might give rise to financial difficulties for Ugen, and we should bother about this. It is not possible for the butter lamp retreat to be financed by the participants only, but it is well known that in the Tibetan Buddhist tradition, sponsors give money for Dalda (oil) etc. Thank You!

Nevertheless, last year we could welcome Tulku Ugen in Europe, and on this occasion, we could refresh our connection. The Khordong association was in the position to support his travels as regards costs and organisation. Tulku Ugens

visit also was a good opportunity for ‘newcomers’ to get the initiations required for their practice.

Although few visitors from the west come into the Indian Khordong-Byangter-Gompa there is already a stable group of young monks and a lot of visitors who make use of the new guesthouse.

There are now eight years gone since Rinpoche's Parinirvana, this year. Our Sangha shows itself vivacious – altogether and everyone on its own: practicing, taking part on arrangements and organize them, creating centres, publishing texts, editing records, etc. Nevertheless I find it hard to see where our small Sangha is going I miss the summer retreats with Rinpoche in Europe and the annual winter retreats in India. Rinpoche is in our hearts and in our praxis and that is a good emotion.

Blessing in all of your ways -  
regards Andreas  
Chairman of Khordong Association Germany  
*andreas@khordong.de*  
February 2010



Dear Dharma Friends,

Another issue of the newsletter is available owing to efforts made by the Hamburg sangha. Therefore, I would like to express my heartfelt gratitude to everybody involved.

During the last year, I had the chance to meet some of you in Darnkow again and to practise together with you, in summer as well as around New Year. It is always a wonderful inspiration for me, and I wish that this year, too, many friends will find the way to Darnkow. Our joint practice is still very powerful, and particularly in his two Gompas in Silguri and Darnkow, Rinpoche's presence makes itself felt clearly.



Unfortunately, I am no longer in a position to participate the butter lamp retreat in India, since I can take holidays during the school holidays only. So Darnkow became my second spiritual home. The meetings there are only possible because some Polish friends are very active and manage the organization. On this occasion, I would like to express my kindest thanks to them, too, as well as to everybody who takes care for the Indian Gomba and the small 'monks'.

S.H. Taklung Tsetrul Rinpoche acknowledged his visit in Darnkow and we requested him to bestow teachings on Drubkhor Namsum (Drowa Kundrol, Rigdzin Dung Drub, Thug Drub), so we can practice these texts within a retreat. I am really looking forward to his visit, since the teachings of the last two years were very helpful to me. All the time during his stay, the atmosphere has been very affectionate and full of harmony.

If there were not some generous sponsors to provide the financial means, these and other events would not be possible. I would like to express my gratitude to them, too.

Moreover, I am happy to meet the Berlin sangha again in March, where we will hold the general meeting of the Khordong Association. It would be really very nice if everybody who feels connected with our Khordong sangha will join the association and assist in the work, everybody according to his possibilities.

for this is the only way to make sure that all of us stay connected on the long run. Therefore, my kindest thanks to all those who have spent their time and energy for the association work.

In my opinion, the Biblical saying: “were two or three meet in my name, I am in the midst of them” (or something like that) may be easily transferred to our joint pujas, since, whenever we practise puja together, I feel Chhimed Rigdzin Rinpoche’s presence very clearly. So I would like to express my heartfelt gratitude to all those, who make it possible for the practice groups to exist, either by means of their participation or help with the organisation. In the last years, we practised the Big Rigdzin in our home on the occasion of Lhosar and the anniversary of Rinpoche’s Parinirvana (around the 14<sup>th</sup> of June). Many friends took upon themselves a long way to join us. As far as I am concerned, these occasions and the time spend together are very precious, and each time I look forward to it. Everybody who likes to join us is welcome.

Now I all of you wish a good year and much blessing, especially for your spiritual development.

Kindest regards to all of you

***Yours Gudrun***





# THE WISDOM OF OFFERING LIGHTS

Tulku Thondup

## Die Weisheit des Lichtopfers von Tulku Thondup



Making offerings of light, such as butter lamps, is one of the powerful means of making merits and training in meditations that cause peace, joy, prosperity and enlightenment for oneself and for the world; and it is important to make the light offerings with the best thoughts and right conduct, as much as possible.

***Mental Attitude:*** You should start the light offering by thinking, “I am going to make the offering of lights for the purpose of bringing the light of peace, joy and wisdom in the lives of every being and the whole world.”

***Actual Meditation:*** First mindfully arrange the light offerings beautifully as much as you can with joy, respect and care. Light offering is a powerful way of training and transforming one’s thoughts and the expression into beneficial services. It could be electric lights, candle lights or butter lamps as offered in Tibet. It could be one light, or hundreds or thousands of light sources. You could also offer the amazing lights of the nature, such as of the sun and moon, or visualize amazing lights.

Either way, first, visualize the field of offering (*Tib., thogs zhing*) – an assembly of infinite Enlightened Ones or a single Enlightened One as the embodiment of all the Enlightened Ones – a body of luminous light and mind of omniscient wisdom, unconditional love and boundless power.

Then see the lights that you are offering as beautiful, colourful, radiant, luminous and delightful to look at, and they are infinite and boundless. Offer

those lights, without attachment, to the Enlightened Ones with devotion – joy and trust – and feel that they are pleased. Offer them to the whole universe with unconditional love, and feel that all the darkness of their lives are dispelled.

Chant any “light offering prayer” such as the profound butter-lamp prayer written by Chhimed Rigdzin Rinpoche and focus your mind on the meaning of every verse either as an aspiration prayer with devotion, as a meditation formula on healing, purification and attainments, or as a proclamation of one’s own innate realization.



Or, think and feel that the radiant and luminous lights of love, devotion, joy and wisdom are filling the universe. They are dispelling – the darkness of suffering of the whole existence, the darkness of confusions from the hearts of every being, and the darkness of sickness and sadness from the lives of every being – without leaving even a trace. Those boundless lights of beauty, peace, joy and wisdom have filled the whole

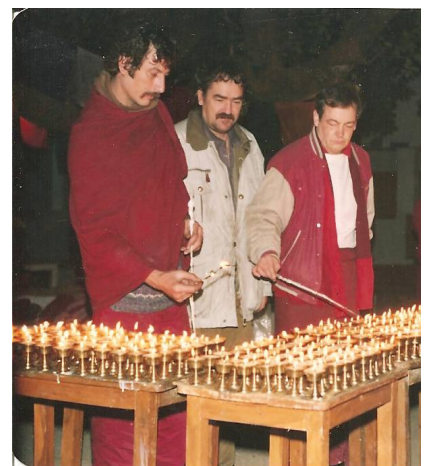
universe and the minds and bodies of every mother being. All are radiantly blossoming and smiling with peace, joy, love and wisdom of light.

**Conclusion:** At the end, dedicate all the merits of the light-offering to all mother beings as the cause of light of love, peace, joy and wisdom in all.

You could also offer the lights as a training on the Six Perfections (*Skt., Paramita*) of Mahayana teachings:

Whether you are arranging the light offerings, making the offering or cleaning them afterwards – if you are dedicating your time, energy or materials with delightfully opened heart free from attachment, miserliness or arrogance is the training in “generosity”.

Likewise, offering the lights in the right and best conduct consistently without being careless is “the discipline”. Offering the lights with the strength of tolerance of any hardship is “the patience”. Offering the lights with total energy of joy is “the diligence”. Offering the lights with total mindfulness without wavering is “the contemplation”. Offering the lights by knowing and realizing the union of the pure light and the openness (emptiness) nature is “the wisdom”.



If you are a highly trained meditator, you could also offer the lights according to the esoteric (*Skt., Tantra*) trainings. Offer the light by realizing the oneness of the radiant qualities of the universe, the vessel, and the openness wisdom nature of the mind, the light. Rigdzin Goddem and many Tertons taught in one voice:

To the whole assembly of Lamas and the Tutelary Deities  
Of the most sacred and wondrous mandala,  
In the spontaneously present vessel of ultimate sphere  
I light and offer the light of intrinsic awareness-wisdom.

I would like to share my own story of butter lamp offerings. When I was in my early teens, I went through serious trainings under the guidance of Kyala Khenpo Rinpoche, one of the most learned and caring masters of Dordrupchen Klosters in Golok, Tibet. I was advised to arrange, offer and clean about 600 offering-water-bowls and about 100 butter lamps by myself in our private shrine-room – every day – for a year or so. I arranged them before noon, and emptied and cleaned them after dark, day after day. Offering of butter lamps were much easier, but emptying the water bowls in winter was very hard, as after a few hour water froze into ice. My teacher assigned these services to me rather than to his many other older students because it was a special opportunity to burn the karmic filth that I had been collecting and to harvest new meritorious deeds.

In the beginning, it was quite hard for me to keep my mental attitude clean and clear, as I was too young to appreciate the beneficial purposes fully. But soon it all became a real, direct and intimate exercise in devotion – joy and trust. That deepened my spiritual commitment in a real practical way and helped to awaken some kind of inner light of joy. Mysteriously, such training, I realized much later, had an important impact on equipping me to deal with the harsh events of life.

The area in which I grew up used to be one of the poorer areas of Golok. But I was told that the lives of the people improved when I was living there because my teacher's teacher, Konme Khenpo Rinpoche, had started this daily butter-lamp offering in his own amazing shrine room that I would later become involved with. I totally believe that light offering helps to bring peace, prosperity, success and spiritual awakening.

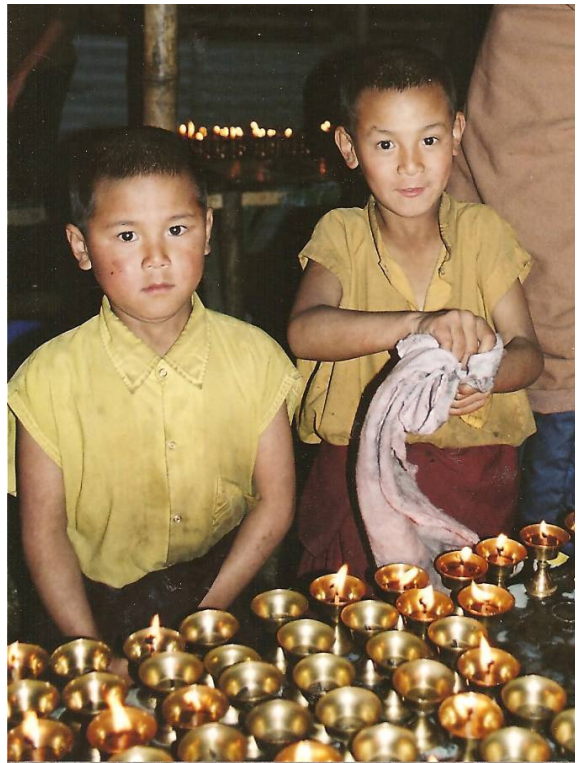
## News of the Khordong Gompa in Dhansara, Indien

Dhansara, February 19<sup>th</sup> 2010

Time flies and we already missed the chance to wish you all a very happy Losar on time. Anyway the tiger is already jumping around happily and we really wish he will be good to each and every one of you.

