



pema mandala

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Cover: Venerable Khenpo Tsewang Dongyal Rinpoche in the Dharmakaya Shrineroom of the Gonpa at Padma Samye Ling

Kindly note: This magazine contains sacred images and should not be disposed of in the trash. It should either be burned or shredded with the remainder going into clean recycling.





Rinpoches at Palm Beach Dharma Center

Dear Sangha Members & Dharma Friends,

Tashi Deleg! This has been another beautiful year. Padmasambhava Buddhist Center projects have been coming along quite nicely, and our sangha members are all doing well. Many of the visions we have for our sanghas in the United States and abroad have been fulfilled, and various new projects have begun. Additionally, the Dharma practice of ourselves and our sanghas is steadily progressing. This has been a wonderful year of fulfillment that we can all rejoice in and be happy about! To continue this beautiful growth, it is important to continually remind ourselves to practice with joy and a good heart.

We would like to thank all of you for your ongoing support of ourselves and Padmasambhava Buddhist Center here and throughout the world. And we wish you all the best, including good health and accomplishment in your Dharma practice. Thank you very much.

Yours in the Dharma,

Khenpo Palden Sherab

Venerable Khenchen Palden Sherab Rinpoche

Khenpo Tsewang Dongyal

Venerable Khenpo Tsewang Dongyal Rinpoche



The Dudjom Tersar Wangchen

OFFERED BY KHENCHEN PALDEN SHERAB RINPOCHE AND KHENPO TSEWANG DONGYAL RINPOCHE,
NOVEMBER 10-18, 2007, AT ORGYEN DORJE DEN, ALAMEDA, CALIFORNIA

By Pema Jinpa • Nashville, TN

The *Dudjom Tersar Wangchen* is the empowerment cycle for all the *terma* revelations of His Holiness Dudjom Rinpoche.¹ When news came that Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche were going to be offering this entire cycle of empowerments, we saw it as a once-in-a-lifetime opportunity to connect with this profound master through our very own teachers, so we traveled to Alameda, CA, to receive them over a ten-day period.

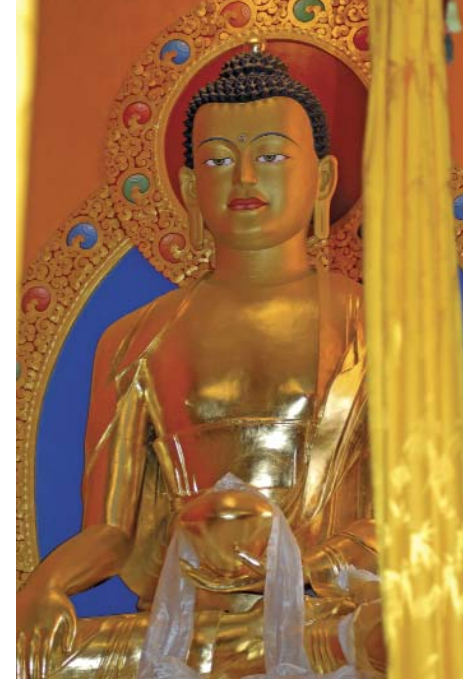
The empowerments (Tib. *wang*) took place at Orgyen Dorje Den (O.D.D.) in Alameda. O.D.D. was founded by the Venerable Gyatrul Rinpoche in 1978; he had apparently been requesting that the Khenpo Rinpoches perform this series of empowerments there for quite a few years.

The O.D.D. Dharma Center has a spacious and beautiful shrine room with two twelve-foot tall statues of Buddha Shakyamuni and Guru Padmasambhava, as well as a life-size

statue of Longchenpa, who was the central figure in the room. The statue of Longchenpa is remarkable, and I spent quite a bit of time just meditating on his face as we received the various empowerments. Along the side walls were very large *thangka* murals depicting the eight manifestations of Guru Rinpoche, surrounded by one thousand tiny Guru Rinpoches. There were two beautiful thrones ready for the Venerable Khenpo Rinpoches to teach from, in addition to a beautiful shrine for all the ritual items and offerings, which changed frequently with the various empowerments. The elaborate shrine was in front of the statue of Buddha Shakyamuni, and it had curtains that could be closed during certain parts of the ceremonies.

The staff there, lead by Scott Globus, was very well prepared for hosting the event, and everything ran smoothly. The building had previously been used as a funeral home, and in many ways it was perfect that a Tibetan center had taken up residence there.

People arrived from many parts of the country, as well as



Europe, and about twelve to fifteen members of various P.B.C. centers attended the empowerments. Many came from the Bay Area and Ashland, Oregon, where Venerable Gyatrul Rinpoche has another retreat center called *Tashi Choling*. At any given time, it seemed there were between 150 and 200 people present to receive these special blessings. Many children also took part in all the sessions, showing remarkable focus.

As many of you know, H.H. Dudjom Rinpoche (1904-87) was one of the preeminent lamas to come from Tibet after the upheavals of the '50s and '60s. The Khenpo Rinpoches gave a touching history of his life and the kindness he showed them over the years. They explained how they themselves had received these empowerments from Dudjom Rinpoche on a number of occasions, and that they were with us now due to his vision and encouragement.

Not only was H.H. Dudjom Rinpoche an amazing Tibetan scholar, he was also an accomplished yogi and *terton*, or “treasure revealer.” Tertons are masters who are incarnations of the original heart students of Guru Rinpoche. Over the centuries they have reincarnated as great beings with the capacity to reveal teachings hidden by Guru Rinpoche and Yeshe Tsogyal in the 8th–9th centuries. H.H. Dudjom Rinpoche was an emanation of Khyeu Chung Lotsawa, the great translator who was one of the original twenty-five heart students of Guru Rinpoche. His previous incarnations also include Shariputra, Saraha, Krishnadhara, and the rishi Humkara. Dudjom Rinpoche started revealing terma as early as age five, and many are in the class of mind terma, which appear in the terton’s mindstream. His revelations are still actively practiced to this day.

The Venerable Rinpoches explained how terma revelations—a feature of both the Nyingma and Kagyu schools of Tibetan Buddhism—are considered to be pure, fresh, and potent, since they are less affected by improper interpretations and broken *samayas* that can occur over time. They also explained that the *Dudjom Tersar* practices were not solely the revelations of H.H. Dudjom Rinpoche, but some were originally discovered by previous masters, including Karma Lingpa, Pema Lingpa, and Zilnon Namkha Dorje, as well as from Dudjom Rinpoche’s previous incarnations: Rongzompa, Dudul Dorje, and Dudjom Lingpa, whose revelations had also been re-realized, refreshed and added to by Dudjom Rinpoche.

At the beginning of the Dudjom Wangchen, the Venerable Rinpoches commented on the specialness of everyone coming together to restrengthen their connection with this special lineage of the buddhadharma: “On this auspicious occasion, we want to encourage you to have a sense of joy, appreciation, and devotion. We sincerely hope you will use this opportunity to inspire and deepen your practice. It is best to study and practice dharma with a mind filled with the sacred bodhicitta and with a spirit of courage and commitment and not to ever feel



that dharma is a burden. Please integrate the precious bodhicitta aspiration with mindfulness, alertness, and conscientiousness in all of your activities—that is the essential way to keep samaya. After this good start we hope you will maintain and become more focused in whatever practices you are already doing. Please practice with faith, joy and appreciation so you can become a perfect, special human being.”

Every day of the Wangchen began with eight o'clock Vajrasattva practice and concluded with seven o'clock practice of Vajrakilaya, both of which are terms of H.H. Dudjom Rinpoche. The empowerments were given in morning and afternoon sessions, with one or more wangs given per session. Quite a variety of wangs were bestowed: thirty-one altogether, including those on Hayagriva, Vajrakilaya, Chenrezig, Tara, Vajrasattva, Lion-Faced Dakini, Heart Essence of the Dakini, the Peaceful and Wrathful Deities, and Troma, in addition to many empowerments connected with Guru Rinpoche and Yeshe Tsogyal. The Venerable Rinpoches explained that a number of these teachings were meant to be revealed and practiced in these degenerate times.

Some of these wangs were very extensive and elaborate, with many additional empowerments added to the usual four empowerments. The Khenpo Rinpoches masterfully bestowed these wangs with the assistance of some very astute Dharma practitioners—specifically the *chopons*, or shrine attendants—who did a very wonderful job throughout all the empowerments. Apparently they all spoke Tibetan and had studied for months previous to the empowerments, learning the texts and collecting all the necessary ritual items under the guidance of Gyatrul Rinpoche. They also kept a seemingly endless flow of ritual items moving between the Vajra Master and the shrine in a beautiful flowing dance, including several mobile fire pujas they facilitated right in the room.

Before every session, the Venerable Rinpoches reminded us of the two motivations: bodhichitta and skillful means. They stressed that we should reverse our self-importance, thinking instead of the importance of others, and wishing from the bottom of our hearts that we may liberate all beings without exception. The bodhichitta aspiration is very important, because without it we cannot truly achieve the highest realization. The skillful means motivation should encourage us to see things as they are and to be free from duality, without any doubts or suspicions. This allows us to be present and able to more fully absorb the teachings and blessings. Some days the Rinpoches advised us to make the best of our precious situation: “The human birth is the rarest situation and we don't have much

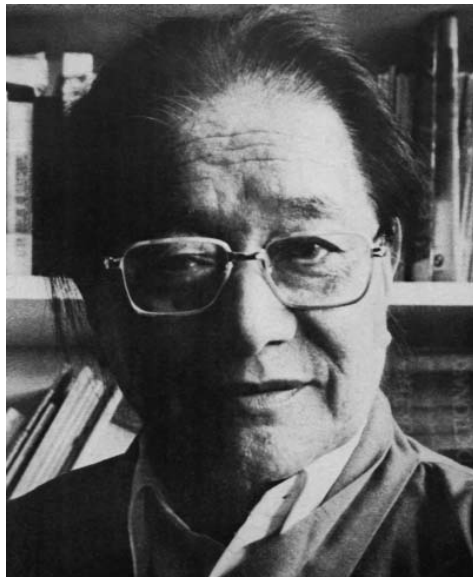
time. Don't delay or postpone your practice! When we practice in this life, we can leave this world with joy and appreciation.”

During every empowerment we took the vows of refuge and bodhichitta as well as the Vajrayana and samaya vows. We also made many mandala offerings over the course of the wangs. For these, each of us was given our own little handful of rice. The first time we offered the mandala, I tossed all the rice I had, probably showering someone with it! I didn't realize that I would need much more later. The end of each day found the floor covered in rice.

By Wednesday evening, it felt like we were getting ready to burst—then Rinpoches informed us that we would have Thursday afternoon off, since we were finally “Vajrayana practitioners and therefore needed to have some fun, too!” We were all glad to have a break, and hoped Rinpoches could get some rest that afternoon as well.

The last major empowerments were on Saturday morning. The Venerable Rinpoches taught more that day, extending the morning session. The first empowerment was the *Pema Sang Tig*, a wang associated with Guru Rinpoche and Mandarava. They explained that one thousand buddhas will appear in this Fortunate Aeon, and that the precious teacher Buddha Shakyamuni was the fourth. He compassionately manifested and gave 84,000 teachings. All the teachings of the Buddha can be summarized in the “twelve excellent teachings” and the “three turnings of the wheel of Dharma.” The Khenpo Rinpoches then gave additional teachings on the nine yantras and three lineages: (1) long-lasting (oral tradition of *kama*), (2) rediscovered (the various kinds of *terma*), and (3) pure vision (*dag snang*).

The second empowerment was on Padmasambhava, with the Seven-Line Vajra Prayer. Here the Khenpo Rinpoches explained why this prayer has seven lines. First, the seven consciousnesses (eye, ear, nose, tongue, body, mind, and *alaya*) need to be purified to see the true nature. Second, there are seven methods to purify these: mindfulness, joyful effort, concentration, courage, commitment and fearlessness, actualizing the realization, and then becoming a noble one. If we continue to meditate, we will experience the seven qualities of the realization of buddhahood. As Guru Padmasambhava, the embodiment of all the Buddhas, said, “The Seven-Line Prayer is the most powerful way to connect with me. If you pray, I will be there and the blessings will come.” On Saturday afternoon, Khenpo Tsewang Dongyal Rinpoche arrived by himself and gave two and a half hours of continual transmissions for the practices they thought we would do. It was a wonderful blessing.



