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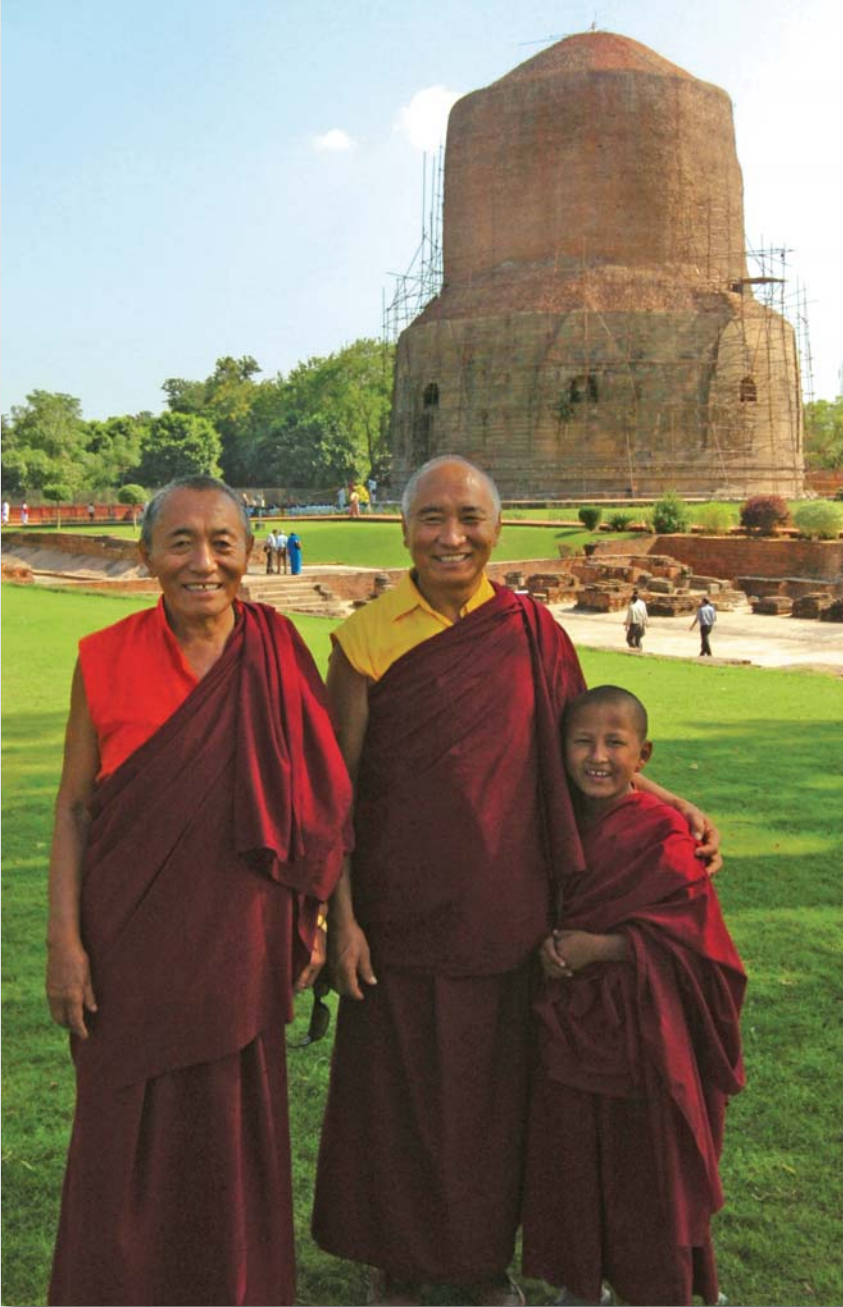
The Historic Inauguration of Orgyen Samye Chökhör Ling Nunnery in Deer Park. Story begins on page 2.

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Cover: Khenchen Palden Sherab Rinpoche at the ancient site of Nalanda University in India, by Debi Harbin

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.