This year's appeal for the 19<sup>th</sup> butter lamp retreat got a very positive and generous feedback. Quite a few French speaking people made their way here, together with some Germans and a British, making a very harmonious and dedicated group for the retreat. All of you who supported this retreat were very much here with us, while your names were read aloud in the Gompa during a tsog break. It was our way to say thank you and to inform everybody how many people wee actually part of it.

The pujas started on January 24<sup>th</sup> with 3600 lamps on both tables of offering. Our 14 lamas together with 12 westerners were lead by Tulku Ugen in this beautiful and deep process through our everyday ceremonies.



Having been requested, Tulku Ugen accepted to give the wang of Padmasambhava on the last full moon day of the Tibetan year. On that occasion we had a very beautiful day together. We then left on pilgrimage to Tashiding for two days. There we could practice in the Guru Lakang while a temporary lamp house had been prepared. On Dakini day Tulku Ugen got requested to give the lung of the Machig Labdron Guru Yoga. From this moment the sound of the Machig Mala song was with us till the end of the retreat.



On February 10<sup>th</sup> we left for Kachopelri wishful filling lake with the very clear intention to go there pray and make offerings in the name of each member of the Sangha, with the very special request to see our Rinpoche back among us soon. The weather was wonderful with a very clear blue sky. We all could practice together in front of the lake. During lunch time



At the Kachopelri - Lake

Tulku Ugen tied the knots between many many prayer flags, making the wish that all these knots tied together could symbolize the union and harmony of our Sangha. Even though there was only a few of us, we were all very aware that each and everyone represented the whole of us as a Sangha in this very strong wish and request. Then the flags got hung high in the sky and we completed the lamp offering prayer, before to head back to Tashiding for our last evening.

On February 11<sup>th</sup> most of us went back to the Gompa to close the retreat with the last lamps offering. We all arrived exhausted yet so happy and aware to have participated at something very profound. Meanwhile the lamas had prepared the tormas for the ritual of Vajrakilaya to be performed on the Gutor's day. We then decorated the Gompa and got ready for Losar which we celebrated on February 14<sup>th</sup> with great joy while inaugurating the new open air classroom in presence of Amala. This got followed by much dances and songs and a very delicious late lunch. For the first time in Khordong Byangter Gompa we were more than 40 people to celebrate Losar together as some of the guardians of our monks came to join us together with more westerners. This gave to the day a great feeling of auspiciousness.

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## S.H. Taklung Tsetrul Rinpoche

The visit of S.H. Taklung Rinpoche is expected from the end of July till the end of August. Rinpoche would like to come to Darnkow, since he really feels comfortable in that place, but the final date depends on his state of health – the confirmation is expected for April/May.

## Chhimed Rigdzins Stupa in Darnkow

Last summer S.H. Taklung Tsetrul Rinpoche blessed with a puja the spot where the Stupa of Chhimed Rigdzin is supposed to be build. During the discussion about the construction of the stupa, H.H. Taklung Tsetrul Rinpoche recommended a very learned Rinpoche: Tulku Rigdzin Pema from Nepal. Tulku Rigdzin Pema is willing to assist in the construction of the stupa. In the middle of July, he will come to Europe, then the planning will be discussed in Darnkow. Moreover, he will send a monk to Darnkow in order to supervise the work as well as perform the preparations for the filling of the stupa,



Rinpoche giving blessing

like for example making Tsa Tsas and other, important articles. The monk is supposed to stay for one year starting from mid May 2010. All disciples of Chhimed Rigdzin are invited to help with the preparations and to support the construction of the stupa, everyone according to his possibilities.

At the moment, a girlfriend of Christoph Trembazowski stays in Nepal and consults Tulku Rigdzin Pema with regard to the conditions and prescriptions for the stupa project.



A monk at the ceremony

A Polish architect is willing to draw the plans, and the application will be submitted in spring. On the ground floor, there will be a room to walk in – its foundation will be laid this summer.

The donations already received, will cover the expenses for the foundation and the room in the ground floor. Thus, there are additional donations needed, each donation helps, no matter whether big or small.

# Origin of the Bumchhu of Dakkar Tashiding

by Rigzin Ngodub Dokhampa

*From: Bulletin of Tibetology, Sikkim Research Institute of Tibetology, Gangtok, India, New Series, No. 3, 1992, S. 35-39*

According to the Sikkimese cultural and religious history as available in old anecdotal accounts, Buddhism was introduced in Sikkim around eight century A.D. The land was blessed by Maha Guru Padmasambhava (Guru Padma Jungne) who consecrated himself many of our established shrines. Among these the most sacred is Dakkar Tashiding.

The present article seeks to provide a brief historical and legendary account of 'Bumchhu' festival and its holy significance to the believer.



Woman at the Bumchhu-Festival in Tashiding – Photo by Barbara Harder

Before we discuss about Bumchu it is necessary to give a short background of this holy land. According to the Neyig (Guide Book to the Holy Places) Beyul Demojong<sup>\*1</sup> (Hidden Valley of Rice) had five great provinces and six hidden spots which protected all living beings. The Omniscient Maha Guru Padmasambhava concealed innumerable scriptures (Chos), Wealth (Nor) and sacred objects (Wangten) in these holy places and performed many inexpressible benedictory prayers for the benefit of sentient beings thereby entrusting all the

\* According to Lhatsun Jigme Pawo (the second Lhatsun) *Beyul* means „hidden land“ and *Demojong* means „Valley of all kinds of fruits“.

treasures to the protectors and tutelary deities for their preservation. He blessed and consecrated this land as sacred as Urgyen Zangdopalri and Kanchopalgiriwo, the realms of unlimited happiness and abode and assemblage of female divinities (Mamo Khandos) like clouds in space.

Likewise the innumerable Buddhas and Bodhisattvas of ten directions also blessed the land. It is believed that one who visits these sacred lands, the doors of hell would be closed for him i.e. they become immortals. Tashiding which is one of the most sacred places of Sikkim has four wonderful holy caves in four different directions. They are Sharshog Bephug in the east, Khangdozangphu in the south, Dechenphug in the west and Lhari Nyingphug in the north. The centre of the holy place is known as Dakkar Tashiding.



Stupa Field in Tashiding

During the first dissemination of Buddhism in Tibet in the 8th century A.D. the illustrious Acharya Padma-sambhava and twenty five disciples (Je-bang nyer-nga) had blessed the land (Beyul Demojong). Thereafter they tamed all malevolent spirits and evil forces which infested this country. They also erected a number of places of worship, such as monasteries and stupas and the land was thus transformed into a great sacred and holy place.

In course of this process of propagation of Buddhism into Sikkim two great Siddhas Rigzin Godemchen (1340-1396) and Kathog U'o'd Yeshe Bumpa came to Sikkim and established monasteries and meditation centres at sacred places of „Pawo Hungri“ and Tashiding. The reincarnation of Rigzin Godemchen, Tertön Ngari Rigzin Chenpo Lagdendorji discovered the sublime Tantra called „Khandoi Khalangma“ from the cave of Lhari Nyingpo. The newly discovered tantra contains the sadhanas of and many important teachings.

The seventeenth century was the turning point in the history of Sikkim as the first Chogyal<sup>2</sup> Puntsok Namgyal was enthroned at Yuksum by three great Lamas of Tibet namely Lhatsun Namkha Jigme (the embodiment of compassion was known to be the incarnation of Indian Maha Pandita Vimalamitra and Tibetan omniscient Kunkhen Longchenpa Dema Hozer), Ngadag Sempachenpo Phuntsog Rigzin and Kathog Rigzin Chenpo. Under the Patronage of King

<sup>2</sup> Chogyal: Dharmaking

Phuntsok Namgyal, monasteries, hermitages for meditation and stupas were built. Chogyal Phuntsok Namgyal proclaimed Buddhism as the state religion.

Through the revelation of Dzogchen system of meditation and Sadhana, Sikkim became the main centre of Dzogchen teaching on the earth. Its followers came to be called Denzong Dzogchenpa.

The two great scholars Ngadag Sempachenpo and Ngadag Rinchen Gon established the holy shrine at Dakkar Tashiding and consecrated it to be the principal seat of the followers of Nyingma sect in Sikkim.



The fact as to how the celebration of 'Holy Water Vase' festival originated is briefly narrated hereunder. During the reign of the religious King Trisong Deutsen in Tibet, Guru Padmasambhava, while bestowing the unparalleled tantric system of tutelary deity Mahakarunika Avalokiteshvara Sadhana and initiation on emancipation from the cycle of mundane existence to King Trisong Deutsen, Prinz Murub Tsenpo, Yeshe Tsogyal and Verotsana, consecrated the same Holy Vase which is preserved in the Tashiding monastery till today.

According to the works of Zhigpo Lingpa, the Holy Vase is made of various kinds of sacred soil, water and five kinds of precious jewels (Rinchen Na-nga) collected from the holy places of India Oddiyana and Zahor by Padmasambhava. It is said that the Vase is made by Damchen Gar-ngag, wrathful Dharmapala and consecrated by Guru Padmasambhava by conducting Sadhana of Yidam Chuchig Zhal (tutelary deity of eleven heads). When he performed the sadhana, the entire retinue of the deity himself appeared in the sky and inseparably merged into the Holy Water contained in the Vase. Thereupon the holy water overflowed and spread in all directions in the form of rays. That very moment, as a sign of good omen, there was earthquake, the four guardian deities (Gyalchen Dezhi/Cutur-Maharajika) of Dharma and the gods of thirty three heavens (Sumchu Tsasumgyi Lhanam) showered flowers from the sky. This event was witnessed by the people assembled there. All the people were overjoyed at this spectacular event and Holy Water was distributed to the devotees from the Vase. Yet it was found that the holy water of the Vase never decreased. Inspired by this, the sinners became virtuous, the pious people realised the lofty divine qualities and were spiritually benefited. Finally, Guru Padmasambhava concealed the 'Holy Water Vase' into the sublime hidden treasure and entrusted it to the protective deities.