Both Rinpoches returned together after the break, finalizing the Dudjom Tersar Wangchen itself with a closing ceremony.

The Closing Day

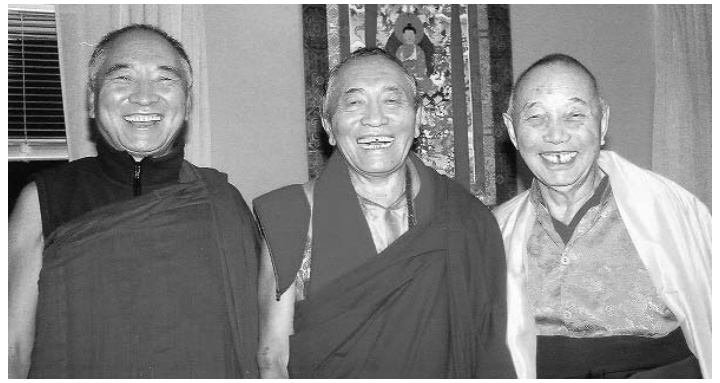
We received the final empowerment on the last day. It was the *Poti Wang*, a scriptural empowerment that authorizes one to read the collected works of H.H. Dudjom Rinpoche. We also performed a sadhana and *tsok* offering called the *Heart Essence of the Lake Born*, a very large sadhana on Guru Rinpoche, which includes a long (and fast!) Dharmapala section. The American *umdze* (chant master) did a wonderful job of leading us through the practice, complete with a traditional ensemble of drums, cymbals, long horns, and double reeds.

Partway through the practice, the Venerable Gyatrul Rinpoche quietly appeared. He waited until the Khenpo Rinpoches had finished the prayers and teachings connected with the *Poti Wang*, and then offered a *katag* and three prostrations to Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche. We could see they were a little uncomfortable with this. It was a very beautiful and profound experience to witness Venerable Gyatrul Rinpoche's humbleness and devotion. After refusing to take a prominent seat, he sat towards the back as we finished the puja.

After the conclusion of the practice, *tsok*, empowerment, and our offerings, the Venerable Rinpoches gave a beautiful concluding talk. They honored the Venerable Gyatrul Rinpoche, explaining some of his life story and lineage, as well as how they knew him in India and how kind he has been to them in the United States. Under the guidance of H.H. Dudjom Rinpoche, Gyatrul Rinpoche settled on the West Coast, becoming head of the West Coast *Yeshe Nyingpo*.² With gratitude and humility they thanked everybody, especially Gyatrul Rinpoche and the staff of O.D.D. A special thanks went to the chopons, or "the beautiful ladies," as Khenpo Rinpoche called them. The Venerable Rinpoches suggested that we all practice as much as possible to sustain the freshness and warmth of these blessings and empowerments. They also reminded us to maintain the view and work for the benefit of all beings.

Afterwards, the Venerable Gyatrul Rinpoche gave a wonderful talk encouraging everyone to continually take refuge in the Three Jewels, to never think in a sectarian fashion, and to rejoice at what a great opportunity we had been given. He repeated several times that we cannot consider ourselves Buddhists if we think of one Dharma center as being better than another, or that we are better than others, stating that such a mentality is "pure pride, the stupidity of which leads to birth in the lower realms." He also encouraged us to maintain our view, keep our samayas, and take true advantage of this very special moment.

The Venerable Gyatrul Rinpoche then told us he had asked the Venerable Khenpo Rinpoches to bestow these empower-



Venerable Gyatrul Rinpoche (R) with the Venerable Khenpo Rinpoches

ments for many years, and it had been "like pulling teeth" to get it done. "But," he said laughing, "he now had the Rinpoches' teeth." Gyatrul Rinpoche continued by saying that he thought the Khenpo Rinpoches were the very purest and most learned of monks and practitioners, and that—due to their stainless samaya and closeness to H.H. Dudjom Rinpoche—they were the most qualified to give these profound empowerments. The Khenpo Rinpoches also remarked on how many times he had made the request, and how they never thought it would happen. But they were truly honored that he asked them, and were happy to finally be able to bestow these precious empowerments. Khenpo Tsewang Dongyal Rinpoche explained how he had also talked with H.H. Dudjom Rinpoche's wife to ask for her blessing, which she had given, adding that "now Gyatrul Rinpoche would have to live for one hundred years!" The Venerable Rinpoches then added that they would "now request the same thing," to much applause and laughter!

Finally, ten days of receiving the *Dudjom Tersar Wangchen* became like an amazing dream we had all completed. The whole event had such a clear intensity to it, and we all felt so blessed to have been there. Thanks to the generosity of the Venerable Khenpo Rinpoches and H.H. Dudjom Rinpoche, we came away with a much stronger connection to the lineage and particularly to Guru Rinpoche, the source of the teachings and practices of the Nyingma school. Our devotion and appreciation grew deeper and stronger, with lots of inspiration to practice. We are still digesting the experience every day; as it sinks in a little more, subtle realizations continue to come forth. May this experience be auspicious! May it flourish! May it be of great benefit to all beings without exception! ■

1. The term *Dudjom Tersar* refers to the collection of treasure teachings, or *terma*, revealed by Dudjom Lingpa and H.H. Dudjom Rinpoche—who was himself a direct emanation of Dudjom Lingpa—among others. *Wangchen* can be translated as "great empowerment."

2. The *Tashi Choling* website of Gyatrul Rinpoche describes *Yeshe Nyingpo* (literally, "Heart Essence of Primordial Wisdom") as "a non-profit religious and educational organization founded by H.H. Dudjom Rinpoche and the Venerable Gyatrul Rinpoche. *Yeshe Nyingpo* is devoted to preserving and transmitting the ancient Buddhist teachings of meditation, arts, and sciences."



Avalokiteshvara, Manjushri, and Vajrapani – Principal deities of the Kriyatantra

A Glimpse of *Kriyatantra*

A TEACHING BY KHENCHEN PALDEN SHERAB RINPOCHE AND KHENPO TSEWANG DONGYAL RINPOCHE
 PADMA SAMYE LING SHEDRA ON THE OUTER TANTRAS, AUGUST 25-30, 2007

Edited By Andrew Cook

Buddha Shakyamuni taught the glorious Dharma according to the intelligence and capabilities of beings. Therefore, different teachings were given to different types of practitioners. The three main categories of practitioners are (1) highest-capability practitioners, (2) medium-capability practitioners, and (3) lesser-capability practitioners. Each of these can be further subdivided into highest, medium, and lesser-capability within each category, for a total of nine types of practitioners.

As you may know, the Nyingma school of Tibetan Buddhism often refers to nine *yanas*, or vehicles. The first group of teachings, for lesser-capability practitioners, were given in the form of sutras. These include the Shrivakayana, the Pratyekabuddhayaana, and the Bodhisattvayana. The second group of teachings were given to medium-capability practitioners in the form of the Outer Tantras, known as Kriyatantra, Upatantra, and Yogatantra. Finally, the Inner Tantras were given to highest-capability practitioners. These tantras include Mahayoga, Anuyoga, and Atiyoga.

The purpose of these various teachings is to apply directly to the intelligence and readiness of different individuals, so that each person can connect with the Dharma according to his or her capabilities. Yet these capabilities are not permanent, so they do not stay the same forever. When an individual's capabilities are ignited, they will gradually grow and develop; eventually he or she can become a highest-capability practitioner. For these reasons, it is often said that the Buddha's teachings are like a staircase: You begin with the first step and move on to the second, third, and fourth steps. Finally you will reach the highest floor—the penthouse! Similarly, the teachings are built upon one another, and each higher teaching includes those that come before. Keeping this structure in mind, we can begin to explore the nature of the teachings themselves.

In this year's shedra, we will focus on the Outer Tantras, which are oriented toward medium-capability practitioners. Among the three Outer Tantras, we will mainly discuss the first—Kriyatantra—that establishes the foundation for the remaining two. The word "Kriyatantra" is Sanskrit. In Tibetan, it is known as *Jawai Gyu* [*bya ba'i rgyud*], meaning "Action Tantra." But what does this refer to? In one of his teachings, the

Buddhist master Buddhaguhya (Tib. Sangye Sangwa) asks, “Why are these teachings known as ‘Kriyatantra?’” He answers himself by explaining that Kriyatantra is so named because it gives a lot of instructions that emphasize conduct of body, speech, and mind. Thus, since Kriyatantra describes how we should maintain our conduct related with these three doors, it is known as the “Activity Tantra” or “Action Tantra.”

The Nature of Kriyatantra

Generally, the nature of Kriyatantra is not very different from the view of Madhyamaka, because the absolute level is the same in both cases: Absolute truth does not change from one circumstance to the next. For both Kriyatantra and Madhyamaka, the nature of absolute truth is free of the four extremes; this means the nature of absolute truth is free from existence, nonexistence, both, and neither.¹ It is totally released and freed from all extreme views rooted in dualistic fabrications. Instead, absolute truth reaches and explores the ultimate state of the pristine, true nature which is the (ultimate) openness state. In this respect, the nature of Kriyatantra is no different from the teachings of Madhyamaka.

Whether we are practicing Kriyatantra, which emphasizes purity of body, speech, and mind, or Madhyamaka, which emphasizes the insubstantiality of all phenomena—pure or impure—they both arrive at the same understanding of the absolute nature. The texts we are studying explain that by practicing Kriyatantra, we will begin to understand the nature of absolute truth, as pristine as the blue sky. The very moment we experience this realization, we apply the absolute view to relative truth and begin to see relative truth in a state of purity. But it is not as though we have to impose purity onto phenomena: When the mind perceives the absolute nature, it spontaneously and naturally begins to experience all relative truth as originally pure. So when the absolute state is pure and the relative state is pure, we actualize the realization of the true nature. In fact, this purity state is the Buddha, since we are recognizing and realizing the divine nature that is none other than buddha-nature. By recognizing this nature, we become inseparable from the absolute state and receive blessings according to our realization. However, these blessings do not come from somewhere else or without causes and conditions: We ignite them through our realization, which begins to shine forth and mature. These are known as the “blessings of the Buddha.” Such is the view of the Kriya Tantras stated in a very simple way.

Kriyatantra comprises two renowned empowerments, often known as the “water empowerment” and “ribbon (i.e., tassel) empowerment,” that we receive through various ceremonies. Once we have received these empowerments we can really begin to practice. In general, engaging in the teachings of Kriyatantra includes joining proper conduct and concentration while practicing according to an exact schedule. This schedule

should be followed with diligence and self-discipline, so that everything falls into a structured rhythm we can maintain.

The Three Purities

The first aspect of conduct related with Kriyatantra is the three purity states. These three purities should be maintained along with and as part of our practice. The first purity is that of the mandala and deities; the second purity is that of usage and convenience (of substances and luxurious items); and the third purity is that of mantra and concentration. In other words, the three purities are (1) the mandala and deities, (2) our daily use of ritual objects and substances, and (3) our mantra recitation and concentration. These are the very foundations of our conduct and practice.

The Purity of the Mandala and Deities

What does it mean to say the mandala and deities are pure? There are two ways to understand this. First, it means that if we are practicing according to the Buddha’s teachings on Tara or Vajrapani, for example, the central deity and the retinue are pure in two respects: On the absolute and on the relative level. Both the deities and mandalas are pure because both are in the state of the Buddha.

Next, we are going to see *ourselves* as absolutely pure. However, on the relative level we are not currently pure. In fact, we are practicing in order to purify ourselves in terms of both relative *and* absolute truth. Thus we are contacting our buddha-nature—the pure Buddha—which is pure in terms of both truths. This is why we engage in practice. So the first purity of Kriyatantra is the purity of the divine (i.e., the deity, or Buddha) and the mandala.

The Purity of Substances and Luxurious Items

The second purity of Kriyatantra I will translate as “usage” and “environment,” or use of (convenient) objects that are pure [*rdzas longs spyod*]. Literally, the term *rdzas* means “substances” and *longs spyod* means “luxury items.” These words refer to the purity of different substances and luxurious items that are used in our practice. For example, we become strict vegetarians during the practice of Kriyatantra. Additionally, we do not eat garlic, onions, fish, or eggs. I think this country (i.e., America) sometimes considers fish and eggs to be part of a vegetarian diet, but we never eat any animals in the practice of Kriyatantra: Eggs and fish are regarded as non-vegetarian. We are also instructed to refrain from using any alcohol, drugs, or similar intoxicants. These are all examples of how we use pure foods and other conveniences in our practice.