DIAMILLA ROSA COCHRAN

Rinpoches with one of their monks in front of the Dharmarajika Stupa in Deer Park

Tashi Deleg, Sangha Members and Friends

Due to the tremendous support from all corners of the PBC Sangha, including various foundations and institutes, individuals, and anonymous donors, last year was another very productive time for the Padmasambhava Buddhist Center. We were able to open a beautiful new wing in the Padma Samye Chökhör Ling Nunnery next to the Deer Park, India. We now have fifteen nuns residing in the nunnery, all of whom are practicing, studying, and chanting very well. Sanskrit language has been added to their educational curriculum, and both the monastery and nunnery in Sarnath now have the convenience of electricity twenty-four hours a day, which is still quite rare in many places in India.

In Tibet, the Gochen Monastery Restoration Project is actively entering a new phase. This winter was very busy—more than 500 yak loads of wood, cement, and iron were carried up to the monastery site. This April, thirty workers and local volunteers have already begun building the monastery, paying special attention to preserving the many sacred objects in the area, such as footprints of Tsasum Lingpa and many self-born syllables. The entire external framework of Gochen Monastery should be completed by September 2007. We deeply appreciate everyone's help in activating and actualizing this longtime dream.

We thank the members and friends of PBC for their ongoing support, and deeply wish all of you joy, peace, happiness, good health, and much progress in your practice.

Yours in the Dharma,

Khenchen Palden Sherab Rinpoche
Khenpo Tsewang Dongyal Rinpoche



DJAMILLA ROSA COCHRAN

The name of the nunnery is spelled out in candle light by nuns, monks, and friends

Opening the First Nunnery in the Holy Land of Sarnath: Orgyen Samye Chökhör Ling

By Diana Osborne Williams,
Hot Springs, NC

ON OCTOBER 31ST, 2006, the Venerable Khenpos, Ani Lorraine, and five students journeyed to India to consecrate their nunnery in Deer Park. Their arrival at the monastery in Sarnath—Padma Samye Chökhör Ling—was highlighted by the rhythmic playing of cymbals, streaming tones of long horns and drums, and rows of Rinpoches' students lined up waving katags and burning incense.

With the inauguration rapidly approaching, everyone's attention soon turned to completing the main projects and preparations for the Rinpoches' nunnery, Orgyen Samye Chökhör Ling, "The Land of the Sky Dancer's Inconceivable Turning of the Wheel of Dharma." The nunnery is situated on four pristine acres of land filled with mango trees, located on a quiet back road on the northwest corner of Deer Park, where the Buddha first turned the Wheel of Dharma. Buddha Shakyamuni himself prophesied that the future buddha, Buddha Maitreya, would be born in the general area of Deer Park.

Through the kindness and generosity of Pema Trime of the Vajrakilaya Foundation and the numerous contributions of Ani Lorraine, Pema Gyaltzen, Dr. Yeshe Lodoe, Thinley Gyatso, and Karma Gongde, this very sacred land became a part of the Padmasambhava Buddhist Center almost a decade ago. Manager Nyima's continuous supervision and overseeing of the projects at both the Nunnery and the Miracle Stupa were indispensable, like a force behind their completion. Khenpo Tsewang Rinpoche reflects on the tremendous efforts of sangha members at that time: "Even though money had already been donated for land in Deer Park, if Ani Lorraine had not worked so hard with such tireless, joyful effort, I do not think we would have gotten this land."



(1) Painting the deer and wheel. (2) Guests arrive from the Theravada community. (3) Our nuns sing special praises to Guru Rinpoche. (4) Gift from the Mahabodhi Society

In the bustling atmosphere of the nunnery, major preparations were everywhere underway. The granite marble floors along the new annex were being polished, and its exterior walls were being painted, while the Rinpoches' monks carved flower patterns into the stone pillars of the main entrance. Just above the main staircase, the Dharma wheel and two deers—all sculpted by the Rinpoches' monks—were being embellished with gold paint.

Edna de Jesus and many other sangha members helped with many projects during this time. Several hundred ashok trees were planted along the perimeter of the nunnery, in accordance with Tibetan monastic tradition, and many flowering bushes, roses, jasmine, gardenia trees, hibiscus, hysteria, and dozens of palm trees were also planted. Clay pots filled with Giant Eureka were positioned along the central stairway where guests would be received. After several days of continuous kriya yoga service, we would relax, eat dinner, and watch in wonder as the Venerable Khenpos drove off, sometimes late at night, for yet another meeting with contractors and workers so that the work would be completed on schedule.