In the later period, the great Tertön (revealer of hidden treasures) Chokyi Gyalpo Garwang Rigzin Zhigpolingpa, the reincarnation of Prince Murub

Tsenpo of Tibet, unearthed the Vase of Holy Water for the sake of sentient beings. After the discovery of the Vase, Terton Zhigpolingpa maintained it as his Thugdam Ten<sup>3</sup> and in the later part of his life he offered it to Terton Tagshamchen with special instruction. Terton Tagshamchen then handed over the holy Vase to Ngadag Sempachenpo Phuntsok Rigzin to be kept and installed at Dakkar Tashiding, the holiest and most blessed hidden land of Guru Padmasambhava. So, Terton Ngadag Sempachenpo brought the Vase to Tashiding and installed it in the Tshuglagkhang<sup>4</sup>. He conducted special recitation of 1300 million syllables 'Om Mani Padme Hum', through Thugjechenpo Khorwalegrol Sadhana<sup>5</sup> under the royal patronage of the first Chogyal Puntsok Namgyal. At that time many unprecedented and auspicious signs had appeared in the country.

Bumchhu celebration is one of the most important and holiest events in Sikkim and thousands of devotees from all over the state and its neighbouring countries come on pilgrimage and participate in the holy occasion. The Vase, containing holy water, is kept in a miniature mansion(cho-sham) under lock and seal of the Chogyal of Sikkim. Every year special recitation is conducted and the seal



A Gompa in Tashiing

is checked by the high officials and Lamas before the Vase is taken out of the mansion. The Vase is opened on the night of the 14<sup>th</sup> day of the first month of the Tibetan Almanac. From the Vase three cups of the water is first taken out. The first cup is meant for the royal family, the second cup for the Lamas and the third is distributed among the devotees on the full moon day. Fresh water is brought from Rathong Chukha, which is also considered as a blessed river, as replacement.

In some years the Holy Water in the Vase increases by 21 cups and other times it decreases. In some cases the water of the Vase remains at the same level but other time it is found dusty. These are believed to be the predictions of auspicious and inauspicious occurrences in the country. When the water level increases, it is a sign of prosperity and when it decreases it is an indication of bad year of drought and diseases. The dusty water indicates conflicts and unrest.

<sup>3</sup> *Thugdam Ten* (thugs dam gyi rten), a subject used to improve the own practise

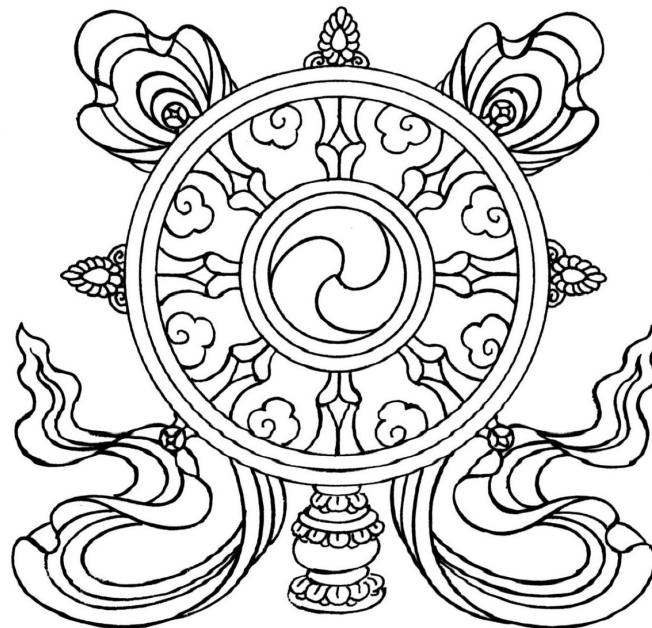
<sup>4</sup> Also written *Tsug Lha-Khang*, Maingompa

<sup>5</sup> *Thugjechenpo*: Great Compassionat One, Chenrezig. *Khorwalegrol*: Liberation of the wheel of existence

In brief, the seed of enlightenment is obtained by taking a drop of this Bumchhu water thereby all the distress, evil spirits and untoward happenings are removed. And prosperity and fulfilments are rewarded in this life and one attains Buddhahood or will be born in the Riwo Potala or Zangdopalri in the next life.

**Source material:**

- Zhig-po gling-pa'i gsung-'bum (collected works of Zhig-po gling-pa).
- Mnga'-bdag sems-pa chen-po phun-thsogs rig-'hzin gyi nam-thar (Biography of Ngadag-Sem-pa chen-po).
- 'Bras-ljongs gnas-yig (Guide Book of Holy Places of Sikkim von Lha-tsun) jigs-med dpa-'wo.
- Bum-chu 'i 'byung-ba brjod-pa (The origin of Bumchu shugs 'byung sprul-ming' chi-med tshul-khrims 'gyur-med tshe ring rdo-rje).



## OM BENZA SATO SAMAYA....

On the occasion of the great initiation courses given in 2008 and 2009 by S.H. Taklung Tsetrul Rinpoche, we recited the Hundred Syllable Mantra every morning! – Not at the end of our daily program. Thus we recited a Mantra for purification of our Samayas.

All of a sudden, the question arose among the participants of the retreat, *which* samayas were actually given. Did H.H. give samayas, and if so, which? In the train of this question, many different views and answers came to our minds, giving rise to an atmosphere of uneasiness inside the kitchen. From that time on, I have been trying to solve the question how I can keep my samayas with minimum effort, and what it actually means, to “keep one’s samayas”, and how it is possible that there are so many different opinions on this vital matter.....No matter whom I adressed on this issue, I met with a lack of understanding, and I did not find a clue to this question.

As regards written material, there was hardly anything available on this subject – so where to start?



Vajrasattva

What is it that is supposed to be purified, *which* samayas? And what are the connections like that we promised to keep, to keep holy, or to restore respectively? And what is more: If we are unable to keep them, it would have been necessary to draw our attention to this point, in the sense of: Now I will give the xxx-initiation in connection with the xxx-mantra, those who cannot promise to keep this, can do it this way (as alternative) or are requested to leave the room. – Inside, I allowed myself to give vent to my being annoyed by this supposed obscurity, and I needed plenty of time to get a concrete answer for my explicit questions. I say “supposed obscurity”, since his Holiness worded a clear and distinct alternative in each case. Is it only internal objection that left this bloody mess in the room?



Presumably, there are only few written texts from the Rinpoches on this subject, since keeping vows is easily identified with the performance of one's duty, and this might leave a bad taste. There is the danger of misinterpretation, especially as regards us Germans. Up to my momentary insight, a compulsive performance of duty that is imposed upon oneself cannot be the point. The way the film "The Popess Johanna" puts things, gives a clue: Vows cannot be kept through constraint, much rather is it faith that has to settle inside the heart of the practitioners and give rise to deeds in accordance with the vows. This is the path that leads to an experience.

The thing is, we train our mind, develop a particular mental attitude, wishing from the depth of our heart the best for the benefit of all sentient beings — and then we practise this way. Most of us are simple practitioners and we can't act upon the benefit of all sentient beings, since we have an ordinary mind with a lot of emotional afflictions. So what remains to do, is to keep our root samayas "only", refuge, Bodhicitta, and our joyful effort to understand and recognize the nature of mind.

We need a lot of courage to develop this mental attitude and this awareness — the permanent mindfulness on how we can realize this. Courage — to recognize on which level you actually move: Hinayana (renunciation), Mahayana (transformation of the mind by means of Bodhicitta), or Vajrayana (transcendence of the mind); courage — in order to check the obligations which arise out of the maintenance of discipline and the requirements of practice.

It is said, that in particular, there are three kinds of vows in Vajrayana:

1. To be mindful with regard to everything that refers to the six senses and their perceptions.
2. To use the skilful methods of Kyerim and Dzogrim, in order to look through any idea of object that potentially arises.
3. To be able to recognize any experience as inseparable of one's own mind.

This includes: As regards the body, never stray from being the deity; as regards speech, never stray from the awareness that it is the mantra; as regards the mind, never stray from the state of samadhi.

Before this background, we know a little more about what we have to purify and to develop besides our formal activities. As a text that enhances our understanding of this subject, I can recommend the explanations of Tulku Urgyen in "Tulku Urgyen, Rainbow Painting," Rangjung Yeshe Publications, and the article "A trained Mind" in Lotusblätter 2-02. The latter one is based on a seminar hold by Mindrolling Jetsün Khandro Rinpoche 1998 in the Shambhala-Centre in Amsterdam.

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## The Six Paramitas

(Skt.: *Sad Paramita*, Tib.: *Pha Rol Tu Chin Pa Drug*)

In the ‘The Secrete Dakini Teachings’<sup>1</sup> Padmasambhava has spoken to Yeshe Tsogyal: ”If you train yourself in Dharma, you have to do this by the help of the Six Paramitas.”



Yeshe Tsogyal

Yeshe Tsogyal asked: “How can I practise the Paramitas?”

The master answered:

- “Admit neither stinginess nor prejudice – so you practise the Paramita of generosity.
- Get rid of your mental poisons in good sense – so you practise the Paramita of ethical discipline.
- Liberate yourself completely from hate and grudge – so you practise the Paramita of patience.
- Don’t give yourself to indolence and laziness – so you practise the Paramita of effort.
- Be free from absent-mindedness and adhere to the taste of meditation – so you practise the Paramita of concentration.
- Be free from duality and mental constructions – so you practise the Paramita of wisdom.”

‘Paramita’ is translated as transcendent virtue and perfection or liberate deed too. It is a Sanskrit notion and has the meaning of ‘what takes you over’, for example by the practise of the Paramitas and their perfection, we move out of Samsara, the ocean of suffering, into nirvana, the great bliss. Without practicing the value of the Paramitas no higher development is possible.

Buddha often has given lessons about this Paramitas and later they became written down in several deeds by his students. They are no moral standards or rules of social behaviour, but steps of self-realization, steps that a Bodhisattva accompany and guide on the way to enlightenment. Each single Paramita shows a quality, a characteristic that stands out, which guides us to realization of our truth, inner nature, to enlightenment. The job is, to complete and to perfect the Two Accumulations (of compassion and wisdom) and to act for welfare of all beings.

<sup>1</sup> Dakini Teachings: Padmasambhava’s Oral Instructions to Lady Tsogyal, Shambhala Dragon Editions

The benefit of Paramitas is:

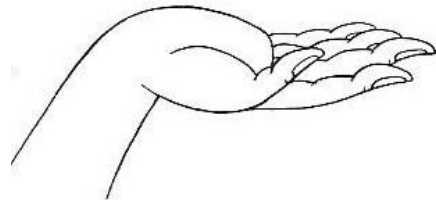
- They destroy the elements of hindering of spiritual development.
- They produce real knowledge which is not distorted by arguments.
- They fulfil all wishes.
- They guide the beings to spiritual maturity.

The Six Paramitas are classified into three steps:

1. The three which refer to higher forms of life:
  - Generosity which expels the poorness.
  - Ethical discipline which guides to well-balance.
  - Patience which makes us composed.
2. The two which refer to higher thought processes:
  - Effort which increases our abilities.
  - Concentration which guides us to inner calmness.
3. The wisdom which refers to deeper insights guides us to higher realizations.