To speak a little more about the diet of Kriyatantra, it is often said that our food should consist of the “three whites” and “three sweets.” The three whites are yogurt, milk, and butter; the three sweets are (raw) sugar, molasses, and honey.



Along with these, rice is considered to be one of the principal foods eaten during this type of practice, and milk is also very appreciated. If you can find rice and milk near your hermitage, you can mix them together and make a special kind of rice pudding, or drink.

In addition to the three whites and three sweets, we can eat various types of vegetables, including roots, leaves, flowers, and fruits. All these plants should be cleaned and free of insects—it is very important to avoid harming or killing any insects in the process of preparing or eating our vegetables. And, as we already mentioned, even though garlic and onions are vegetables, the teachings of Kriyatantra explain that these foods and others like them should not be eaten.² Once more, alcohol and drugs should be completely avoided. These are some basic teachings on the vegetarian diet explained in the Kriya Tantras, which forms part of the second purity—that of substances and luxurious items.

The Purity of Mantra and Concentration

We have just spoken about the first two purities: The purity of the mandala and the deity and the purity of substances and luxurious items. Now we will discuss the third purity, that of mantra and concentration. Of course there are many different teachings on this topic, so we are going to have to summarize them here.

To begin with, it is important that our concentration and mantra recitation be pure. This means that while we are reciting mantras, we should do so without any errors or impurities. Actually, errors in mantra recitation *are* the impurities. The moment we recognize any mistakes in our repetition of the mantra, that very same moment we must clean them up and try

to recite the mantra correctly. Our repetition of the mantra should not be too fast, nor too slow; not too loud, and not so soft that it cannot be heard. According to the instructions, we also should not miss (i.e., omit) any words or syllables, nor should we add extra words or syllables. Altogether it is said that there are nine or ten different errors that can be made during mantra repetition, but these are the principal errors to keep in mind when we practice.

According to the teachings of Kriyatantra as well as other Vajrayana teachings, one's own personal mala should be respected as a very special, personal item. Therefore, you should keep your mala very close: Never just hand it over to anyone and everyone. You should have your mala blessed and keep it as a reminder of your practice, meditation, and mantras. Even in ancient times, it was said that one's mala should never be separated from the warmth of one's body—it should not get cold. That means you should not be away from your mala for a long time; keep it close to your body and use it only for practicing mantra.

Our speech is reciting the mantra when we use a mala, but our concentration is on the Buddha we are visualizing. The teachings of Kriyatantra often speak of the “buddhas of the three families.” These refer to Manjushri, Avalokiteshvara, and Vajrapani, the three principal deities of the Kriya Tantras. Related with these deities are many other buddhas, such as Tara. Regardless of the particular buddha we are visualizing, we should perceive him or her in the sky directly in front of us. And we should see the form of the buddha, or divinity, as a fully-enlightened emptiness wisdom body, again, right in front of us.

All buddhas are totally pure from the beginning, from the perspective of both relative and absolute truth. So we are going

to see ourselves as obedient to the buddha we are practicing on. Closely connect with the deity, who should be seen as superior to—or higher than—oneself. In this practice we are not on equal footing with the buddha. Thus we are obedient to the deity as we practice with great dedication and loyalty. It is important to continually keep up this type of communication in our relationship with the wisdom being. Practicing in such a way will cleanse and purify all our negativities by the power and blessings of the divine emptiness wisdom body we are visualizing, which enters our bodies and mindstreams.

Once more, loyalty is very important as we practice on a particular deity: This is actually the essence of the connection between ourselves and the wisdom beings, and it is also known as “keeping perfect samayas” and “maintaining the perfect lineage teachings.” We maintain this kind of relationship by means of our devotion. For this reason, we should *always* practice with devotion, joy, courage, and commitment. These qualities are extremely important. One of the Dzogchen tantras states that keeping up a relationship of loyalty toward the deity is similar to the relationship between a leader and his or her subjects: We are like obedient subjects and the buddha is like a king or queen. When we diligently uphold this close connection in a perfect way, as good subjects do, we will receive many benefits and blessings, as though enjoying the support that comes from a king or queen. Although this was stated in a Dzogchen tantra, it is the view of Kriyatantra as well. Such is the essential view, nature, and meaning of Kriyatantra.

Yet again, the absolute true nature of Kriyatantra is the same as the view of Madhyamaka; there is really no difference between the two. Since absolute truth is pure from the beginning, if we as practitioners continually meditate according to the instructions of Kriyatantra and begin to purify our minds, relative truth will also become (i.e., be perceived as) a state of purity. Because absolute truth is pure and pervades all phenomena, the surface—relative truth—will also become pure. The realization that both absolute and relative truth merge together in a state of indivisible purity is an achievement that comes from the blessings of the Buddha. Thus, the purity of relative truth and the purity of absolute truth are united through a practitioner’s correct application of the instructions. Simply stated, this is the principal view, practice, and meditation of the Kriyatantras. ■

1. These four—(1) existence, (2) nonexistence, (3) both existence and nonexistence, and (4) neither existence nor nonexistence—are often referred to as the “four extremes.”

2. In other teachings Rinpoches have explained that onions, garlic, and other spicy foods should be avoided during intensive meditation practice: They can affect the winds in such a way that the mind becomes agitated and concentration becomes more difficult.

membership & offerings

Padmasambhava Buddhist Center is a member-supported organization, and participation is essential to the continuation of its efforts. You are invited to join and become a member of our worldwide Dharma family at PBC.

PBC provides a community for the cultivation of spiritual growth, mutual support, and generosity. Membership helps support the mission of the Center, the growth of the Buddhadharma, and the work of Khenchen Palden Sherab and Khenpo Tsewang Dongyal Rinpoche worldwide.

PBC continues to exist only through the generosity, devotion, and joyful effort of its members. We encourage all to join to support the growth of the Buddhadharma and our Rinpoches’ work. Thank you.

I would like to support PBC International.

Name _____

Address _____

City/State/Zip _____

Telephone _____

e-mail _____

I would like to become a member of PBC through the International Center.

Please designate my annual membership as:

- Patron – \$1,000 or more
- Sustaining – \$500
- Family – \$480 / \$40 per month
- Regular – \$300 / \$25 per month

One-time contributions can be earmarked for specific projects and programs.

I am contributing \$ _____ towards:

- General Fund
- Meditation Garden/Khora Path /Lighting (PSL)
- Monastery at PSL
- Monastery in Sarnath, India
- Nunnery in Sarnath, India
- Miracle Stupa at Shravasti

Services I would like to offer: _____

My total contribution to help support PBC is

\$ _____

Please mail to: Padmasambhava Buddhist Center, 618 Buddha Hwy, Sidney Center, NY 13839, (607) 865-8068. All donations, including membership, are tax deductible and greatly appreciated.

NOTE: To join your local PBC center, see contact information on the reverse side of the schedule insert.



THE IMPORTANCE OF
Mindfulness

A TEACHING BY
KHENCHEN PALDEN SHERAB RINPOCHE AND KHENPO TSEWANG DONGYAL RINPOCHE

Edited by Sujata Ghosh

Before we receive any teachings or begin any practice, it is always important to cultivate mindfulness. Mindfulness is important all the time—not just at certain times for particular practices. Whether we are starting a practice, contemplating, or meditating, we need to be mindful. Even when we receive teachings and are familiar with the subject of the teachings, we should maintain continual mindfulness, so that the strength and energy of the teachings we receive does not become spoiled and disappear.

Mindfulness is important because it makes our practice whole. It keeps the practice very active, beautiful, and on target. For every practitioner, the bottom line for the full development of practice depends upon mindfulness. Cultivating mindfulness is especially important when we are just starting along the path. Of course, the topic of mindfulness is not something new. We all are familiar with its importance; when we are mindful, everything falls beautifully into place. Whether we are involved in samsaric or spiritual activity, we need to develop mindfulness. When we possess mindfulness, we are always alert and careful. The very nature of mindfulness is intelligence, wisdom, consideration, understanding, and knowledge. It is what makes us and our activities beautiful, bringing the various Dharma teachings together perfectly.

Mindfulness will prevent us from performing all kinds of

ignorant, negative, and improper activities that are not good for ourselves or other beings. It reduces negative actions, and with it comes the strength of wisdom, joy, and appreciation. Everything then becomes clear. Having mindfulness, we shine a beautiful spotlight on ourselves and polish all our knowledge and wisdom, which, as a result, will no longer be able to hide in a corner, in the bushes, or anywhere else.

Buddha Shakyamuni taught that every one of his teachings and all *samayas*, or commitments, are to be rooted in mindfulness. In his teachings on proper conduct, collectively known as the Vinaya, the Glorious Conqueror concluded each of his discourses on rules and guidelines with a teaching on mindfulness. And this is not only true for the Buddha's Vinaya teachings: In the Bodhisattvayana, all the guidelines for bodhisattvas (including those related with loving-kindness, compassion, and wisdom) and the many Vajrayana teachings also mention mindfulness. Therefore, mindfulness is something we always need. It is important because it makes everything beautiful, harmonious, and peaceful. Mindfulness makes all the wonderful qualities we honor and appreciate immediately available, more accessible, and easier to use at all times. As a result, we all feel very happy when we have mindfulness.

In his *Guide to the Bodhisattva Way of Life*, the great Shantideva said that if we don't have mindfulness, our knowledge will seep away like excellent food or liquid from

a leaky bowl. Even if we feel good about how wonderful something is, if we don't sustain it with mindfulness, it will not really benefit us in the long run. Then we end up forgetting *how* to use it when we eventually want to. It is almost like losing something very special, even though it may have been something previously appreciated and viewed as beautiful. Therefore, particularly during meditation, whether we are doing shamatha or vipashyana meditation, mindfulness is essential because it will sustain the energy and strength of our practice, learning, and knowledge.

One of the first teachings given by Shakyamuni Buddha was on mindfulness. In general, the Buddha's discourses apply to all the vehicles, or *yanas*; however, one of his first teachings was on the four different kinds of mindfulness. They are (1) mindfulness of body, (2) mindfulness of feelings, (3) mindfulness of mind, and (4) mindfulness of phenomena. The nature of mindfulness is intelligence. Joyful effort, courage, commitment, joy, and appreciation come naturally when we have mindfulness. In this regard, the Buddha's teachings often explain that the correct state of mindfulness is wisdom.

Mindfulness of Body

Mindfulness of the body is reflected in our physical being. We all know our bodies are very precious, important, and spacious. But we also know that are composed of many different parts. The body is complex, like a mechanical object with various parts all joined together. When we start thinking about all the components that work together in order to make this beautiful human body, we begin to see that each part is further composed of many different particles and systems. Hence the human body is not just one independently existing, solid form; rather, it is a whole integral system. For this reason, the Vajrayana teachings often say the human body is a universe. It is complex, like life itself. The body is in an active state which reflects all the systems and parts included within it. It also contains all the different elements of fire, wind, water, earth, and space.

The human body is beautiful, and each and every one is very precious. And yet it is a magical illusion. For, when we examine it from a deeper and more individuated level, we find that the form of the body is neither substantial nor solid. We can further appreciate the functioning of the beautiful human body by reflecting on it at the gross level, more subtle levels, and then contemplating our habitual patterns of grasping and clinging. What we have now is so very special. We should feel joy and appreciation, taking full advantage of this precious human life by doing good things for ourselves and others. Also, by thinking of the human body on a more subtle and detailed level, we see that it is composed of atomic particles that are neither substantial nor solidly existing. Based upon our investigation, we can then appreciate and use the body well, relaxing and medi-

tating without too much grasping or clinging to it. This is basically known as practicing mindfulness of the body.

Mindfulness of Feelings

The second mindfulness is that of feeling or physical sensation, which is more subtle than mindfulness of the body. Obviously, feelings are important to every one of us. They can be divided into three types: (1) feelings of pleasure, (2) feelings of displeasure, and (3) neutral feelings. But what are these feelings, really? Upon thoroughly examining feelings, which arise at the physical and mental levels, we find that they do not exist in a substantial or solid way. When feelings of pleasure or displeasure arise at the physical or mental levels, we must ask ourselves where they come from. Again, when we try to locate and examine them, we find that they are activated by a combination of mental impressions and physical sensations that are not substantial, solid, or independently existent. Understanding this and then relaxing in the natural state of mind without grasping or clinging is known as mindfulness meditation on feelings.