In less than a week, the day of the inauguration finally arrived, coinciding with the anniversary of the Buddha's descent from the "Heaven of Thirty-Three." On Lha Bab Du Chen, the Buddha is honored for returning to the human realm to continue to teach the Dharma on earth, after having left during the rainy season to give teachings for three months at the request of his mother, Mayadevi, and other celestial beings. In celebration of this event, Buddhists from all over the world come to Samath to venerate the life and teachings of the Awakened One, offering billowing parades of saffron, maroon, and white robes, a vivid display of saris, music, prayers, and delightfully painted elephants. The elephant leading the circumambulation around the city of Samath carries a bone relic of the Buddha that is usually housed in the Mulagandhi Koti Vijara in Deer Park.

Specifically for the inauguration, red carpets were laid on the white marble steps of the nunnery's entrance, along with flowers and plants. Beautifully haunting, "Calling the Lama from Afar" echoed through the nunnery's sound system, as an enormous tent was erected and filled with banquet tables and fresh flowers. In the morning, opening with an invitational ringing of

the nunnery's gong by Khenpo Tsewang Rinpoche, local Indian dignitaries and Buddhist leaders, monks, nuns, and lay practitioners were graciously greeted by the Rinpoches. Everyone had come to mark the historic occasion of the opening of the first nunnery in the holy area of Deer Park, India.

Heads of the local monasteries and Buddhist institutes attended, including Sonam Rabtan Geshe, head of the Nyingmapa department of the Central Institute for Higher Tibetan Studies, Dr. Lobsang, the director of the Medical department of the Institute, and many local and foreign Buddhist practitioners. The senior members of the Mahabodhi Society presented the nunnery with a large metal footprint of the Buddha. Ven. Dr. Rewaite Bhante, the general secretary of the Mahabodhi Society exclaimed, "How wonderful it is to open the first nunnery in the holy land of Samath!"

As the red ribbon was cut, the Nunnery of Orgyen Samye Chökhör Ling was officially born. During the formal ceremonies, the Venerable Khenpos dedicated the nunnery in honor of the women of their family—their mother Pema Lhaze, and two sisters, Yangzom and Ting Ting Karmo—and to the many great female practitioners of Buddhism of the past, present, and future.

Practitioners from the Pali, Korean, Thai, Tibetan, and Mahabodhi schools surrounded the Rinpoches and filled the day with their prayers, aspirations, and gratitude. Special praises to Guru Padmasambhava were sung by the nuns of Orgyen Samye Chökhör Ling, highlighted by beautiful musical offerings of horns, conch shells, cymbals, bells, and mantras, situated between periods of silent meditation and joyous shouts of celebration.

Following the dedication ceremony, dana was given by the Rinpoches to all who attended, and katags were offered to lamas and senior practitioners. Everyone then gathered together beneath the gigantic outdoor tents to enjoy a traditional Tibetan lunch from the Amdo region of steamed tea momos and other dishes cooked by two of the Rinpoches' monks. Later that afternoon, students formally requested that Venerable Khenchen Palden Sherab Rinpoche grant the empowerments and transmissions of Guru Padmasambhava as Rigdzin Dupa and Yeshe Tsoygal in the form of Dechen Gyalmo—according to the Longchen Nyingthig—as well as Manjushri as Mawi Senge.

(CONTINUED ON PAGE 22)





PHOTO FROM RINPOCHES' PRIVATE COLLECTION • CALLIGRAPHY BY KHENPO TSEWANG DONGYAL RINPOCHE



འཇམ་དུ་རྗེས་འགྲོ་བའི་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

Calling the Lama from Afar

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

In *The Prayer of Calling the Lama from Afar: A Spontaneous Song of the Original Nature*, His Holiness Dudjom Rinpoche gave pith instructions on recognizing and abiding in one's true nature. According to the Venerable Khenpos, "reading it is like looking into a mirror and seeing one's own face." This teaching is an excerpt from their upcoming book, *Illuminating the Path: Ngondro Instructions According to the Nyingma School of Vajrayana Buddhism*.

RANG RIG DO ME ZHI LA PO JUR NI MI DUG

The primordial ground of one's own awareness is
unchanging and unmoving.