The **1st Paramita: Generosity** (*Skt.: Dana Paramita, Tib.: sJin Pai Pha Rol Tu Chin Pa*), means liberality, the readiness to give others something in good intention, outer gifts like money, food, buildings, jewels, jewellery and so on, inner gifts like the own body, protection or as highest gift Dharma-teachings as well as mental gifts which we can visualize. At the same time it is important not to think about the own advantage, not to take claims, not to stick on the gift and

to develop equanimity if the present is not welcome or the gift becomes abused. When we start with this practise, thoughts about our well-being, sticking at our money, narrow-mindedness, stinginess, greediness and fear come to light. Then it is important to remember



the Dharma-teachings and to contemplate in mind the benefit and advantage of the *Dana Paramita*: Beneficence and liberality destroy the poorness, lead to happiness, prosperity and a better rebirth. The essence is the gift by compassion, by the knowledge that we are all bound together and all beings just wish happiness and contentment – given by unlimited love. The rescue of animals, which shall become dead included – give life. The gifts for rinpoches, monasteries, nuns and monks and even the offerings on the altar have a high value. The highest form of generosity is the giving of Dharma-teachings, which enable the beings to become free from confusion and wrong views.

The highest stage of *Dana Paramita* is the complete self-devotion.

The **2nd Paramita: Ethical discipline** (*Skt.: Sila Paramita, Tib.: Tsul Thrim Kyi Pha Rol Tu Chin Pa*), means ethical behaviour, good habits, discipline, the keeping of decent values – the essence of this perfection is: not to

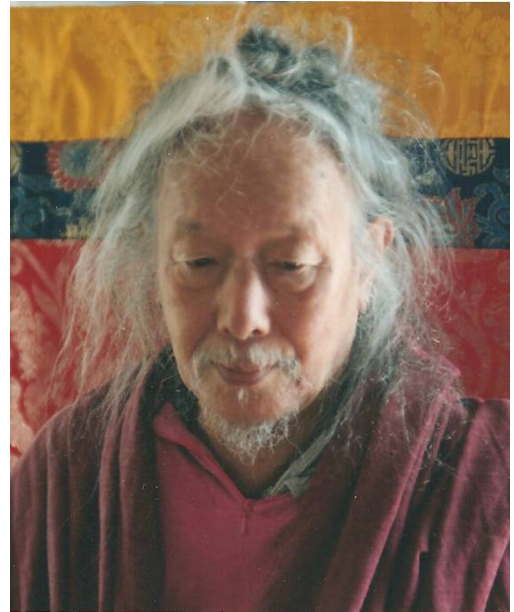
harm anyone else, including oneself. Without ethical behaviour there is no possibility for spiritual growth. It is dividable into three sections:

1. Discipline, which strengthen our attitudes and helps to defeat the obsessive character of our own habits.
2. Acquisition of salutary, which cleans our always changing life stream.
3. The activities for welfare of all living beings, which mature all beings spiritually.

It includes the duty to respect all beings, to eliminate evil, to reduce suffering, to pass the teachings on unmingled (with own opinions), to teach the ignorant and so on. Part of ethical behaviour is the discipline of the many vows, like the Five Vows of Laymen, which we should practise by act and thought: 1. not to kill, 2. not to steal (not to take what is not given to you), 3. not to speak false words (no lies, not sow discord), 4. no sexual abuse and 5. no drugs. This five simply rules are the basic condition for spiritual development, as well as for realization of enlightenment. We create by our ethical behaviour no more suffering, no Karma but happiness and freedom. Moreover we become more strengthen, more contented and obtain a compassion mind.

The highest stage of *Sila Paramita* is the all-embracing love.

**The 3rd Paramita: Patience** (*Skt.: Kshanti Paramita, Tib.: bZod Pai Pha Rol Tu Chin Pa*), means composure and tolerance as well, nothing to force, to press ahead with but let it be happen. Is a generous, ethical human being impatient, so he reacts by his emotions (rage, greediness, hate) and can all merits, collected in long periods of time, ruin within just one moment – he looks like someone who is hidden by a poisoned arrow. Patience consist in a passing away of quarrel, fight and awkward situations in the same way as praise, success and happy situations like a wind, without attachment. Patience enables to encounter the challenges of the spiritual



path without losing inner calmness. An inner piece arises which helps to practise with diligence and supports to be lenient toward the emotions of others.

The highest stage of *Kshanti Paramita* is the overcome of all feelings of hate or bad intentions.

**The 4th Paramita: Effort** (*Skt.: Virja Paramita, Tib.: bTson aDrus Kyi Pa Rol Tu Chin Pa*), means diligence, standing power, also called joyful pleasing effort, which let us go the way of practise regardless of whether hindering and difficulties block up our way. Without this joyful, constant effort the diversions of daily life would appear more important and we would leave our goal to reach

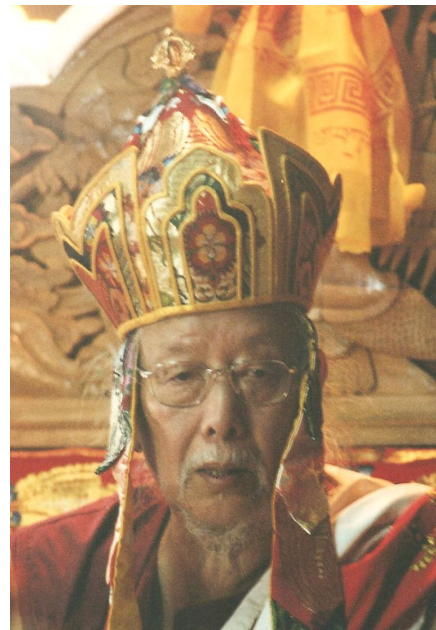
enlightenment for welfare of the beings out of eyes or laziness would take a hold of us. There are three types of laziness:

1. Nonchalance, it is combined with ease, sleepiness and mental inactivity – you have to throw it away like a poisonous snake,
2. idleness,
3. bad indolence.

As we recognised the value of Dharma-practise and the suffering of all beings cause compassion, we practise with staying power and dedication.

The highest stage of *Virja Paramita* is the imperturbable decision to reach enlightenment for welfare of all beings.

**The 5th Paramita: Concentration** (*Skt.: Dhyana Paramita, Tib.: bSam gTon Gyi Pha Rol Tu Chin Pa*), means meditation, calmness of mind. Someone can be generous, patient, ethical and diligent but when he does not learn to train his mind by concentration, he is roaming restless and not able to be active for the sake of others. Our mind is very unruly, restless and unsettled, the thoughts are walking from here to there and have a fixation on emotions and old, defined pattern, which keep us walking within samsara on and on. Meditation is a mental training which reins up our minds, makes us more careful and shows our mind. Our desire for ordinary things become less, we are not thrown to and from anymore by emotions, sensations and by



creations of thoughts, but experience a new condition of calmness, peace and the comprehension of existence.

Advanced meditators experience the solution of attachment, as well of subject and object, so concentration, meditation are essential on the path. To develop concentration the consolidated knowledge of right sight is needed as well as instructions of a teacher.

The highest stage of *Dhyana Paramita* is the knowledge of reality and the one of own mind.

**The 6th Paramita: Wisdom** (*Skt.: Prajna Paramita, Tib.: She Rab Kyi Pha Rol Tu Chin Pa*), means spiritual comprehension, perfect comprehension, the highest wisdom, that living beings are able to get to know about, without words, without concepts. A precise analyse of whole environment. Beyond intellectual and conceptual mental conditions we experience the original power of heart, highest wisdom and compassion, which dissolves all wrong and distorted opinions. We recognize the one, there is neither a self, an ego nor an opposite and everything is a performance of wisdom. Wisdom and concentration

imply themselves, like eyes and feet while walking: the eyes of wisdom have to interact with the feet of concentration when we want to obtain enlightenment. The highest stage of *Prajna Paramita* leads to enlightenment.

### **It needs all six steps to go the path of a Bodhisattva!**

Within *Abhisamayalankara* it is written, that the Six Paramitas become divided into six subgroups, so we have 36 points – to name them all just would cause confusion. If you are interested in I recommend reading up at: Gampopa, *The Jewel Ornament of Liberations*, Chapter 11 till 17.

## **The Ten Paramitas**

(*Skt. Dasa Paramita, Tib. Pha Rol Tu Chin Pa bChu*)

Later Pali texts (*like Cariyapitaka*) mention then (probably under influence of Mahayana) ‘Ten Paramitas’:

1. Paramita of giving (*Dhana Paramita*),
2. Paramita of ethic (*Sila Paramita*),
3. Paramita of renunciation (*Nekkhamma Paramita*),
4. Paramita of wisdom (*Prajna Paramita*),
5. Paramita of aspiration (*Virja Paramita*),
6. Paramita of patience (*Kshanti Paramita*),
7. Paramita of trulyness (*Sacca Paramita*),
8. Paramita of decision (*Aditthana Paramita*),
9. Paramita of selfless love (*Metta Paramita*),
10. Paramita of equanimity (*Upekkha Paramita*).



Within the ‘Big Dorje Drolo’ Puja (page 26) it is written: “...With the ten Paramitas you established all beings in happiness, and you ripen beings with the training of the vows<sup>2</sup> -Tsultrim Zangpo, we pray to you.“ Tulku Tsorlo (another name for Tsulthrim Zangpo) was the root-guru of Chhimed Rigdzin, he was a great scholar and among other things lineage-holder of the termas of Nudan Dorje, which are practised in our lineage.

Because of a question Rinpoche specified within an instruction of the Big Dorje Drolo the Ten Paramitas which are applied by the Nyingmapas. The first six continue, and then follow: 7. method, 8. aspiration, 9. power and 10. light of enlightenment. Further explanations Chhimed Rigdzin has unfortunately not given.

<sup>2</sup> Three Vows (*sDom Pa Gsom*), Vinaya, Bodhisattva and Tantra.

**The 7th Paramita: Method** (*Skt.: Upaya Paramita, Tib.: Thabs Kyi Pha Rol Tu Chin Pa*), means the perfection of means and paths, method is the answer to a space, the absolute response of the moment. Phenomenas become perceived as a sign and it will be reacted as a result adequate. “Skilful means” are a result of this compassionate activity; it is the active side of knowledge, which reacts exactly within each situation. The symbol of method is the full-moon which shines without assessment.

**The 8th Paramita: Aspiration** (*Skt.: Pranidhana Paramita, Tib.: sMon Thug Kyi Pha Rol Tu Chin Pa*), is the firm intention to obtain the goal of enlightenment, come what may. Often it is so called Paramita: Wishful prayer, Tib.: Mön Lam (*sMon Lam Kyi Pha Rol Tu Chin Pa*). No wishful thinking, no expectation, no desire or jealousy is meant, as these emotions are transient, but the wish of the goal (the enlightenment for oneself and then for all beings). Aspiration just can exist at the present and is the heard blood of practice. The highest form of aspiration is the uniting with the non-dual state, so no aspiration is needed anymore.