Mindfulness of Mind

The third mindfulness is that of mind. According to the teachings of the Buddha, there are two different aspects of mind, known as "principal mind" and "mental events." Principal mind is consciousness, which can actually be divided into eight different consciousnesses of mind, while all the various mental events can be divided into fifty-one different minds.

Principal mind and mental events are neither independent nor solidly existing. They are categorized in terms of what they reflect in the mind, how they function, and what they communicate. Therefore, whether we speak of principal mind or mental events, both are aspects of the mind. So these divisions all reflect different displays of mind, which are itemized into different *types* of mind. Again, there is no substantial, solidly existing mind. If we follow and break down each aspect of the mental events, we see that there is really nothing to find. As in the Dzogchen teachings, we must look for where a thought comes from, where it goes, and where it resides, ultimately recognizing the insubstantiality and lack of solidity of each thought. Having this clear image and understanding of the mind's natural state—and relaxing in that state—is known as mindfulness meditation on the mind itself.

Mindfulness of Phenomena

The fourth mindfulness, known as mindfulness of phenomena, does not simply involve focusing on the body, feelings, or mind. In this case, our focus is the entire universe, whether it be mind, body, feelings, subject, or object. This brings about the knowledge of all existing phenomena, which is then referred to as mindfulness of phenomena.

Phenomena can be divided into two categories, known as “compounded phenomena” and “uncompounded phenomena.” Compounded phenomena can be further subdivided into the five aggregates, which are composed of the fire, water, wind, and earth elements, and supported by the element of space. Uncompounded phenomena are the two cessations and space.

Whether phenomena are compounded or uncompounded, the Buddhadharma considers them part of phenomenal existence; every *thing* is included within phenomenal existence. For this reason, when we think about phenomena—existent or nonexistent, compounded or uncompounded—upon examination, we find that they do not possess a substantial or solid existence. The same can be said of the body, feelings, and mind: All are in a process of evolution. All are interdependent, functioning precisely according to the system of dependent origination. This nature of interdependence is reflected in all phenomena, thus no single phenomenon arises outside the process of dependent origination. Everything we see, think, or feel has many direct and indirect ingredients and interacting parts that operate both on the gross level and behind the scenes of our experience. In other words, nothing happens independently, of its own accord. This is the nature of phenomena, subject, and object. Knowing this clearly and exactly as it is while relaxing the mind in its natural state is basically mindfulness meditation on phenomena. This process is also described in the Dzogchen teachings.

To have mindfulness means we bring our knowledge of every single thing, including knowledge of our bodies, feelings, minds, and all phenomena into the spotlight. In this context, relaxing ourselves in the natural state of mind is known simply as mindfulness practice. Mindfulness encompasses both wisdom and intelligence, which means we are not just going to leap at things hidden in the corner. Rather, we’re going to look at our own experience and be more active and effective for the well-being and benefit of ourselves and others. It is mindfulness that allows us to achieve this aim. Consequently, everything moves forward when we have mindfulness.

The opposite of mindfulness is forgetfulness and dullness as well as neglecting, ignoring, and missing out on many things. Without mindfulness, our goals, aims, targets, and destinations are spoiled; our nature, identity, foundation, and philosophy are quickly blown away. The result is all kinds of sloppy things like forgetfulness, fogginess, ignorance, dullness, and laziness. Each of these obscurations undermine us both directly and indirectly, dragging us down into the ditch and carrying us away.

Therefore, mindfulness is very special and beautiful, something we always need.

The Dzogchen, or Inner Tantra teachings also emphasize mindfulness, explaining that we always need to turn the spinning wheel of mindfulness without distraction. We do not become inattentive when we have mindfulness. As a result, we must be mindful during our Dzogchen meditation. If we don’t have mindfulness, various scattered, foggy, and discursive thoughts will undermine our brilliant awareness of the present. For all these reasons, we need mindfulness when we do the foundation practices, as well as during our meditation practice on Trekcho and Tögal. It is also important to engage in any meditation postures and gestures with mindfulness.

As we have said many times, mindfulness is our greatest supporter. It will put us on the right track. And when we are on track, mindfulness helps us to continue with perfect balance. Then our journey towards our goal will be smooth and beautiful. Additionally, when we have developed more mindfulness, every moment of every activity we engage in towards the final destination of our journey in this life will be guided by mindfulness. In this world, not only will our Dharma practice of mindfulness make us very beautiful—it will safely usher us towards our final moment on this earth. Then, even during the last moments of our lives, mindfulness will lead us on to the next stage, into the intermediate state, or bardo. That is why the great Dzogchen masters leave this world with great joy: They are joyous because their mindfulness provides the brilliant clarity, luminosity, and light that brightens the passageways of their journey.

In the Dzogchen Inner Tantra teachings, it is said that if we don’t reach enlightenment within this lifetime, there will be excellent opportunities to reach enlightenment or higher realization at the moment of death. That push and final breakthrough takes place with mindfulness. If somehow we miss this opportunity, the Dzogchen teachings state that after we pass away, there will be other great opportunities to reach higher, more stable states of realization or enlightenment. Furthermore, if we maintain stable mindfulness, it will ignite our realization and connect us with the “mother luminosity” or the state of realization. If somehow we also miss these opportunities for realization, other opportunities will arise in the bardo. During the bardo process, the opportunities that do arise bring forth the maturation and fruition states of realization, which are both due to mindfulness. Clearly, mindfulness is so very important and we should do our best to always think and remember to be mindful. ■



Landmark Biography of His Holiness Dudjom Rinpoche



Ven. Khenpo Tsewang Dongyal Rinpoche attending His Holiness Dudjom Rinpoche in the 1980s. Scan of a photo from Khenpo Rinpoche's private collection.

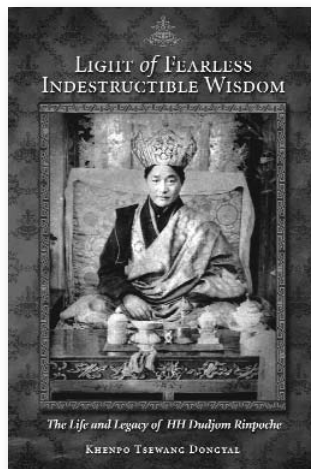
In 2004, Venerable Khenpo Tsewang Dongyal Rinpoche authored and published a Tibetan biography of His Holiness Dudjom Rinpoche, Jigdral Yeshe Dorje, marking the 100th anniversary of his birth. The English translation of this *namthar* (spiritual biography) is currently being finalized for publication by Snow Lion Publications this summer under the title *The Light of Fearless Indestructible Wisdom: The Life and Legacy of His Holiness Dudjom Rinpoche*. This book, more than 300 pages long, includes many photographs that lay out the incredible Dharma activities of His Holiness over the course of his life. It will be the first-ever biography of His Holiness to be published in English.

The following is an excerpt from *The Light of Fearless Indestructible Wisdom* that briefly summarizes six of the extraordinary activities that His Holiness Dudjom Rinpoche performed during this most crucial time in Tibetan Buddhist history:

1 His writings number twenty-five volumes and are among the most profound and influential in Tibetan Buddhist history. They include his own terma revelations, poetry, historical treatises, and commentaries on the terma revealed by past masters, the kama teachings, and philosophy. As an acknowledged master, teacher, and expositor of instrumental and vocal music, chanting, and lama dance, as well as of esoteric practices, such as tsa-lung, tummo, and trülkhor, he also composed works on the ritual arts and yoga.

2 He gave the empowerments of and teachings on the Treasury of Precious Treasures (the complete collection of termas compiled by Jamgön Kongtrul Rinpoche) an unprecedented ten times, to countless thousands of people, including many great masters, khenpos, and tulkus, thus securing and strengthening this vital tradition for generations to come.

3 He collected, compiled, and edited the complete kama teachings of the Nyingma School, many of which were scattered throughout Tibet and its environs and thus in



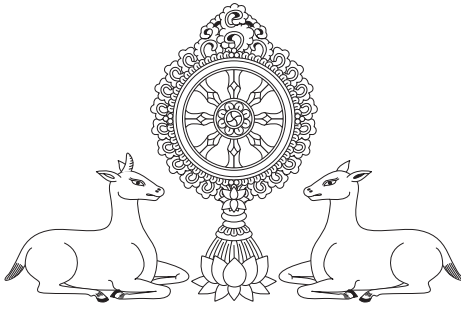
danger of being lost. He added to the already existing thirteen volumes forty-five more, and then published all fifty-eight; he also gave empowerments and teachings on the complete kama teachings three times.

4 He gave the transmission of all the Kangyur teachings, inspiring his students as to their importance, thus securing textual study and meditation practice based upon the foundational teachings of the Buddha.

5 In the 1960s—the most difficult time in Tibetan history—he, along with other masters and academics, rekindled the Tibetan educational system by editing the course-books used by primary and secondary school children.

6 He was unanimously proclaimed by all the Nyingma masters and devotees to be the head of the Nyingma School, the first ever in Tibetan Buddhist history. He served in this capacity from the time of his appointment in the early 1960s until his mahaparinirvana in 1987, uniting all the subschools of the Nyingmapa and invigorating the tradition as a whole.

His Holiness Dudjom Rinpoche incarnated principally to perform these six activities in order to ensure the continuance of Tibetan Buddhism long into the future, as well as to benefit countless beings. ■



PADMASAMBHAVA BUDDHIST CENTER

spring/summer

2008 SCHEDULE OF TEACHINGS

Please contact Padma Samye Ling for the most current information before coming for retreat. (607) 865-8068

MAY 14-18 • TEACHINGS IN TENNESSEE

May 14 & 15, 7:00 pm: Empowerment & Teachings on Vajrasattva

Yeshe Tsogyal House, Nashville, TN

Two evenings at PBC-TN's urban dharma center, with 10th Day Guru puja May 14th. Vajrasattva is the embodiment of all the buddhas, lord of all the buddha families throughout all of the different levels of tantra.

May 16-18: Empowerment & Teachings on Buddha Akshobya Padma Gochen Ling, Monterey, TN

Weekend retreat at PBC-TN's rural dharma center. Akshobya is the unshakeable Buddha of the East who purifies all negative karma, particularly that related with heavy suffering and rebirth in the lower realms.

For both Tennessee retreats, go to pbc-tn.org or contact (615) 292-6219, coordinator@pbc-tn.org.

RAISING THE VICTORY BANNER OF GOODNESS AND VIRTUE

May 24-26 • Padma Samye Ling

Empowerment and Teachings on Mewa Tsegpa: Destroyer of Gloom and Negativity

This profound teaching of the ancient school of Tibetan Buddhism and pith instructions of Guru Padmasambhava was revealed by the famous tertön Ngadag Nyang Ral Nyima Özer who is an emanation of King Trisong Deutsen. The gloom and negative vibration of specific food and clothing, of certain places, and of contact with particular beings all intensify our dualistic grasping, the root cause of negativity. Such negativity is purified into the state of untied emptiness and compassion through this practice and meditation.

Weekend activities will include raising new prayer flags around the Padma Samye Ling gonpa, as well as performing fire and smoke offering ceremonies.

*Suggested Donation: PBC members \$181; \$84/day
Non-members \$213; \$94/day*

May 26-June 1 • Padma Samye Ling Kriya Yoga Workshop

Actualize devotion and bodhichitta by glorifying the mandala of the Inconceivable Lotus Land for this and future generations. Join us in beautifying Padma Samye Ling monastery and retreat center. Members, students,

and friends with skills they will contribute are invited to come share in this week of joyful and intensive activity.

Areas of contribution where your capabilities are needed include: outdoor landscaping around Yeshe Tsogyal pond, creating woodland trails, gardening, exterior painting, khora lighting installation, and other preparations for opening the summer season. Morning and evening practices will be held.

Donations are your time and effort.

July 4-6 • Padma Samye Ling Fourth of July Weekend

Join us for the Fourth of July Weekend. On Friday, July 4, there will be a one-day vegetarian cooking seminar led by Derek focusing on preparing a few simple and delicious dishes for the summer season. The fruits of this will be enjoyed later that day during our annual July 4 sanga hotpot picnic.

Saturday, July 5, the Venerable Khenpo Rinpoches will teach on the tradition of mantra rolls and consecration, followed by an afternoon of preparing mantra rolls for future consecrations of statues, stupas, and other reliquaries at Padma Samye Ling.