GANG SHAR CHO KU TSAL LA ZANG NGEN NI MI DA

Whatever arises, as the expression of the dharmakaya,
is neither good nor bad.

DA TE SHE PA SANG JE NGON SUM DU DUG PE

Since awareness of nowness is actually the Buddha,

GU YANG LO DE LA MA NYING U NE NYE JUNG

The completely free, serene lama is revealed in one's
innermost heart.

Let's go through this verse line by line. The first line is "the primordial ground of one's own awareness is unchanging and unmoving." The ground of awareness is the essence and source

of your being; it is the experience of knowing without a doubt that you are infinite, whole, and complete. This is self-knowing beyond any notions of age, gender, race, or religion. The ground of awareness is beyond the constructed personality, beyond the ego with its events and experiences and interpretations.

A powerful way to unveil the primordial ground of being is to ask yourself, "Who am I?" If honestly pursued, this inquiry will expose the constructed personality and the assumptions it is based on. It will also reveal the groundlessness of the entire creation of the self. This groundlessness is actually the primordial ground.

"Whatever arises, as the expression of the dharmakaya, is neither good nor bad." The primordial ground, the experience of utter self-knowledge, is not blank. Life goes on and experience continues. The difference is that one no longer has an agenda; one does not demand anything from experience.

Everything that happens is self-experience; it is the spontaneous, playful arising of being in itself. There is no “I” or “mine,” so how could a critique of experience apply?

“Since awareness of oneness is actually the Buddha.” You do not have to go on pilgrimage to Bodhgaya, Mecca, or Jerusalem, because any idea of unending peace—the holy land of the Buddha or the heaven of God—is present whenever and wherever you behold your true nature.

“The completely free, serene lama is revealed in one’s innermost heart.” It isn’t necessary to spend money to get this self-knowledge; there is no need to make religious contributions. Self-knowledge does not come from one’s schooling or books, nor does it require a computer. Self-knowledge is completely free; it is inherent in simply being. It is one’s birthright and the most fundamental thing of all. This self-knowledge is “free and serene” because it is not bound by anything or anyone. It is beyond loss and gain. When one realizes the unity of every pair of opposites, including life and death, there is no more struggle. Dzogchen is carefree of action, efforts, and any focus of the analytical mind: an open mind to space and an open heart to the universe. All delusions about the meaning of life are gone, there is nothing to prove, and one dwells in peace through all the days of one’s life.

The ultimate state of being can only be “revealed in one’s innermost heart,” that is, by oneself. One already is it; one must recollect it, or re-collect it. No one else can do it and no one can prevent its being done.

NYUG ME SEM DI LA ME RANG ZHIN DU TOG TSE
When this original mind is realized as the very nature of the lama,

DZIN ZHEN SOL DEB CHO ME DUG YUL NI MA GO
There is no need for whining contrived prayers made with grasping and attachment.

MA CHO RIG PA RANG BAB KHA YEN DU LO PE
By letting go in the free natural flow of uncontrived awareness,

TE ME GANG SHAR RANG DROL JIN LAB DE TOB JUNG
Not holding whatever arises, the blessings of self-liberation are obtained.

“When this original mind is realized as the very nature of the lama, there is no need for whining contrived prayers made with grasping and attachment.” When you have unveiled your own pure being, what is left to pray for? When you are whole, complete, and in absolute harmony with all that is, who could there be to pray to?

“By letting go in the free natural flow of uncontrived awareness.” At this stage you no longer seek evidence of progress on

the path; you are free from the struggle for spiritual excellence. You simply abide “in the free flow of uncontrived awareness.” This means you have no intentions one way or the other. You do not block anything, and at the same time, nothing is pursued. Mind is left alone.

“Not holding whatever arises, the blessings of self-liberation are obtained.” At this level, when thoughts and emotions arise, we no longer try to stop them. We let them arise and observe them without concern. Whatever arises is not judged or analyzed or transformed in any way. It is certainly not acted upon. We simply gaze at it nakedly. This is what is meant by the phrase “not holding whatever arises.” Anything can arise. Why should we make something of it?

The consequence is that whatever arises by itself disappears by itself. It dissolves without a trace. This is the nature of every arising. When we experience this and know it to be absolute, then we possess and enjoy the blessings of self-liberation. We recognize that the ultimate power is not in manipulating or forcing experience, but in letting be whatever appears.