**The 9th Paramita: Power** (*Skt.: Bala Paramita, Tib.: Tobs Kyi Pha Rol Tu Chin Pa*) is the expression of faith in our inner force, the confidence that we are not the confused once of our own fears and hopes. Power is the unrestricted readiness to venture on something new, to have faith in the situation and to bear the responsibility at any time.

**The 10th Paramita: Light of enlightenment** (*Skt.: Jnana Paramita, Tib.: Ye She Kyi Pha Rol Tu Chin Pa*), is the original, the ultimately wisdom which contains the perfection of the five wisdoms: all extensive wisdom, that cleans the ignorance; mirror-like wisdom, that cleans the anger; wisdom of the identity in character, that cleans the pride and egoism; distinctive wisdom, that cleans the desire and all realizing wisdom, that cleans the jealousy (look as well ‘Big Rigdzin’, be on page 43).

In the “Secret Dakini Teachings“ Padmasambhava tells to Yeshe Tsogyal: “Listen, in these Six Paramitas the next four are already contained in a perfect way, as:

- To overcome stinginess and poverty by aid of generosity, which does not expect a reward, is regarded as Paramita of power.
- To give and at the same time to be free of the intentions of common human beings and of the Hinayana, is regarded as Paramita of suitable measures and ways.
- To give by the wish: «May my poverty and that of all beings find an end!», is regarded as the Paramita of request.
- To give and as well to keep completely clean the Three Circles<sup>3</sup> of ideas of duality, is regarded as the Paramita of original wisdom.

- To overcome bad habits by practising the discipline to do without the fruits of samsara, is the Paramita of power.
- To keep the vows without being affected by the eight worldly messages, is the Paramita of suitable measures and ways.
- To wish: «May the destructive behaviour of the living beings find an end!», instead to long for oneself the pleasant life of gods and human beings, is the Paramita of request.
- To practise all this without ideas of duality referring to the Three Circles, is the Paramita of original wisdom.



Padmasambhava and Yeshe Tsogyal

- To overcome hate by an equal behaviour to all beings without prejudice, is the Paramita of strength.
- Not to be sham or hypocritical for worldly interests to put through, is the Paramita of suitable measures and ways.
- To wish: «May no one become disfigured by ugliness!», instead to desire for oneself rebirth in a lovely body in the world of gods or human beings, is the Paramita of request.
- To practise all this without ideas of duality referring to the three spheres, is the Paramita of original wisdom.
- To overcome laziness by always making and qualities clear to oneself, is the Paramita of power.
- To keep uninfluenced by the eight worldly messages, like the hope to become admired by others, is the Paramita of suitable measures and ways.
- To wish: «May all beings overcome their laziness and follow the true way full eagerness!», is the Paramita of request.
- To practise all this without ideas of duality referring to the Three Circles, is the Paramita of original wisdom.
- To overcome absent-mindedness by meditation which transcendent the world without form, is the Paramita of power.
- To devote oneself for the spiritual practice to win the qualities of unsurpassable enlightenment - and not to obtain the states of existence of gods or human beings -, is the Paramita of suitable measures and ways.
- To wish: «May the scattered state of mind of beings find an end!», is the Paramita of request.



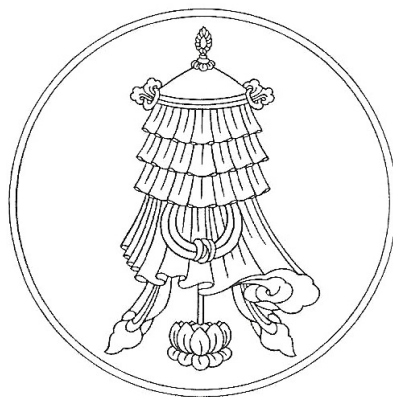
- To practise all this without ideas of duality referring to the Three Circles, is the Paramita of original wisdom.
- To wipe out the mental constructions of an independent identity of things by those wisdom that recognize emptiness as inseparable of compassion, is the Paramita of power.
- In the three times never to be separated from it, is the Paramita of suitable measures and ways.
- To wish: «May I and all the other beings recognize the true, undisguised sense!», is the Paramita of request.
- To recognize that the true essence of mind is always one with this highest wisdom, is the Paramita of original wisdom.

**Tsogyal, practise this without distraction!”**

On the way of a Bodhisattva as well as each honest practitioner this Paramitas are to practise. The emphasis reasons on the selflessness that arises from the connection with all beings. By living this Paramitas, in compassion and selfless deeds, by the Bodhisattva or developed student, he/she teaches all beings.

*Frauke Blohm – f.bl@wtnet.de*

[This article was translated by Melanie Naumann.]



## A Brief History of Khordong Monastery

*The original Tibetan text has been written by Chhimed Rigdzin Rinpoche, who himself brought it to his monastery of Khordong in Kham (Tibet), in 1990. Marie-Neige Lefebvre brought it back from Tibet in 1997. Chhimed Rigdzin Rinpoche dictated its summarized translation to Nadja Maati und Nathalie Koralnik during the butter lamp retreat held on the monastery land, at Dhansara, Siliguri, in January 1998. Typed in English by Nathalie Koralnik. (A part of this text is already published in the Khordong Newsletter 2000.)*

The name of my monastery is “Khordong Gompa“. It means “one small house in a mountain’s corner“. In general, people don’t know who made this monastery, but we understand that it’s founder was Nubchen Sangye Yeshe (one of the twenty-five disciples of Padmasambhava), who was a practitioner of Yamantaka. Nubchen Sangye Yeshe built a huge Yamantaka mantra’s prayer wheel in the ground (not in the air, as in general). Due to the ice, in winter times, we can hear it sounding, “grrr, grrr, grrr”.

Where is this monastery<sup>1</sup> located? Generally, we can say that all Tibet is a place of Avalokiteshvara (i.e. his teaching place). But in particular, Padmasambhava (Tsokye Dorje) came to this place, and blessed it. His blessings are very powerful.

In the country called “Dorma Zalmo Gang“, there is a valley called ”Nyikog” where the Nytshe river flows. There are many great forests, flowers, many various medicine plants, waterfalls, many different kinds of birds, games (like tigers) and mountain animals like dears, etc. In the upper part, there are plenty animals producing milk – yaks, sheeps, goats, etc. – and therefore there are lots of butter, cheese and milk. In the lower part, many people are involved with agriculture work, and therefore the crops are consequent. Thus this is a very valuable place.



Khordong Monastery in Kham, Tibet, 1990

<sup>1</sup> Today the Khordong Gompa is lying in the area of the Chinese province Sichuan, round-about 360 km west of Chengdu and ca. 500 km south of Xining (prov. Qinghai). Approximate 200 km east of Dergye (today Dege) is the Chinese city Luhou, also called Zhaggo located. The Khordong monastery stands in a side glen that branches left from the street to Sertar, nearly 70 km by street northwest of Luhou after a mountain ridge of 4.500 m high.

Concerning the religious aspect, each village has a monastery, as well as a lonely retreat place. There are many representatives of Shakya, Gelug, Kagyu and Nyingmapa.

Khordong monastery, in particular, is a Holy Place (“Ba Yer Ga Wa Long“). There is a Padmasambhava cave, where many dakinis gather, self existing mantras giving sounds, etc. If you practice in this place, the diseases and obstacles of this life will be extinguished, you will gain the long life power, you will possible get rich, and you will gain there enlightenment. It is thus near this very place that, in the eight century, Nubchen Sangye Yeshe made this prayer wheel, and for that reason the place has been called “Khor-Lo Dong“. Padma-sambhava himself recognized the eight auspicious signs self appearing on the mountains valley.

Very high sages lived in the surroundings, and many people where therefore attracted to this place. Among these sages, the first to settle there, in the twelfth century (the 7<sup>th</sup> Rabjung, according to Tibetan system), was the tantric sage Ringa Changwa Amgon. He was contemporaneous with the First Dalai Lama and Rigdzin Logden Dorje (one of the twenty-five persons in Rigdzin Godem’s lineage). Ringa Changwa Amgon practices Vajrakilaya during his entire life. He penetrated one rock with his phurba, and got many symbols. He fully dedicated his life to Dharma practice and benefited sentient beings. He died at the age of one hundred-and-ten. At that time, there was only one house on that mountain’s corner, that was “Khor-Lo Dong”.

The second Lama was a woman named Rinchen Tsul Dror, who did Dakini practice until the age of thirty-nine, then she died, and her body was burnt. At that time, the skull bone appeared, bearing the inscription BAM HA RI NI SA, this was the sign that a wisdom Dakini had manifested in a human body.

Later on came many lamas, who practiced there and gave many different teachings. They also built seven houses of 19,136 square yards (16 m<sup>2</sup>). One could practice, cook and sleep in there.

The third lama who came there was the high lama Sangye Dorje. He had spent time at Bane monastery, where high lama Sakya Gyaltsen became his root guru. He became a good scholar, as well as a sage. He was able to go directly through mountains and rocks (it was not necessary for him to walk). He built a big Gompa in that place, which was then named “De Chen Sang Ga Khor Lo Dong”. Sangye Dorje lived until the age of one hundred-and-seven. Along with him, many people came to that place: male dakas, female dakinis, all sages.

The fourth lama to settle there was Je Wang Rinchen Puntsog. He practiced all during his life, and when hail storms were occurring, he just had to point his finger and the hail stones would fall on a small rock mountain instead of falling on the fields. He died at the age of seventy-three.

The fifth lama was called Lha Wang. He once showed his power to soften iron in his hands, in softening horseshoe. He died at the age of seventy-two.

The sixth lama was Sangye Tendzin. During a puja's ritual for a dead person, the picture of this person must be burned. During one of this pujas Sangye Tendzin burned it with his wisdom fire (there was no need for him to use any outer tool to light fire). He died at the age of sixty-seven.

The seventh lama, Lama Karma Lhawang showed a very bright intelligence since his early childhood. During a long life puja for the village officer, Uchenora (there he was considered just as a "king"), and his family, Lama Karma Lhawang miraculously extended the long life banner. He made a Kriya Tantra (3 Ayus statues): Amitayus (Tsepagme), White Tara, Vijaya Devi. He developed the monastery, and died at the age of eighty-four. (*Chhimed Rigdzin himself saw those statues, unluckily broken at that time.*)

The eighth lama was Sönam Sherab. At the time of his birth, light was seen, and his body was covered with small feathers, like a bird. He was a great Mahayana sage, and died at the age of seventy-four.