Sunday, July 6, we will celebrate the birthday of His Holiness the Dalai Lama with calm abiding meditation in the morning and raising prayer flags and mani stones along the woodland trails of Padma Samye Ling.

*Suggested Donation: PBC members \$85; \$45/day
Non-members \$118; \$50/day*

July 19-27 • Padma Samye Ling ANNUAL SUMMER DZOGCHEN RETREAT

Empowerment and Teachings on the Eight Herukas according to Rigdzin Jatson Nyingpo and H. H. Dudjom Rinpoche

The entire Inner Tantra teachings of the Nyingma are divided into two categories: the continuum of oral transmission lineage and the hidden and rediscovered practice lineage. The Eight Heruka Empowerment is from the hidden practice lineage held by the wisdom dakini Laychi Wangmo, who entrusted one cycle of heruka teachings to each of the Eight Vidyadharas. These Eight Vidyadharas later passed the heruka teachings to Guru Padmasambhava, who became the lineage holder of all Eight Herukas. When the Great Master Padmasambhava came to Tibet, this was one of the first teachings he gave to the Nine Heart Students at Samye Chimpu. Since that time this has been one of

the very powerful and popular practices of Tibet, transmitted both as oral and hidden terma into the present day. Most of the great tertons of Tibet revealed Padmasambhava's hidden treasure teachings on the Eight Herukas. This summer's teachings will be given according to the terma revealed by Tsasum Lingpa and H. H. Jigdral Yeshe Dorje (Dudjom Rinpoche).

*Suggested Donation: PBC members \$405; \$62/day
Non-members \$510; \$77/day*

July 28-August 3 • Padma Samye Ling SELF-DEVELOPMENT DZOGCHEN RETREAT

Instructions of the Essential Points of Dzogchen and Mahamudra by Tsele Natsok Rangdröl

Tsele Natsok Rangdröl is one of the great masters of the Dzogchen and Mahamudra lineages. He is considered to be the reincarnation of Ratna Lingpa. With a teaching style similar to that of Patrul Rinpoche and Raga Asye, Tsele Natsok Rangdröl's teachings are renowned for being very powerful, easy to understand, and penetrating to the heart. The Venerable Khenpo Rinpoches will impart these vital pith instructions daily, accompanied by meditation sessions to absorb and apply these essential instructions into personal practice.

*Suggested Donation: PBC members \$294; \$62/day
Non-members \$355; \$77/day*

August 4-10 • Padma Samye Ling Tibetan Language for Beginners and Intermediate

A seven-day course led by Acharya Karma Gongde and Philippe Turenne, this introduction to the basic structure and principles of Tibetan grammar will provide a base for continued learning. Morning and afternoon classes for participants will focus on conversational Tibetan, pronunciation, and basic reading skills, as well as practical techniques for consulting Tibetan dictionaries.

*Suggested Donation: PBC members \$290
Non-members \$347*

August 23 - 28 PADMA SAMYE LING SHEDRA: YEAR SIX

Mahayoga Teachings according to the Guhyagarbha Tantra

The Guhyagarbha Tantra covers all of the foundations of Tibetan Buddhism. Known as the Illusory Magical Net

of the Indestructible Courageous Ones, it was taught by Buddha Shakyamuni in the form of Buddha Vajradhara. It is considered to be the supreme tantra among all of the Buddhist tantras, containing the essence of all pith instructions. The Guhyagarbha Tantra is the source of all of the yantras and the root of all tantras. During this shedra retreat, the Venerable Khenpo Rinpoches will give a general explanation of the Inner Tantras of Maha, Anu and Ati according to the Guhyagarbha Tantra, while focusing on Mahayoga in particular.

*Suggested Donation: PBC members \$293; \$62/day
Non-members \$357; \$77/day*

Aug. 29–Sept. 2 • Padma Samye Ling Developing Natural Vitality with Calm Abiding

Daily cycles of calm abiding meditation and Heart Sutra recitation, yoga, and nature walks. Ven. Khenpo Rinpoches will give introductory instruction on shamatha and vipashyana meditation according to the Mahayana. Diane Avicé du Buisson will guide daily yoga sessions. Each day of the retreat will begin with a morning yoga practice of gentle postures to prepare the body for meditation. A more energetic afternoon yoga practice will be offered, combining fluid movements of asanas with an emphasis on pranayama. All levels welcome.

Diane has studied and practiced yoga for 30 years and is the founder of Yoga Source in Nashville, Tennessee. She has an extensive background in Ashtanga yoga and has studied with Khenchen Palden and Khenpo Tsewang Dongyal Rinpoches since 1987.

*Suggested donation: PBC members \$213, \$62/day
Non-members \$263, \$77/day*

October 11–13 • Padma Samye Ling Nyungne Retreat

The Nyungne practice of Avalokiteshvara (Chenrezig), the Buddha of compassion, is a purification achieved through silence and fasting. This profound teaching on eleven-faced Avalokiteshvara was transmitted through the stainless lineage of a great accomplished female master, Gelongma Palmo. Practicing it with great devotion will increase peace, happiness, and fortune and fulfill all wishes in this life. In the next life it will bring rebirth in the blissful pure land of Dewachen.

*Suggested Donation: PBC members \$145; \$61/day
Non-members \$173; \$67/day*

padma samye ling

PREREGISTRATION

In order to facilitate planning and preparations, preregistration is requested for all events at Padma Samye Ling. Unless otherwise noted, a 10% discount for retreat contributions will be applied to all deposits received one month prior to events. When possible, please send a 25% deposit made payable to "PBC" to:

Padma Samye Ling
618 Buddha Hwy.
Sidney Center, NY 13839
ATTN: Retreat Coordinators
(607) 865-8068
e-mail jowozegyal@catskill.net

PREREGISTRATION involves letting us know:

- 1) Your name
- 2) If you are currently an active PBC member*
- 3) Date of arrival
- 4) Date of departure
- 5) Accommodations request (spaces are reserved on a first-come basis as deposits are received.)
- 6) A 25% deposit. Thank you!

***MEMBER DISCOUNT** Please note that the member donation applies to those who have committed to monthly or yearly membership at any of the Padmasambhava Buddhist Centers. Membership is essential to the functioning of the centers and PBC International. Suggested membership is a minimum of \$25 per month. This enables us to maintain and improve the monastery as well as send information regarding our programs. We encourage all to join as members to support the growth of the Buddhadharm and the Venerable Rinpoches' work.

ACCOMMODATIONS are available on a first-come, first-served basis as deposits are received. A deposit of 25% of the retreat fee is required to hold a place. Please bring towels and bedding. Local lodging is available; call or e-mail for details.

2008 ACCOMMODATIONS

DORMITORY

PBC members: \$36/night; Non-members: \$38/night

SINGLE DORMITORY

PBC members: \$45/night; Non-members: \$48/night

PATRONS' DELUXE SUITES

SINGLE: PBC members: \$65/night

Non-members: \$70/night

DOUBLE: PBC members: \$97/night

Non-members: \$98/night

TRIPLE: PBC members: \$146/night

Non-members: 147/night

MEALS Vegetarian meals are served three times a day with the main meal at midday. Following the monastic tradition of Tibet, Padma Samye Ling provides a *dana* of food to those attending program schedules and teaching seminars. For other times, or extra days, meal contributions are \$12 per day or \$5 per meal.

TRAVEL PSL is located in Delaware County in upstate New York. The closest airports are Binghamton (one hour) and Albany (two hours). From the airport, transportation is by rental car, taxi, or bus. Please call or email for driving directions.

All contributions for programs and accommodations go toward the upkeep and operating costs of Padma Samye Ling. Thank you for your support!

www.padmasambhava.org



upLifting the mandala

As spring unfolds, we look ahead with joy at the arising of another summer season of teachings, practice, and activities at Padma Samye Ling.

In the upcoming seasons there are several areas that need skilled and dedicated care and attention. If you are planning to come for an event, personal retreat, or work retreat, here are a few of the projects we would like to focus on this summer. We extend a warm invitation to those interested in sharing the following or related skills up at PSL:

Painting, woodworking/carpentry, groundskeeping, library organization, gardening, building maintenance, construction, Chiso Dharma Shop, fundraising, and much, much more!

If you would like to help, please call us at your earliest convenience so as to coordinate and actualize activities more gracefully. We look forward to seeing you this summer.



PBC Begins Monthly Animal Release Practices

By Pema Dragpa • Edited by Andrew Cook

Right: Ani Lorraine with Tsering, a young deer who was rescued and brought to Padma Samye Ling with the assistance of sangha member Priscilla Oby



Compassion is the foundation of all schools of Buddhism, so it is highly praised throughout the sutras and tantras, and is greatly honored by all Indian and Tibetan siddhas and panditas alike. Filled with concern and caring thoughts for others, we try to give them happiness and ease their suffering. By bringing forth love and appreciation for others while disciplining our own minds, we will eventually recognize the valuable aspects of all beings and all situations. This will perfectly unite the three vehicles of Buddhism: the Hinayana, Mahayana, and Vajrayana.

Life is precious to all beings, regardless of whether they can say this in words; just as humans don't like to suffer, other beings don't like to suffer, either. Therefore, everyone tries to find enjoyment and avoid discomfort. Although animals cannot talk the way we humans do, we can easily observe that they are afraid of being hurt and are affectionate toward those who care for them. Because there is nothing more precious than one's life, there is no greater merit than preserving the lives of others. Conversely, no action is more harmful than taking the lives of others.

Although we cannot completely prevent killing beings through various activities we routinely engage in—such as walking outdoors—we can cultivate mindfulness and try to reduce taking life as much as possible. In addition to this, we can promote the health, safety, and well-being of others through the practice of “life release.” Life release, or “ransoming” (Tib. *tsé tar*), is a Buddhist tradition of saving the lives of animals that are destined to be killed.

The benefits of saving the lives of other beings while praying for their happiness is beyond imagination—it is said to be the best way to prolong one's own life and is the most helpful act for living and deceased beings.

With your help, Padmasambhava Buddhist Center would like to begin performing animal release on a regular basis. On every full moon day we will sponsor the ransoming of sea animals and birds that are destined to be killed. Our sangha in Sarnath, near Varanasi, India, will release them into the holy river Ganges. The fish, birds, and other animals to be released are native to Varanasi, so the delicate balance between species and environment will not be disturbed. We began this practice on the full moon of March 12th, 2008, by releasing many fish into the Ganges river.

Some of the prayers recited during these life release practices include those of Amitabha, Chenrezig, Vajrasattva, Akshobya, Guru Padmasambhava, and Tara. We recite Amitayus mantras to prolong the lives of the animals, and we chant additional prayers of Medicine Buddha to cure sickness and disease. On each full moon day, we encourage everyone to recite these prayers either in a group at your local PBC center, or individually at home. Please contact your local PBC center for more information.

The benefits of saving the lives of other beings while praying for their happiness is beyond imagination—it is said to be the best way to prolong one's own life and is the most helpful act for living and deceased beings. Wherever ransoming the lives of others is performed, sickness among people and animals lessens, harvests are more abundant, and obstacles are removed. Eventually this practice will even lead us to buddhahood.

Our practice of life release in India will be made possible entirely through your donations. If you would like to sponsor a life release or learn more about these practices, please visit the PBC website, www.padmasambhava.org. ■



IMAGE FROM SHANTARAKSHITA LIBRARY THANGKA

Manjushri

MANTRA ACCUMULATIONS

ཨོཾ་ཨ་ལ་པ་ཙ་ཏ་ན་ཨི།

OM A RA PA TSA NA DHI

Many different violent and restless activities are happening around the world, and these seem to have increased over the past decade. All this turmoil is caused by greed and self-importance, which come from not having enough respect and appreciation for oneself and others.

For this reason, we are asking our sangha and friends of PBC to turn their thoughts to the wisdom deity Manjushri, so that everyone's hearts and minds relax into original, primordial wisdom light. Such wisdom clearly sees that all beings are so important and special, and that harmony and peace is something we all need.

With this intention in mind, we are encouraging the international PBC sangha to activate its bodhi-chitta and accumulate at least 10 million Manjushri mantras. Please send your mantra accumulations to Padma Samye Ling via email jowozegyal@catskill.net or phone (607) 865-8068. ■

Praise to Manjushri

OM DOR JE NÖN PÖ DUG NGAL CHÖ

OM The sharp vajra which cuts suffering,

SHE RAB YE SHE KU CHEN TE

The body of transcendental primordial wisdom,

YE SHE KU CHEN SUNG WANG CHUG

The primordial wisdom body of dynamic speech,

DRO WA MIN JE CHÖ LA DÜ

To you, who bring sentient beings to perfection,
I bow down.

