



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

*Wonderful! Chhimed Rigdzin, you who spread the inconceivable instructions of initiation and teachings of the Buddha's oral lineage and the hidden treasures belonging to the ancient tradition of the unsurpassed lake-born Buddha.*

*May your Tulku incarnation come quickly  
and may all activities be spontaneously accomplished.*

## **Our Teacher Khordong Terchen Tulku**

# **Chhimed Rigdzin Rinpoche**

was born on the full moon day of the 5<sup>th</sup> month (June/July) in the year of the water dog (1922) as the 4<sup>th</sup> incarnation of Nuden Dorje Drophan Lingpa Drollo Tsal. He is considered to be an emanation of Khyeuchung Lotsawa's body, Nanam Dorje Dudjom's speech and Padmasambhava's mind. When he was 4 years old he was officially recognized as Nuden Dorje's reincarnation and was enthroned at Khordong monastery in Kham/East Tibet. 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 9<sup>th</sup> incarnation of Rigdzin Godem), Bane Tulku Orgyan Tenzin, Khenpo Sangthar, Yakhe Khenpo Lodro, Tulku Chokyi Gyaltsen, Khenpo Jigme as well as other great teachers of his time.

After finishing his studies (philosophy, medicine, logic, grammar, mandala, astronomy, astrology, tantra and dzogchen) with the degree of a Dorje Lopon he left his monastery following the instruction of his root teacher Tulku Tsurlo. 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 Drophan 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

*Dear members and friends of Khordong Association,*

To all of you we wish a blessed and auspicious Metal-Tiger-Year 2010, may all your desires be realised!

This time the Khordong Newsletter comes from Hamburg/Germany. Anne Wanitschek had no time to compile it, since she had to prepare an exam (meanwhile she passed – congratulations!).

Chhimed Rigdzin was in Hamburg five times, bestowing teachings and initiations. This gave rise to a practice group. We meet on ‘moon days’ (new moon, full moon, Padmasambhava day, Dakini day, Dharmapala day, as well as on the Tibetan feast days) to practice mainly the Big Rigdzin and Sampa Lhundrup, and on the Dharmapala day a wrathful Puja just like Dorje Drollo, Vajrakila or Dharma protectors.

We don’t have an own practice room, thus we meet in our private flats – at the weekend in the suburbs, during the week in the city. the dates and meetings are coordinated in a pujaplan, that is issued for each quarter and sent to by post or e-mail to everyone who is interested.

Our group consists of around twenty people. This small group remained after Rinpoche's Parinirvana, most of us being “old” disciples who made a personal contact with him. However, there are also several new members who did not meet Chhimed Rigdzin personally. They got the connection through friends or internet, in most cases, it was the picture of Rinpoche that made them curious. Then they have realised the value of the pujas, and finally they feel comfortable in our chaotic crowd. However, not every puja is attended by 20 people... (certainly not!), usually we are three to ten members.

On this opportunity, I like to thank all of you who participated in the edition of the Khordong-Newsletter: The authors for their creative work, the translators, the proof readers, as well as everybody who has supported us by means of words and deeds. Most of the pictures, I took out of my ‘picture box’, and so I say ‘thank you’ to all those who made the photos.

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