The ninth lama was the great sage Sangye Dorje's incarnation Padma Kunsang Yeshe, who got the name Sherab Mebar in Dorje Drag monastery, because he was able to memorize a thick book at once. Sangye Dorje only practiced Rigdzin Godem's terma (the Byang gTer). He became a monk of the seventh Dalai Lama (Kalzang Gyamtso). He went to gTsang (a branch monastery of Dorje Drag), where he got all Byangter lineage transmission from the head lama, Padma Shenyen, a very great sage. Then he settled and practiced in the area of Dergye Dzog Chen. Because of some obstacles, there was a thunderstorm, he took it away by collecting it all in a piece of cloth. Everything around him was burning, the forest, the mountain was blazing, but for him was no trouble at all. Sangye Dorje was able to teach the entire Northern Treasure (Byangter) by memory, he displayed many miracles, and his life was only benefit for sentient beings. He went to Do village (near Dodrupchen Rinpoche's monastery), and the village officer there gave him the monastery nearby. So the Khordong monastery, which was a Sakya's system monastery, became a Byangter's system monastery. Sherab Mebar introduced Tse-Chö (a Padmasambhava's practice), lama dancing, as well as music and painting. He died at the age of eighty. His substitute was Kalzang Gyamtso, a monk from Gyarong village.

The tenth guru was the great treasure finder Pema Nuden Dorje Drophan Lingpa. He discovered many hidden treasures, and practiced Byangter. Through his very great compassion and the power of his blessing, people from different villages, as well as animals and even insects got enlightenment by the mere fact of seeing him. He died at the age of seventy-three.



The eleventh lama was the great sage Sangdzin Gönpo Wangyal (“Sangdzin“ means great sage). According to popular idea, his father was Abo Dorten. But naturally, Mahakala was his father. Gonpo Don Ri is a Mahakala mountain – he was Mahakala’s baby.

Many lamas said that he is very great, that he wrote many things, but actually he did not write. Among his gurus were Nuden Dorje, Ugyen Punzog from Bane monastery and Kunzang

Niendrag (Sherab Mebar’s incarnation) from Chugchong monastery. Sangdzin Gönpo Wangyal himself was very great, he gave many initiations, and died at the age of seventy-three.

The twelfth guru was Nuden Dorje’s son, Pema Dönsal. He was the incarnation of Chusang Namkha Yongya, a lama of Dorje Drag’s monastery. He was a very great monk. He died at the age of ninety-three.

The thirteenth lama was Nuden Dorje’s incarnation Dorje Gyaltsen, i.e. Kalden Lingpa. He self studied, practiced, and gave teachings. He died at the age of thirty-seven. Many lamas say he was a great terton. But indeed, he didn’t take out many things, only one Sengdongma text and two other volumes.

The fourteenth lama was Tulku Tsurlo (the incarnation of Vasumbindo, one of Buddha’s disciples), he was in charge of the Chug Chong monastery. His younger brother, Gyurme Dorje was in charge of the Khordong monastery. Their father was Gönpo Wangyal and their mother, Nuden Dorjes daughter, Zhiwam Tso. Tulku Tsurlo was himself also a great scholar and a great sage. He used to stay in Khordong monastery, where he did Yamantaka practice.



He had recognized Nuden Dorje's incarnation, Chhimed Rigdzin, who stayed in Khordong monastery until he reached the age of nineteen. Tulku Tsurlo died at the age of seventy-three.



Rinpoche after he left his Monastery <sup>2</sup>

Then, due to his own karma and reasons, Chhimed Rigdzin went to Nepal and India, following the advice of his guru Tulku Tsurlo. He travelled also to Ladakh, Bhutan, Sikkim, Sri Lanka, Japan, Korea, China, England, France, Switzerland, Germany, Holland, Poland, Austria, Australia, United States, Island, Sweden, Denmark, Scotland, etc. He also travelled in Tibet to many places.

Since his monastery has started, about five hundred years have passed. And during that time, many many sages have dwelled in the monastery, whose names and lives have not been mentioned in the above lines, like for example Tendzin Dorje, whose left thumb was half trimmed down by moving his malas beads while reciting mantras. He had the power of healing mad people by the mere of looking at them.



**Monks in the Courtyard of Khordong Monastery, Tibet 1990**

<sup>2</sup> Now this costume is in the Danish Ethical Museum in Copenhagen, Denmark

### The practices performing in this monastery:

- Byangter Ngön Dro
- Ching Trung gTer – Tser Dag

Both have lama dances. To do these practices fully, 500 monks have to practice during 16 days.

- At New Year: practice of Byangter Drowa Kün Drol
- 1<sup>st</sup> month: Amithabha practice and 100.000 Buddha's initiation (7 days are necessary),  
Nuden Dorje terma's: Kon Chog Sum Drub with Tsog (5 days are necessary for 20 monks)
- 4<sup>th</sup> month: About 500 monks practice the Byangter's Rigdzin Dung Drub, Lama Sangwa Diba (7 days),  
With the Byangter's Thug Drub and the Rab Ne (3 days)
- 9<sup>th</sup> month: 200 to 300 monks practice the Byangter Phurba and Dharma protectors during 5 days

Whoever is there, a monk practices Byar Nea during three month.

Also, there are always great scholars who give teachings, and there are constantly people who stay in study retreat and/or meditation retreat. There also is a special manager for financial matters.



Rinpoche within his Friends in Khordong Monastery, Kham, 1990

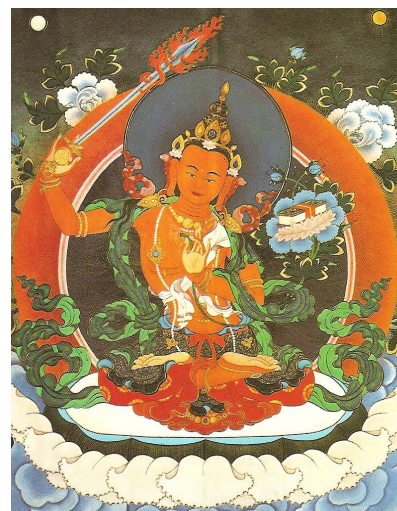
# Education of Khordong Monastery — According to the System of Dorje Drag

Written by Chhimed Rigdzin, 1981<sup>1</sup>

A brief account of the system of education in the Khordong Monastery, East Tibet.

Here it is not possible to go into details of the full system of monastic education. In brief, whoever comes to the monastery to enter the religious life is taught the alphabet, and reading and writing. (The entrants usually come at about the age of five but I have also seen them above the age of eighteen. Also in my monastery there were two or three monks who had never learned to read and write but who had memorised all the necessary texts and had studied and practiced well. Their learning was not less than that of other monks and they spent almost all their time on practice since they were not distracted by reading books on history etc.)

The children begin their education with reading and spelling and then they learn some praising verses to Manjushri called 'Gang Lo Ma'. (We believe that by reading this the children will develop better memories and intelligence.) After that they start memorising the Chhöchö Rabsal (*Chhos-sPyod Rab-gSal*) and when that is mastered they start to memorise the following Byan-gTer practices, Drowa Kundrol (*aGro-Ba Kun-Grol*), Rigdzin Dungdrub (*Rig-aDzin gDung-sGrub*), and Thugdrub Dragpotsal (*Thugs-sGrub Drag-po-rTsal*). This is necessary because during the practice of the main parts of all big pujas the monks were not allowed to look at their texts.



**Manjushri**

Traditional Tibetan education and modern education are very different. For example in the modern system all school education must be finished within

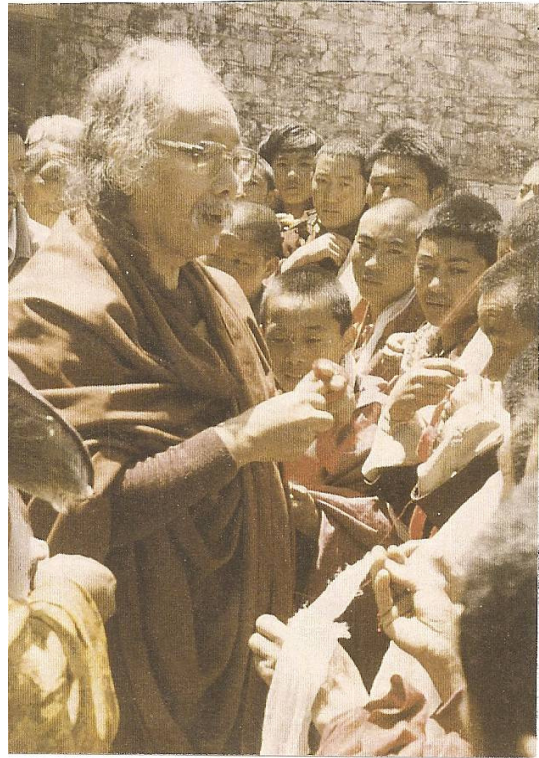
<sup>1</sup> Part II, taken from 'Education and Practice of Khordong Monastery According to the System of Dorje Drag', written for the occasion of the Silver Jubilee of the Sikkim Research Institute of Tibetology, Gangtok 1981



about 10 years. But in the Tibetan system the students continue to study until they have mastered their studies, whether this takes ten, or twenty or forty years. This was possible because in East Tibet there was no need to enter service and if there is no need to enter service then there is no question of degrees. Also the education in the monastery was purely for Dharma and not for any other reason, and so the texts used were only Dharma texts. (Moreover in strict monasteries such as Khordong (*aKhor-gDong*), Bane (*Ba-gNas*), Dodrupchen (*mDo-Grub-Chhen*), Dzog Chen (*rDogs-Chhen*), Dorje Drag (*rDor-rJe Brags*) etc. even the Kavyadarsha poetry was not allowed. this was because many of the poems were about love and that was held to be disturbing for monks. Also history and legends either of Tibet or any other countries were not allowed and even very high Dharma stories were not permitted until all studies were finished, because the students might then be tempted away from their necessary Dharma studies by these other texts that are easier to read.

In East Tibet all the monks even the poorest had sufficient food and clothing and did not have to use their education for these things. But in Central Tibet some Government or semi-Government service might be necessary.

Now as regards the main texts studied they are, for Sutra and general the Dulwa Do Tsawa (*Dul-Ba mDo sTa-Ba*), and Sosotharwa Do(*So-SoThar -Ba mDo*) etc. for Vinaya. The pamanavartica and so on, the seven logic texts, the Pharchhin Ngöntog Gyen (*Phar-Phyin-Ngon-rTogs-rGyan*) and so on, the five texts of Maitreyanath. The Buma Tsawa Sherab (*dBu-Ma rTsa-Ba Shes-Rab*), the Buma Gyen (*dBu-Ma-rGyan*) etc. for Madhaymika. The Ngönpa Dzö (*mNgon-Pa mDzod*), and the Ngönpa Düpa (*mNgon-Pa sDus-Pa*) etc. for Abhidharma.