The Mantra of Manjushri

ཨོཾ་ཨ་ལ་པ་ཙ་ཏ་ན་ཨི།

OM A RA PA TSA NA DHI

(x 108)

Dedication of Merit

GE WA DI YI NYUR DU DAG

By this virtue may I quickly

JAM PAL DOR JE DRUB JUR NE

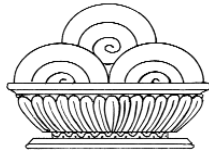
Become accomplished as Vajra Manjushri.

DRO WA CHIG CHANG MA LÜ PA

And through that, may all beings without
exception

DE YI SA LA GÖ PAR SHOG

Be established in that state.



Nourishing the Mandala

We would like to thank Elizabeth Pasquale for helping to raise over \$4,000 in support of PBC projects over the past couple of years. This was made possible by PBC sangha members' use of USANA nutritional supplements.

In the south, Tennessee has successfully contributed to the PBC nunnery in Samath through the Kroger's program. In this same way, USANA Health Sciences has helped many of Rinpoches' projects around the world, in addition to supporting their health and the health of our sangha.

How is this done? Simply said, many sangha members have used USANA supplements, and a portion of these sales goes directly to support Rinpoches' activities. USANA is rated number one in the United States and Canada, and was developed by Dr. Myron Wentz, a cellular nutritionist.

For more information on supporting Rinpoches' projects through USANA Health Sciences, please visit this website: www.lotusborn.usana.com. ■

contribute to pema mandala

Pema Mandala costs around \$4,000 each issue and is entirely dependent upon the generosity, devotion, and joyful effort of PBC friends and Sangha members. We invite all our readers to contribute. Those who become Patrons or Sponsors of *Pema Mandala* help us expand with more pages and color printing.

I would like to contribute to *Pema Mandala*.

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The Yeshe Tsogyal Pond was installed last fall in the meadow at Padma Samye Ling

Alternative Energy

We need your help! Padma Samye Ling is initiating a serious exploration into alternative energy in addition to increasing energy efficiency in our current facilities. Considering the dramatic changes in our world's climate and the ever-rising costs of utilities, we realize that we must discover creative and viable methods to supply Padma Samye Ling with environmentally responsible and financially practical energy options. As the Venerable Khenpo Rinpoches have consistently pointed out, this will fulfill the mutual benefit of ourselves and others.

We are aware that people in many fields have worked hard over the years to research and develop energy technologies which utilize renewable and naturally abundant sources of power, including wind, solar, water, and beyond. Now that these ideas are more commonplace and energy costs are increasing for everyone, we hope it will be easier to incorporate some of these useful and beneficial innovations at Padma Samye Ling.

It is our sincere wish and aspiration that Padma Samye Ling exist long into the future as a center for Tibetan Buddhist practice and study, upholding the authentic teachings of the Buddha in their entirety. We delight in the thought of implementing technologies and practices that work more in harmony with nature and are rooted in the practicality of mindfulness, loving kindness, intelligence, and bodhichitta.

If you have experience in related fields, or know someone who does, please contact us! We would love to hear from you. Contact Padma Samye Ling, (607) 865-8068, 618 Buddha Highway, Sidney Center, NY 13839, jowozegyal@catskill.net. ■



See more at chiso@padmasambhava.org • (607) 865-8068
Please contact us for shipping rates. Sales tax applies in New York state.

NEW SHIPMENT FROM NEPAL is arriving mid-summer, which will include large thangkhas, gilded statues, puja tables, new ritual objects, Dharma clothing, incense, banners, jewelry, & other special items. Watch our website for details.



BOOKS BY THE VENERABLE KHENPO RINPOCHES

Due May 2008. Illuminating the Path: Ngondro Instructions According to the Nyingma School of Tibetan Buddhism Line-by-line commentary on the concise Dudjom Tersar Ngondro, with detailed instructions on how to practice and helpful visual illustrations.

Due August 2008. Light of Fearless Indestructible Wisdom: The Life and Legacy of HH Dudjom Rinpoche Master of masters, visionary, poet, revealer of profound spiritual treasures, the late head of the Nyingma school of Tibetan Buddhism Dudjom Rinpoche was a paramount figure in twentieth-century Tibet. Written by Khenpo Tsewang Rinpoche, who served for several years as HH Dudjom Rinpoche's secretary, this biography celebrates one of the greatest teachers and practitioners in modern times.

Due November 2008. Dark Red Amulet: Oral Instructions on the Practice of Vajrakilaya The wrathful deity Vajrakilaya embodies the enlightened activity of all the Buddhas in order to subjugate delusion and negativity that can arise as obstacles to spiritual practice.

New in 2007. Tara's Enlightened Activity The Tibetan written commentary, composed by Khenchen Palden Sherab Rinpoche, has already been published as *The Smile of Sun and Moon*. The commentary in this present volume consists of Khenpo Tsewang Dongyal Rinpoche's English translation of the oral teachings, plus a rich feast of additional explanations and clarifications. \$16.95

New in 2007. Opening to Our Primordial Nature How to develop a clear understanding of the nature of

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Praise to the Lotus Born: A Verse Garland of Waves of Devotion Khenpo Tsewang Rinpoche's epic ocean of praise, which HH Dudjom Rinpoche said would stand as a "stone monument" to Guru Padmasambhava. Hard cover \$35; Soft cover \$20

The Smile of Sun and Moon Khenchen Palden Sherab Rinpoche presents *The Praise to the Twenty-One Taras* in view of Longchen Nyingthig terma teaching. It has four levels of meaning: the outer, inner, secret and the ultimate meaning explained according to Prajna-paramita, Mahayoga, Anuyoga, and Atiyoga. \$28

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pbc sangha updates



Natural Mind Dharma Center: Bend, OR

We are so grateful to be connected with this lineage through the Venerable Khenpo Rinpoches. Currently, we have three weekly meetings: Sunday, 7-8 am; Monday, 7-8:30 pm; and Wednesday, 7-8:30 pm. This spring we are adding an early Friday morning Ngöndro practice. We are happy to have a new website, www.naturalminddharma.org, to help us stay in touch and bring the Venerable Rinpoches' work to interested people.



Palm Beach Dharma Center, West Palm Beach, FL

The Palm Beach sangha was fortunate to host the Rinpoches three times in 2007: the annual Dzogchen winter retreat in January, a fall retreat in October, and a surprise Thanksgiving visit. About forty sangha members celebrated Thanksgiving with the Rinpoches in a festive potluck dinner! We were also able to participate in a fall Nyungne retreat with Ani Lorraine as well as a one-day silent retreat in the spring.

Additionally, our sangha co-sponsored the film "Ten Questions for the Dalai Lama" at a local theater, held a spring fundraiser garage sale, and came together for a picnic in the summer. Last year we also undertook a large renovation at Mandarava House, rebuilding the Rinpoches' kitchen, including the wall, floor, ceiling, cabinets, countertop, and sink. Our landscaping work at the house is also moving along nicely, highlighted by a ficus hedge around the property. We will continue this work in the spring and fall, and will also be repairing some leaks and improving the drainage of the yard. All of this is part of an ongoing project that started a year and a half ago and is coming to beautiful fruition!



PBC Tennessee

Rinpoches visited the Tennessee sangha twice in 2007, giving empowerments and teachings on Manjushri, Phowa, Riwo Sangchod, and Chenrezig. In August we held a very successful benefit concert and art auction, raising over \$10,000 for the rebuilding of their home monastery in Tibet. We have recently been observing more special days on the Tibetan lunar calendar, especially the "white days," and we held a Manjushri Drubchen in April. Our sangha was also very fortunate to be able to do some traditional practices for Losar and Miracle Month.



PBC Puerto Rico

The PBC Puerto Rico sangha has had an active year, with a robust practice schedule and growth in membership. We had the pleasure of hosting a visit by the Venerable Khenpo Rinpoches last November, at which time they gave empowerment and teachings on Buddha Maitreya. In January the sangha organized an intensive weekend retreat in the Guilarte Forest, about two hours away from San Juan. Through the efforts of Fernando Gonzalez and Vivian Colon, we have added new wooden doorways throughout the temple, and plans on repairing the roof are currently underway. In February, Nestor Kuilan, one of the principle people to help bring the Khenpo Rinpoches and the Nyingma teachings to the Island in 1992, began a series of talks on the history of PBC in Puerto Rico. This series strengthened our appreciation for our fortune in having the teachers, teachings, and practitioners right here in Puerto Rico.

PBC Chicago

This year the Chicago PBC has moved to a new home for Tuesday night Prajna-paramita practice, the Truc Lam Buddhist Temple. This beautiful temple located centrally on Chicago's North Side has given us the opportunity to share the Vajrayana experience with many people that we may not have otherwise met. We hope that our opportunities to share Tibetan Buddhism with others only increase over time.



PBC New York City

This year the New York City PBC hosted the annual New Year's Varjasattva fire puja and Vajrakiliya practices, which included a benefit dinner, auction, and raffle in support of Rinpoches' projects in Tibet. In June 2007, the Khenpo Rinpoches offered a Guru Padma-sambhava empowerment and Dream Yoga teachings, as well as transmission and practice on Medicine Buddha in September. We meet every Monday evening for meditation practice at Church of the Good Shepard and regularly celebrate Medicine Buddha, Guru Rinpoche and Dakini days with pujas and feast offering ceremonies.

New Centers

We are happy to announce the addition of three PBC centers in Florida: Naples, Tallahassee, and Tampa Bay. For contact information on these or any other PBC centers, please see the back cover. ■



Supporting Children on the Path of the Bodhisattvas

By Tom Felt

For two years, the West Palm Beach sangha has been running a Dharma kids group that meets one Saturday a month. Our members are five to ten years old, and we can usually expect four to six kids to show up at any given meeting. The purpose of our kids group is (1) to introduce children to the teachings of the Buddha, (2) familiarize them with shrine room etiquette and ritual, and (3) help make them an integral part of our sangha. In general, our group focuses on the basics of Buddhadharma: loving-kindness, generosity, compassion, and the cultivation of bodhichitta.

Each meeting begins by opening up the shine with offerings of flowers, water, light, and incense. We then make prostrations and chant the Seven-Line Prayer, before chanting a statement of beliefs from the Dharmapada and reciting the Eightfold Noble Path. Afterwards, we chant the mantras of Chenrezig and Tara, then try a bit of silent meditation—this part is pretty hard for little people! Following our meditation, we usually read a story from the Jataka Tales—stories about the different lives of Buddha Shakyamuni—and begin some kind of art project. This could entail making prayer wheels, sand mandalas, origami, masks, or coloring

pictures from the story we just heard. Our art section always includes lots of fun, creative stuff that the kids enjoy. This March we made prayer flags of the six-syllable mantra and the eyes of the Buddha from linoleum printing blocks. All in all, our meetings tend to last about an hour, during which time their parents can either stay with the group or practice in the shrine room.

During January, our Dharma kids group had two wonderful meetings with the Venerable Khenpo Rinpoches. At the end of Winter Retreat, the children trooped in and presented Rinpoches with flowers, katas, and a beautiful song, after which they received blessings from our gracious teachers. Later that month, after Rinpoches had finished their personal retreats, they held a special teaching just for the kids. About twelve young ones showed up and received transmissions for Chenrezig and Tara practice. Khenchen Palden and Khenpo Tsewang told three wonderful Dharma stories to illustrate the transmission. It was very beautiful!

If you would like to learn more about starting a Dharma Kids group in your area, please contact Padma Samye Ling at jowozegyal@catskill.net or (607) 865-8068 for more information. ■



View, Meditation, Conduct, & Result

REFLECTIONS FROM THE
MONTH-LONG DZOGCHEN RETREAT

Left: Longchenpa from the PSL Gonpa wall mural paintings

This spring at Padma Samye Ling monastery and retreat center, the Venerable Khenpo Rinpoches taught on the fundamental tantra of the Mind Class of Dzogchen (*Sem de*) known as the *Kunjed Gyalpo*, or the *King of All Creation*, using Longchenpa's commentary entitled the *Jewel Ship*. For one month, all retreatants were able to relax in the inspiring and cozy setting of Padma Samye Ling, making use of the special opportunity to enjoy the peaceful and natural surroundings. We delighted in gourmet vegetarian food everyday, spacious and clean accommodations, an exceptionally beautiful and traditional Tibetan Buddhist temple modeled after Samye Monastery, practice sadhanas and the *Jewel Ship* translated into English. We rested amidst the vast views of rolling hills on misty mornings isolated from traffic and modern bustle. Within the uplifting luxuries of these beautiful and supportive circumstances, we revealed and cultivated the *inner* luxuries of love, compassion, and wisdom, honoring the teachings with devotion and joy.

Throughout the month, the Rinpoches' teachings on view, meditation, conduct, and result served as a continuous reminder to put the essence of the Dharma into action at deeper levels, and to outwardly reflect our growing bodhichitta by supporting one another's practice in this hermitage environment. Softly smiling and holding doors open for one another highlighted the quietness we shared during group meditation sessions of silence, chanting, and Guru Yoga. As one student reflected, "Although each of us was on a separate personal journey, the mutual effort of staying in silence and commitment to the process provided a bonding with fellow sangha members more powerful than any string of conversations could have. While we started talking again toward the end of the retreat, I found that none of it could replicate the intimacy gained in shared silence."

Mother nature brought snow, rain, wind, mist, and sun, as

the shimmering cloak of winter gradually gave way to a beautiful spring—it was like our miniature version of ascetic practice! As spring arose, we raised new prayer flags, listened to wind chimes travel through the breeze and the kitchen, walked through fields transforming into green, and gazed at stars in the evening. Even the weather helped usher us into the realization that beauty is continuously available, reminding us of life's precious opportunity to practice and engage in bodhichitta activities. As an added bonus, all meals were catered by a sangha member who is also a professional chef, and the kitchen environment and Sangha House were clean, calm, and uplifted throughout the retreat. One student commented on this, saying, "Everything seemed to run as smoothly as if we all had been together for years and years." What an incredible opportunity to reflect on and absorb the Buddha's teachings that we have received in our lives! It's so special to connect with the Dharma on the path of peace, under the guidance of our precious teachers for an entire month. How wondrous!

Towards the end of this month of teachings, the Venerable Rinpoches explained the nature of view, meditation, conduct, and result according to the commentary of the Omniscient Longchenpa, which descended like a gentle rain of the nectar of Dharma:

View

First, the Dzogchen view must be maintained totally free from grasping, partiality, and discrimination. There is no clinging or holding on to anything whatsoever; no sense of good or bad, dirty or clean, high or low, "this should be this way" or "that should be that way." Neither are we holding on to something as existent or nonexistent, neither or both. Thus the view is in a totally carefree state. To simplify, we could say that the view is completely beyond conception. If we are holding on to something, we do not have the correct view. Holding on to something is another name for "conception." We must release



all conceptions—all ideas and thoughts—and just rest in the state of total freedom.

It is important to recognize that the view has nothing to do with guessing, presumptions, or believing in something. What we are talking about is direct realization and conduct, direct abiding. When we are meditating in the natural state, we look directly at the looker, the one who is meditating. In other words, the perceiver looks inward at the perceiver itself. Right at that moment subject and object merge. There is nothing we can grasp or think about. That itself is the fresh, naked state. It is the unimpeded state. If we begin to think “Oh, this might be it!” or “This is not it!” we are falling in the ditch. We are holding and analyzing. That is not the view of Dzogchen.

As the great master Longchenpa says, “When you reach that point [the authentic view] there is nothing you can really figure out. This is why it is called ‘beyond conception.’” To *figure out* is conception. Of course, in the mundane world it is considered very smart to figure something out. But here it is considered just

another conception. When we are thinking about some specific point, our view is not *beyond* conception...it is rooted in dualistic fabrication. When you directly reach the point beyond conception, that is the nugget, fresh state. Relax. Enjoy. Now is the time to have confidence and confirm the view as it is. Again and again the Dzogchen teachings tell us to have confidence in the view and gain confirmation and decisiveness. All those words are used. It is so simple, in a way. Yet duality mind likes to hold on and cling to something dramatic, some form of excitement or activity. But, again, it is really quite simple. In a way, the authentic view is so naïve, so invisible, so low-key. For these reasons we often hear the nature referred to as “ordinary mind,” “basic mind,” “regular mind,” or the “uncontrived state.” All these expressions are explaining, pointing out, and showing us the original, nugget nature.

Recognizing the authentic view is always in the direct perception status. It is not in the past and not in the future. It is not deduction or inference. Rather, our view is based on direct per-





Arising energy itself is *already* in the liberated state... it already has the same quality of our view and meditation. There is nothing really different about the display at all, by any means. Everything comes from the nature and dissolves naturally back into the nature.

ception of the true nature. We sometimes call it “self-discrimination awareness.” As described in the *Heart Sutra*, it is “self-reflexive awareness’ discerning pristine cognition.” You will realize this for yourself—it is *your* realization. Thus the great Longchen Rabjam says, “The view must be free from grasping, free from partialities.”

Meditation

Meditation is upkeeping the view you have discovered. Longchenpa explains, “Meditation is self-clarity and liberating [phenomena] as they arise.” We are going to maintain the view, the self-clarity state, we have discovered. Many displays will arise as we abide in the view; movement will come. As a display comes, in that very moment, we let it go. We let it self-liberate. Simply let the display go back to where it came from. We have to keep up the view we have discovered continually, without hope or fear. There is no need to get caught up with this or that, or set up all kinds of goals and hopes, expectations, visions, and so on. All these are fabrications from the Dzogchen point of view... they are nets of conception, *traps* of conception. And they will catch us one way or another. So, simply rest in total freedom, totally and completely relaxed. We are right in the original state. If you can continually maintain this kind of meditation, no effort is needed, no distinction between what is liberated and that which liberates. Abiding in this status, all phenomenal displays come from the nature and spontaneously dissolve back into the nature. This is known as “liberating as it arises.” The moment [a display] arises, that moment it is liberated. Arising energy itself is *already* in the liberated state... it already has the same quality of our view and meditation. There is nothing really different about the display at all, by any means. Everything comes from the nature and dissolves naturally back into the nature. That is our meditation, continually maintaining and upholding our view without big hardship of effort. So, the first point was our “view” and the second point our “meditation.”

Conduct

Third, the Omniscient Longchenpa comments on proper *conduct*. Conduct should be based on the authentic Dzogchen view but we should not act *only* according to the view. In postmeditation, we should integrate the view with our activities by behaving thoughtfully with mindfulness, alertness and conscientiousness, respectfully following the Dharma teachings we have received, as well as the worldly customs where we live. We

should always be humble and appreciative of the preciousness of our situation, using awareness of impermanence to fuel our bodhisattva activities. Yet “conduct” does not just refer to postmeditation, but is also applied during meditation. Longchenpa explains that conduct entails “letting it come in the self-liberating state.” That is, during meditation, we are not going to make a big effort *trying* to be this or squeezing ourselves. Just relax. Let the nature flow as it is, and let it continually stay in the unimpeded state, as the teachings say. This is how we maintain and upkeep our practice and meditation with our conduct. It is the unimpeded state.

Result

As we continually upkeep our view, meditation, and conduct as described, we experience the fourth point, or *result*. The result and final achievement is that you will not have any hope or fear. When we abide in the nature and keep the view, meditation, and conduct as explained in the teachings, we are *already* in the state of the original nature. There is nothing we need, nothing to be hoped for more than what we already *are*, no need to fear that we are losing something. All we need has always been right here. Therefore, abiding in the original state is itself the actual result. That is the achievement. As the teachings say again and again, enjoy! Have confidence, joy, and appreciation. Relax where you are. Longchenpa tells us that this is how we should make ourselves more familiar. This is our central column, the frame of our practice and our attitude. We should make ourselves familiar, stronger, and more deeply connected with this realization. By keeping up our view, meditation, and conduct in this way, we are moving in the perfect direction, that of the perfect, original true state.

Sangha member Keith Endo summarized the preciousness of this retreat quite beautifully: “As the seasons change from winter to spring, frogs appear in the little pond outside of Phurba Lha Khang; a little DeKay’s snake suns itself in the road. The weather changes constantly, obscuring and clearing the great vault above. Our teachers, great masters who are our parents and friends, guide us through the teachings of an enlightened being, pausing from time to time to allow us to reflect on the teachings so as to enable us to deepen and extend our connections with our true nature. For one short month, I take part in the retreat with my Vajrayana family and am content.” ■



Supporting Miracle Stupa for World Peace

Located in Shravasti, India, Padma Samye Jetavan is now home to the Miracle Stupa. Jetavan Grove was the place where the Buddha resided after his enlightenment. In total, twenty-five rainy-season retreats were held there, and so Shravasti became the Buddha's main residence where his teachings were well established.

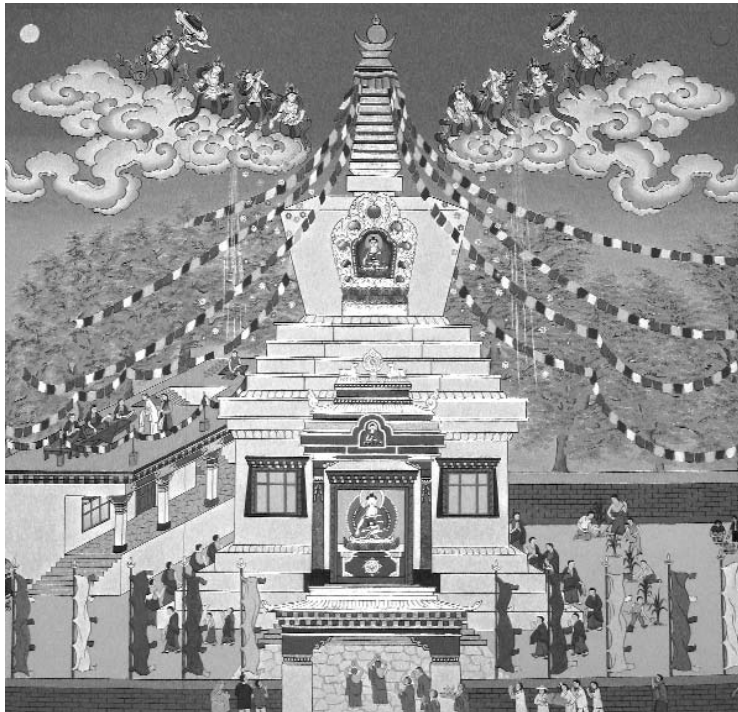
Many scholars and philosophers, people both rich and poor, and aristocrats became disciples of the Buddha. As they took ordination, many became Arhats. Soon thereafter, the first Buddhist nunnery was established in Shravasti. Shravasti became the central place where Buddhist monasteries and nunneries began to grow. During that time, the Buddha gave the teachings of the Vinaya, Sutra, and Abhidharma—including the Vajrayana teachings. Here, also, Buddha performed great miraculous activities of enlightenment, which inspired hundreds of thousands of devotees to realize enlightenment and Arhathood, and he also subdued the distorted views of the arrogant. In commemoration, a Miracle Stupa was built on the very spot, which is in the same area as the Miracle Stupa at Padma Samye Jetavan. The ruins of this Miracle Stupa still stand majestically as constant reminders of these great events in the life of Lord Buddha.

Because Jetavan Grove was so important to Buddhism, Ashoka, the greatest king in India's history, erected stone pillars around 260 B.C. to mark the perfect places of Jetavan and define the importance of the area.

The Miracle Stupa for World Peace stands majestically on Shravasti's sacred ground, reaching high up to the heavens. It was completed by the Venerable Khenchen Palden Sherab Rinpoche, the Venerable Khenpo Tsewang Dongyal Rinpoche, and the Sangha members of the Padmasambhava

Buddhist Center on February 27, 2004. It is outstanding among the monuments in the area, just a short walk from the original Miracle Stupa. The interior of the temple is finished with marble floors and made of the finest stone material available in India today. The Miracle Stupa is intended to last a thousand years, radiating the energy of love and compassion to all beings.

A collection of relics representing Buddha's body, speech, and mind are housed in its core, as well as precious and sacred objects from Tibet and other special acupuncture locations across the world.