Rinpoche in his Monastery in Kham, Tibet, 1990

The Bodhycaryavatara and the 13 volumes of Nyingmapa studies. For Tantra the texts used are the Sangngag Lamrim (*gSang-sNgags Lam-Rim*), the Chödjing Dzö (*Chhos-Byings mDzod*) and the other of the Dzödün (*mDzod-bDun*), the Künzang Lame Zhalung (*Kun-bZang bLa-Maai Zhal-Lung*), the Ngagrim of Pema Thrinley (*sNgags-Rim of Padma aPhrin-Las*), the Yeshe Lama (*Ye-Shes bLa-Ma*), and Gonpa Zangthal (*dGongs-Pa Zang-Thal*) for Dzogchen teaching.

There was no entrance fee or course fee for the courses of studies and the students needed only their own books. The period of teaching was each year from the eighth month to the fifth month of the next year. The teaching was done by the Khenpos (*mKhan-Pos*), special Khenpos, high Lamas and experts. Whoever wished to hear the teachings was allowed to attend, but if for example there were 100 people present perhaps 50 would really study while the rest were thinking that to attend was part of their religious duty, and by doing this every day some Dharma would continue for them. Those who had studied well were called Lobpön (*sLob-dPon*), or Kyorpön (*sKyor-dPon*), assistant professor or teacher. At the monastery there were some scholars who had studied certain texts fifty or more times for since there was no age or year limit they could attend the teachings again and again. For that reason there was no question of pass or fail. Those who became experts or were believed by many monasteries to have understood were considered to have passed.

From cock-crow in the morning until 12 o'clock at night the students pursued their studies. Teaching was given from 5 a.m. until 2 p.m. Perhaps 3 or 4 Khenpos would be giving different teachings. This is a general account to our system of education.

There were extra subjects such as medicine, architecture for stupas, mandalas, monasteries etc. and painting, statue making etc. The text used for this is the *Zarig Patra* (*bZa-Rig Pa Tra*) arts education by Mipham Rinpoche. Now someone might object that it was stated above that the education was only for Dharma and so how can those other subjects be introduced? But our idea is that medicine is also part of the Dharma. Out of 100 doctors 50 will never take any money for diagnosis or treatment. But if someone should offer them some medicines or ingredients etc. then they will accept these happily and use them to treat other patients. These *Zorig Patra's* subjects and crafts are actually only for Dharma. Sometimes it looks easy and sometimes it looks very very difficult.



Medicine Buddha

To become a high scholar like a Kyorpön in East Tibet or a Geshe (*dGe-Shes*) in Central Tibet might take 15 to 20 years. But if one wishes to gain these levels by modern methods of study it would require more than 200 years. Now I say this because firstly our teachings would teach one subject for 2 or 3 hours or even 4 to 5 hours if they wished to finish one section or sub-section of a text. But in modern education the period lasts only 45 minutes and firstly each

student has to answer his name for the roll-call and that takes 5 to 10 minutes so that only 35 minutes are left for teaching. Then when he starts he must be always looking at his watch to see how much time he has left and that distracts his attention from teaching so that in the end the student get only about 30 minutes instructions.

Secondly in the modern education system the student only study selected items from here and there and do not work systematically through any books from beginning to the end. But in Tibet the whole text has to be fully understood. Also in Tibet the great teachers did not have to think about whether their students had come or not for they know that all their students like study. The teacher is perhaps



In the Courtyard of Khordong Monastery in Kham, Tibet

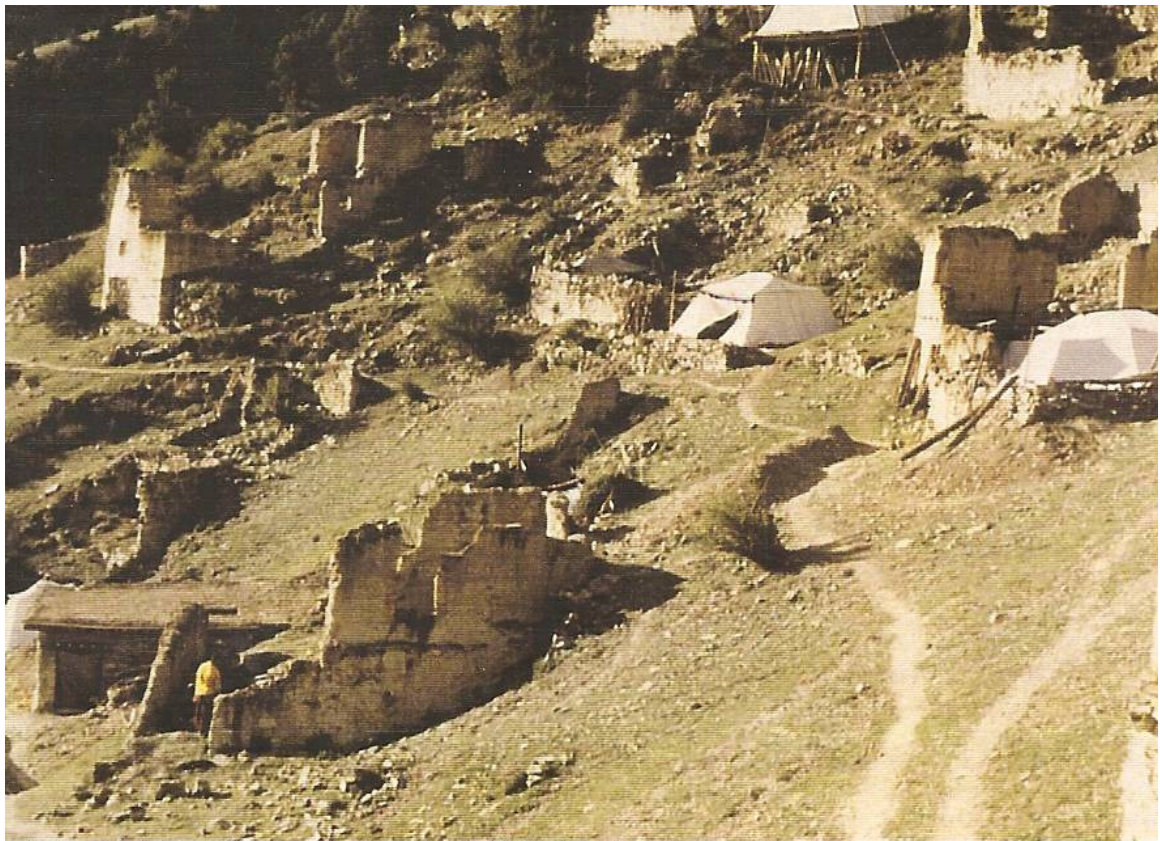
50 years old and he believes that all his students aged from fifteen to fifty will come due to their own interest and so he does not need to call their names and check if they are present.

I once spoke about this with Dr. P.C. Bagchi and he said yes we also have one teacher similar to that, Prof. Stendranath Goshe. One day he started teaching at 3 p.m. He was famous and very much respected and his audience payed attention. At 9 p.m. the peon came and said, "Sir, my duty is finished." Then he checked his watch and ended the class. But there are few teachers like that and so I say that what was possible in 20 years would take 200 years in the modern system. I do not say here anything about relative degrees of intelligence but merely that the teaching systems are like that. Also in Tibet the teachers became great scholars because they were paid no salary and so they thought only of study for the benefit of their own and others understanding. But in the modern system even Professors like money and so we cannot really know if they are good scholars.

No fees were paid and all the students were free of worries about food since from the moment of starting in the monastery they were able to receive food free of charge. Those who were from big houses would be sponsored all their lives and for some monks each year their families would also sponsor some other monks. Poor monks would get food etc., either directly from the monastery or

from some rich people. For example at Khordong monastery there was a monk called Padma Legden who was not a very high monk but his family was middle class and they would give food and education to the new scholars for 4 or 5 years. He stayed a little outside the monastery because the small children made a lot of noise while reciting their texts.

In Tibet there was a saying; Chöpa Rila Düna Zen Gong Gyenla Ril (*Chhos-pa Ri-La sDud-Na Zan Gong Gyen-La Ril*). That is, even if a Dharma practitioner stays on a mountain food will roll up to him.



The Khordong Monastery in Tibet, 1990  
after destroying by the Chinese.



## 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 Rinpoches practices. Some teachings and practices are already available and you find them on the German Khordong website:

<http://www.khordong.de/DE/index.php/edition/archiv-projekt>

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 collecting all information about

recordings can help. We are also 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 ++49-431-2001117  
[susanne.salem@gmx.de](mailto: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 beings.

*Susanne Salem*  
*January 2010*

## **“edition khordong“ is Changing**

In 2001 Wolfgang Zimmermann and I created the “edition khordong“. In the beginning, very carefully observed by the association, the 'edition' issued or supported several publications in the course of the years, and as a consequence gained national and international respect.

It started with an idea on the Pauenhof, Germany 1998, when I asked Rinpoche if it was a good idea to publish the proceedings of the seminar with James Low on the "Mirror of Clear Meaning" along with the practice text, in order to support more people with this practice. Rinpoche gave his blessing, and Ruth and Olaf typed the text, which was then edited by me some time later during a retreat in Siliguri, and given the final shape later on in Poland. The project was appreciated so much that Snow Lion, a well known American buddhist publishers, included the book in their program and published it in the US.

The next project, equally appreciated by Rinpoche, was Martin Boord's book: Bum Nag, Commentary to Vajrakila («A Bolt of Lightning»). It actually became the starting point of the “edition khordong“. Many sponsors supported us in financing this book, and this formed the basis for all further publications of the edition khordong. Finally, the book was sold all over the world, from Singapur to Brasil, and the third edition must be printed.

The next titles to be published were «Being Guru Rinpoche», and its German version «Eins mit Guru Rinpoche», somewhat later our practice texts were published as bound books for the first time. All these projects were only possible with the help of many Khordong friends, the translators, the people who assisted in selling, proof reading, and transcribing texts, etc. All of them have merits with regard to the publications of the edition.

It is already for a long time that I have the wish to publish further titles, some of which are not originating in our Khordong tradition. So for me there are many books that have been a source of enthusiasm and inspiration on the path, unfortunately today they are no longer available, since due to a lack of broad interest, they are not profitable for the big publishers. On the occasion of our last general meeting in 2008, the majority of the assembly supported me with this project. Meanwhile I recognized that an association might be not the right framework for such a project: Decisions have to be made, risks to be evaluated, and the time spent on the publication of so many titles exceeds by far the capacity of by-work. Therefore I decided to publish these books with a new publishing-house, the «Wandel Verlag».