How you can support the Miracle Stupa

Every year around the time when the Buddha performed great miracles in Shravasti, the Venerable Khenpo Rinpoches would like to repaint The Miracle Stupa, raise new prayer flags throughout Padma Samye Jetavan, and place a new shambu banner around the neck of the stupa. If you would like to contribute to the preservation of this sacred monument, please

send your check or money order made payable to "PBC" to: Padma Samye Ling, Attn: Miracle Stupa, 618 Buddha Highway, Sidney Center, NY 13839.

Dedication

As Buddha Shakyamuni explained in the Sutra teachings, if you build a temple or stupa that represents the Buddha, Dharma, and Sangha, it will bring tremendous merit. Even when it is gone, the dust of this place will continue to generate merit and benefit to all those connected to this project. According to that, we dedicate this merit.

May all beings find joy, peace, and the fulfillment of their wishes, and be guided throughout their lifetimes by the Three Jewels, and may they all reach Buddhahood. ■

Gratitude & Appreciation

We thought to take this opportunity to look back on the recent past of Padma Samye Ling and highlight some of the glowing achievements that have come to fruition here. We would like to thank all the members of PBC worldwide for their ongoing participation, encouragement, and support; it takes many hands to lift a carpet! May we all continue to grow in the Dharma and uphold the glorious tradition of authentic Dharma practice! – Khenpo Rinpoches



Sergei Noskov

Sacred Murals We believe that Padma Samye Ling has some of the most striking, detailed, and elaborate mural paintings in North America. These murals were originally started and laid out by Mikel Dunham, along with Sergei Noskov, who were joined by Sandra Strahan, Anna Rohegova, Bernice Davidson, Ron Ames, Beth Gongde, Liz Pasquale, Antonio Abad, Jessica Palden, Bonnie Deutsch, and many other sangha members. Between 1998 and 2004, David Golia worked diligently with Sergei on the murals at PSL. In recent years, Caroline DiSimone and Diana Osborne also contributed their talents to the murals in the gonpa's front corridor. Last fall when Sergei returned from Russia to attend teachings at PSL, he was able to help complete the murals. Although this project has continued for a long time, light is finally glimmering at the end of the tunnel—currently, Sergei and Jetsun Tashigang are completing the painting and finalizing the mural work. We appreciate the work everyone has contributed towards bringing this beautiful project to fruition, and we are planning to create a more detailed history of these murals that includes lineage histories and teachings in a photography book. We will share more details about this envisioned work in the near future.



Jetsun Tashigang

Publishing This year we have enjoyed the flourishing of various projects related with Buddhist academics, publishing six books: (1) *Opening the Clear Vision of the Vaibhashika and Sautrantika Schools*, (2) *Opening the Clear Vision of the Mind Only School*, (3) *Opening the Wisdom Door of the Madhyamaka School*, (4) *Opening the Wisdom Door of the Rangtong and Shentong Views*, (5) *Heart Essence of Chetsun: Voice of the Lion*, and (6) *Tara's Enlightened Activity* (Snow Lion, 2007). These first four books are based on transcriptions of the first four shedras held at PSL. Shedra is an important part of practice in the Nyingma school, and we are happy that they have been published and are accessible to Dharma practitioners around the world. Additionally, publishing the *Heart Essence of Chetsun* according to the practice lineage of the teachings (Tib. *drubdra*) is a historical achievement that honors the lineage; we hope it will aid in the continuation and flourishing of these precious teachings. We look forward to publishing more books this year and soon thereafter: a biography of H.H. Dudjom Rinpoche written and translated by Khenpo Tsewang Dongyal Rinpoche, entitled *Light of Fearless Indestructible Wisdom* (Snow Lion, 2008); a commentary on the practice of Vajrakilaya, *The Dark Red Amulet* (Snow Lion, 2008); and a commentary on the Dudjom Tersar Ngondro, *Illuminating the Path: Ngondro Instructions According to the Nyingma School of Vajrayana Buddhism*. We will also publish the fifth and most recent shedra this summer and will soon be reprinting *Ceaseless Echoes of the Great Silence*.



Pema Dragpa, Andrew Cook, and Sujata Ghosh



Sangha members preparing food in the kitchen

Pemai Chiso Dharma Shop The Tibetan word *chiso* means “general welfare.” It is the branch of a monastery or nunnery that financially supports the practitioners who live there, aiding in their studies, practices, annual ceremonies, and daily needs. Chiso helps to keep a monastery running. In terms of PBC, the Pemai Chiso store helps financially maintain and develop both Padma Samye Ling and the Venerable Rinpoches’ monastery and nunnery in India. In general, our Chiso store provides audio teachings and books by our teachers, Dharma books, statues, and ritual items for sangha members and Dharma practitioners around the world. Last year the Chiso shop at PSL was nicely expanded by Lenny Cooper, providing much-needed space. Ani Lorraine oversees all aspects of the store and its ongoing movement, and Pema Dragpa plays an important role in running and maintaining the store itself, in addition to managing its online activities.



Antonio and Felix work on thrones with Khenpo Tsewang Rinpoche

Kitchen The kitchen at PSL has recently been reorganized by sangha member and chef Derek Sarno, who has also donated lots of food and kitchen equipment to the retreat center. Derek is helping plant a garden next to the Sangha House, which we hope to develop this year. We would additionally like to thank Kate and Andy Millar for their help and support in the kitchen over the last several years, and Pema Gedun for her cooking.

Thrones Last year Felix and Beba Febo, together with Antonio Abad, built several beautiful thrones for Chenrezig, Vajrasattva, and Prajnaparamita in the Shantarakshita Library located in the sambhogakaya shrine, as well as for the statues of H.H. Dudjom Rinpoche and Green Tara in the temple on the third floor of the gonpa. These special thrones are wonderful additions to the shrines at PSL’s gonpa.

The ongoing publishing work of PBC is thanks in large part to the hard work of Dharma Samudra and the Samye Translation Group. In particular, we would like to thank Nancy Roberts and Carl Stuendel for their efforts and dedication over many years in the preparation of various books, practice texts, and publications, including the Dudjom *namthar*. Thanks also to Andrew Cook, who has put so much time into helping publish our recent books in such a beautiful way, with lots of respect for the lineage and the teachings. David Mellins played an important role in the publication of the shedras, and we are thankful for his efforts. PSL resident Ann Helm has also worked hard on many Tibetan translation and editing projects, in addition to preparing *sadhanas* and teaching Classical Tibetan to interested residents at PSL and elsewhere.



Khenpo Tsewang Rinpoche working with Carl Stuendel on the Dudjom Namthar

Rita Frizzell has done most of the graphic design for both *Pema Mandala* magazine and a number of books. Beth Gongde has graciously contributed to the editing and copyediting of both *Pema Mandala* and other texts. And Ericson Proper has helped to beautifully redesign and maintain the PBC website, where Rinpoches’ published works and PBC activities are available to an international audience. Finally, Pema Dragpa has helped transcribe, coordinate, and edit both *Pema Mandala* and quite a few recent books by the Venerable Rinpoches.



Lionel discovering treasures in the Library



Shantarakshita Library

Shantarakshita Library We would first like to thank H.H. Penor Rinpoche for recently granting us a complete collection of the entire *Rinchen Terzod*, a compilation of all the *terma* teachings of the Nyingma school. Due to the generosity of the late Dharma patron Bill Hinman, we received a collection of the *Tangyur* (collection of teachings of the great Buddhist masters, other than the Buddha himself) that was based upon comparisons between all the different versions of this work, principally the Derge edition. Until recently it was not complete—over 132 volumes were still missing. Thanks to the kindness, generosity, and very joyful efforts of Tom, we now have two complete sets of this special edition of the *Tangyur* installed in the Shantarakshita Library of the sambhogakaya temple. We were also recently given a very beautiful Mandarin edition of the entire Buddhist *Tripitaka* (teachings spoken by Buddha Shakyamuni, including the *Abhidharma*, *Sutras*, and *Vinaya*) with the help of Pema Jampa. In addition, with the assistance of Palri Parkhang and the support of Venerable Gyatrul Rinpoche and his center Orgyen Dorje Den, an anonymous donor offered us the complete collected works of Karma Chagme (*Raga Asye*).

The PSL library enjoyed a lot of activity last year. Philippe Turenne has continued to organize our collection of Tibetan texts and pechas, a task he has been working on for many years now with joy and dedication. Many thanks to Kirby Shelstad, who donated a new computer, multiple external hard drives, and put forth hundreds of hours of work to fully digitize and remaster the Khenpo Rinpoches' teachings since 1980, in order to preserve them for future generations. Additionally, MaryAnn Doychak and her mother Jo Ann Doychak continue to make hundreds of beautiful pecha covers for our texts. Cynthia Friend and Pema Dragpa have helped maintain the archives over the years, organizing and systematizing the teachings of the Venerable Rinpoches.

And, more recently, Rhea Wilson, Chris Lewis, and Joshua Eaton have helped catalogue our collection of English Dharma texts in accordance with the Library of Congress cataloguing system. We are interested in adding a double-sided pecha copier to the library, as well as completing the catalogue of English Dharma books. Currently the Shantarakshita Library includes the majority of the different versions of the Tripitaka, including a Pali version from Sri Lanka, a Mandarin version from China, and several Tibetan versions.

(Left) *The Rinchen Terzod*, a compilation of all the *terma* teachings of the Nyingma school (center) *The Tangyur*, (right) Mandarin edition of the entire Buddhist *Tripitaka*



Sangha House Deck This year PSL engaged in a major construction project on the Sangha House, replacing the damaged deck and extending the roof to cover the new deck. This would not have been possible without the ongoing support of the Hinman Foundation and its trustees. Patrick Avice du Buisson drew up the architectural design, and Lenny Cooper supervised and carried out the project along with the support of our dedicated volunteer sangha members. The beautiful roof extension and new deck will almost double the space available in the Sangha House, and will increase the long life of the building by preventing further weather damage.



Office PSL is a beautiful hermitage that has become the headquarters and central hub of our PBC centers and activities throughout the world. Meditation and spiritual practice are the principal activities and motivating forces at the center, yet so much behind-the-scenes work is required to sustain this legacy and vision. Ani Lorraine has been so kind and generous in supervising and overseeing every aspect of PBC, including the Venerable Lamas' activities for almost three decades, as the principal force and support. We all very much appreciate her dedicated and consistent joy and effort. Laia has lived at PSL for almost ten years, taking care of everything that happens at PSL exactly according to Rinpoches' instructions with remarkable patience, kindness and commitment. For the last few years, Dragpa has been at PSL as Laia's peer and right-hand man. Along with Jomo Lorraine, Laia and Dragpa have helped bring forth all projects and activities in a glowing way. We all thank them and the other resident sangha members for helping maintain PSL.

Together, the PSL sangha is helping to keep up the practice lineage and the teachings of the "three wheel turnings" (Tib. *korlo sum*): (1) study and contemplation, (2) meditation and practice, and (3) activities that support the monastery or nunnery. By continually turning these three wheels, we can preserve and continue the teachings. Palden Padma Samye Ling has become like a satellite that receives and transmits the teachings and legacies of Buddha Shakyamuni and Guru Rinpoche. Everyone's support is greatly appreciated.



Snow Lions Last spring we were able to place four granite snow lions in front of the gongpa and the stairs leading up to it. These impressive snow lions, which weigh many tons, were donated by sangha member Simeon Schnapper.

From the Sangha In One Voice

We offer our heartfelt gratitude and devotion to Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche for blessing us with the opportunity to receive and practice the teachings of Shakyamuni Buddha, as taught and practiced by



the Nyingma lineage of Tibetan Buddhism. The warm radiance of their joyful effort, wisdom, and compassion shines on every aspect of the PBC mandala, uplifting us with the great living examples of their activities. Just glancing at the magnitude of their work over the last few decades—not to mention their whole lives—we are awed, humbled, and inspired. We rejoice in the enlightened intent of the Venerable Rinpoches and its profound unfolding. We humbly request that the Venerable Rinpoches continue to turn the wheel of Dharma, and we offer many prayers for their long and healthy lives. ■



Padmasambhava Buddhist Center spreads the teachings of Buddhism according to the Nyingma school of Tibetan Buddhism. The Center was established in New York in 1989 by Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche. PBC includes more than 20 centers in the United States, Puerto Rico, and Russia, as well as monastic institutions in the United States and India.

pbccenters

For more information about Padmasambhava Buddhist Centers, or to join your local center, please contact the one nearest you.

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