Furthermore, it is a matter of concern for me to care for the Khordong titles and to publish more texts. Since it does not make sense for me to work in two publishing-houses at the same time, and in order to avoid a mingling, the Khordong executive board and me decided after a mature reflection and discussion that continue the edition khordong within the Wandel Verlag. The reason is that an independent continuation within the association comes out unrealistic. In this way, the contractual responsibility for it will be with me, while the Wandel Verlag will support the Khordong e.V. As regards the decision which texts out of the Khordong collection are going to be published, it will be reviewed by Gudrun as before, she also appreciates and supports this step.

As regards all the titles that have already been published, this would not have been possible without the broad-mindedness and support of many people. I am very grateful for this, as well as for the confidence brought towards me and I trust to experience your encouragement and support also in the future. In particular, I would like to thank Wolfgang Zimmermann, who in the beginning contributed to a considerable extent to the formation of the edition khordong. With his advice and with his view, he represented a complementary, though sometimes controversy pole, that was needed to hold things in balance. Thank you!

I hope the following books will be an inspiration for the spiritual path and will be conducive for the benefit for all sentient beings.

The following books are in preparation:

- Die Geheimen Dakini Lehren. Padmasambhavas mündliche Unterweisungen der Prinzessin Tsogyal
- A Roll Of Thunder From The Void. Vajrakilatexts of the Northern Treasures Tradition. Volume Two, by Martin J. Boord
- Aus dem Handgepäck eines tibetischen Yogi. Grundlegende Texte der Dzogchen-Tradition. Übersetzt und Erläutert von James Low
- Die verborgenen Schätze Tibets, Eine Erklärung der Termatradition der Nyingma-Schule des Buddhismus, von Tulku Thondup
- Der Flug des Garuda, von Keith Dowman
- Gathering the Elements (The Cult of the Deity). Vajrakilatexts of the Northern Treasures Tradition. Volume One, by Martin J. Boord
- Others are in project.

I am grateful for more suggestions of books which are valuable for our tradition, but not longer available.

Andreas Ruft,  
 edition khordong & Wandel Verlag, Berlin  
 andreas@khordong.de

## International Calendar of Events 2010

WHO	DATE	SUBJECT	WHERE	KONTAKT
James Low	19.-21. March 2010	Dzogchen & Tantra: Emtiness and Integration	Bodhicharya Kinzigstr. 25, U5 Samariterstr., Tram 21 Wismarplatz, Berlin Friedrichshain	Olaf Brockman eMail: olaf@khordong.de Anna Fon: +491637423869
Khordong e.V.	20. March 18:30h	Generall Meeting of Khordong Association	Bodhicharya Kinzigstr. 25 Berlin	Andreas eMail: andreas@khordong.de
Martin Boord	19.-21. March 2010	Practice of Dying	Ngakpa e. V. Rangshar Ling Haus Schillerstraße 3 77933 Lahr / Black Forrest, Germany	Bran O. Hodapp Fon: +49-7821920128 Fax: +49-7821920128 eMail: info@tibet- lahr.de
James Low	22. – 25. April 2010	Stillness and Movement, Spring Dzogchen Retreat	Kamalashila Institut eMail: kamalashila@t- online.de Fon: +49-2655- 939055 Kirchstrasse 22a 56729 Langenfeld (Eifel), Germany	Enrollment: Kamalashila Institut eMail: programm@kamalashila .de Fon: +49-2655-939040 Info: Eva-Maria Küchler Fon: +49-(0)-2245-4689 eMail: eva- ma.kuechler@t- online.de
James Low	13.-16. May 2010	"Carefully carefree"	Maitreya Institut Gutenstein, Austria	Maitreya Institut Zentrum für buddhistisches Studium und Dharma-Praxis Blättertal 9, 2770 Gutenstein Tel: 02634-7417 Fax: 02634-74174 Email: info@maitreya.at
James Low	10. June 2010	Health and illness from the view of des Dzogchen, Speech	Raum der Bürgerinitiative, Freiburg, Langenmarckstr. 97	Info bei Thomas Gern: +49-761-4517008 eMail: t.gern@arcor.de



Events 2010
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James Low	11.-13. June 2010	Garab Dorje´s Three Statements, Which Hits the Substantial, from Patrul Rinpoche, Dzogchen Seminar	Haus am Mühlenbach, Mühlematt 6, 9682 Todtmoos-Au, Black Forrest, Fon: 07674 –8165	Ruth Kürmann, Homburger Landstr. 205, 60435 Frankfurt a.M., Fon: 0176- 21963519, eMail: Ruth.Kuermann@gmx.d e
Keith Dowman	25.-27. Juni 2010	Radical Dzogchen Weekend-Seminar	Bodhicharya Kinzigstr. 25, U5 Samariterstr., Tram 21 Wismarplatz, Berlin Friedrichshain	Olaf Brockman eMail: olaf@khordong.de Anna Fon: +491637423869
Keith Dowman	28. Juni – ca. 9. Juli 2010	Outer Ruzhen Forest Retreat	Near Stettin, Polen	Olaf eMail: olaf@khordong.de Andreas eMail: andreas@khordong.de Fon +49-30-2833276
James Low	07. – 10. Oktober 2010	Autum Dzogchen Retreat	Kamalashila Institut  eMail: kamalashila@t- online.de Fon: +49-2655- 939055 Kirchstrasse 22a 56729 Langenfeld (Eifel), Germany	Enrollment at: Kamalashila Institut eMail: programm@kamalashila .de Fon: +49-2655-939040 Info: Eva-Maria Küchler Fon: +49-(0)-2245-4689 eMail: eva- ma.kuechler@t- online.de

More information and links for the events are on our website:  
<http://www.khordong.de/DE/index.php/veranstaltungen-uebersicht-2010>  
 The program will be regular updated.  
 Please send more events to: [mail@khordong.de](mailto:mail@khordong.de)

# International Practice Groups

## Berlin

### *Place*

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

### *Practice*

Beginning: 5:0 p.m  
Vidyadhara-Guru-Sadhana, 'Big Rigdzin',  
Every Sunday, Fullmoon, Padmasambhava-  
day

### *Contact*

Ralf Bartholomäus  
Tel ++ 49 (0) 177-337 58 04  
galerieweisserelefant@web.de

## Bremen

### *Place*

KTC Bremen, Neustadtswall 15,  
28199 Bremen,

### *Practice*

Thursdays und Padmasambhavaday 4 p.m:  
big/small Rigdzin, Medicinbuddha,  
middle. Dorje Drolo, what is needed

### *Contact*

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

## Hamburg

### *Place*

The place of practice is changing regularly,  
please take contact in advance.

### *Practice*

Vidyadhara-Guru-Sadhana, 'Big Rigdzin'  
and big Dorje Drolo

### *Contact*

Frauke Blohm  
Tel ++ 49 (0) 405 305 59 37  
f.bl@wtnet.de

## **Germany:**

## Hanau

### *Place*

Sugandha Sibakoti  
Otto-Wels-Str. 3  
63452 Hanau

### *Practice*

Every Tuesday 7:0 p.m: small Rigdzin-Puja  
Study of Vidyadhara-Guru-Sadhana

### *Contact*

Sugandha Sibakoti  
Otto-Wels-Str. 3  
63452 Hanau  
Tel ++ 49 (0) 6181-180 40 65

## Lahr/Schwarzwald

### *Ort*

Rangshar Ling  
Shillerstr. 3  
77933 Lahr / Schwarzwald

### *Practice*

Beginning: 6:30 p.m  
„Small Rigdzin“, Padmasambhava-Practice

### *Contact*

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

## München

### *Place*

Barerstr. 52  
München

### *Practice*

Practicegroup with Uli Loseries  
Wednesday 7:30 p.m (Byangter-Texts)  
Monday Shamatha-Meditation

### *Contact*

Michael Hakel  
michaelhakel@yahoo.de

## Oldenburg

### *Place*

Tubten Ga Tsal Padma Ling  
Gasland 76  
26203 Littel

### *Practice*

every Sunday at 8 p.m: Chenresig-Puja  
or small Padmasambhava-Puja

### *Contact*

Doris und Hans Driebold  
Tel ++ 49 (0) 440 758 57

## **Tübingen**

### *Contact*

Stephan Jäger  
Tel ++ 49 (0) 7071 26 113  
st-jaeger@web.de



## **Internationale Praxisgruppen**

### **France**

#### *Place*

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

#### *Practice*

Beginning: 8:30 p.m.  
Every second Monday:  
quiet Meditation and Guru Yoga  
Every other Monday:  
small Rigdzin od  
middle Dorje Drollo with Tsog  
Once in a month (Sunday morning):  
Vidyadhara-Guru-Sadhana,  
'Big Rigdzin' with Tsog  
Please ask for details.

#### *Contact*

Tel ++33 (0) 4 72 54 64 99  
khordong.france@wanadoo.fr  
nkoralnik@wanadoo.fr

### **Poland**

#### *Place*

Warschau

#### *Practice*

Big Rigdzin and others

#### *Contact*

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

### **Spanien**

#### *Place*

Álvaro Urquijo Bengoa  
Camino de Etume 23- 31 dcha.  
Edificio El PInar- Igueldo.  
CP:20008 Donostia - San Sebastián

#### *Practice*

Beginning: 11:00 a.m.  
Every Sunday: small Rigdzin, or others

#### *Contact*

Tel ++34 609 44 50 51  
sansebastian@urquijo.com  
v.solar@hotmail.co

**Please copy and mail or fax to the Managing Committee**

**Membership form**

I want to actively support the Khordong-Association of Germany (Khordong-Verein) and hereby apply for membership. As a member of the association I will get sent all programmes to events and the latest information about the activities of the Sangha of Chhimed Rigdzin Rinpoche.

I can terminate my membership in the association at any time by written notice.

First Name: \_\_\_\_\_ Last Name : \_\_\_\_\_

Street: \_\_\_\_\_ Postal Code: \_\_\_\_\_

City / Country : \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_

2<sup>nd</sup> Phone: \_\_\_\_\_ Email: \_\_\_\_\_

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

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., Germany**

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

The charity was recognized for

–support of religious purpose–

with notification since 09.02.1999.

### **The committee**

Chairman: Andreas Ruft

Oppelner Str. 28

10997 Berlin

phone ++49 (0)30 283 32 76

email andreas@khordong.net

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

Hagenauer Str. 13

10435 Berlin

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

email anne\_wanitschek@hotmail.com

Treasurer: Wolfgang Zimmermann

Taborstr. 5

10997 Berlin

phone ++49 (0)30 618 63 93

email wolfgang@khordong.net

Cash auditor: Norbert Ohl

Account:

Deutsche Bank

BLZ 10070024

324 755 800 spiritual field

324 755 801 donations for Poland

324 755 802 edition

Tax number: 86166/61107

Last notice of non-liability for tax

from 29.06.2004