JE PE CHO CHI SANG JE DRUB DU NI MI DA
Through fabricated practice there is no time to achieve enlightenment.

YI CHO LO JE GOM DI LU JE CHI DRA RE
Meditation produced through mental analysis and intellect is a deceiving enemy.

DA NI DZIN TANG ZHIG PE DO ME CHI NYON PA
Now conceptualization falls apart with the abandon of a madman.

JUNG JAL CHER NYAL NGANG LA MI TSE DI CHEL TONG
Let this life be spent in a state of uninhibited naked ease!

“Through fabricated practice there is no time to achieve enlightenment.” Fabricated practice refers to any process by which one attempts, through some ritualized, repeated exercise, to acquire something greater. It is when one is “here” and wants to get “there,” since “there” is considered to be better. This dichotomy of here and there is the basis of all religious practice, whether the aim is God or buddhahood, and it applies to seeking worldly ambitions as well. This idea is based on a poverty mentality, which simply lacks self-knowledge. The problem with it is that whatever starts out lacking goes on lacking.

“Meditation produced through mental analysis and intellect is a deceiving enemy.” We must not force our experiences to fit the conceptual mold of a particular tradition or teacher. Words and symbols can be traps—although they point to reality, they are not reality itself. Reality is not a set of beliefs, and the Dzogchen path is not a dogma. There is nothing to believe, nothing to grasp. We must simply recognize intellectual and

emotional impediments to the direct perception of reality, and let them dissolve by themselves.

“Now conceptualization falls apart with the abandon of a madman.” Freedom is rootless, without identity and structure. When reference points are gone, one has no position to uphold, nothing to secure, nothing to question and nothing to discover. One is not “this” and not “that.” One is unshackled, unrestrained, unencumbered. Seeking nothing, challenging nothing, one is simple, like space. How strange and crazy this life of uninhibited ease must seem to those who scheme and conquer!

GANG TAR JE CHANG GA-O DZOG CHEN JI NAL JOR
Practitioner of the great perfection! Joyful, whatever one does!

SU DANG DROG CHANG CHI DO PE JUNG GI BU JU
Happy in any company! Lineage holder of the Lotus-Born!

GON LA DREN DA ME DO TER CHEN JI LA MA
Protector without rival, great treasure-revealing lama!

CHO LA DO DA ME DO KHAN DRO YI NYING THIG
Teachings beyond compare, heart essence of the dakinis!

“Practitioner of the great perfection! Joyful whatever one does!” Those who abide in reality do not judge, not because judging is considered unspiritual, but because in reality there is no need to judge, no way to judge, and, quite literally, nothing to judge. Therefore, when we abide in reality we do not prefer one occupation to another, or one kind of activity to another. Everything we do reflects fullness, spontaneity, peace, and joy.

“Happy in any company! Lineage holder of the Lotus-Born!” Just as actions are no longer judged, neither are people. We know the falsity of thinking “us” and “them,” and do not separate ourselves from others. Everyone is a perfect participant in the play of reality. Everyone is friend and family, and treated with kindness and respect.

The Lotus-Born refers to the great teacher, Guru Padmasambhava, in whom the highest spiritual reality was manifest, and in whom others saw, and continue to see, the mirror of their own potential. It is said that Padmasambhava had no father or mother but was self-generated; he simply appeared on this earth as an eight-year-old boy sitting on a lotus. Symbolically, Padmasambhava’s birth represents the birth of all experiences, which are ultimately beyond reason and cause—they have no mother or father. Experiences occur by themselves. The message of the Lotus-Born is to move beyond inquiry and analysis, and dwell in the freedom and spontaneity of the here and now. The lotus also symbolizes the female genitals, which means that the lotus-born is firmly grounded in the flesh of everyday experience. Lineage sons and daughters are

those who dwell and participate in this understanding.

“Protector without rival, great treasure-revealing lama!” With this understanding you also become the “great treasure-revealing lama,” for you have brought to consciousness the state of pure being buried for so long, unrecognized in the mud of “me” and “mine.” When the universe and the self are united, nothing can be added or subtracted, gained or lost. This security is beyond having to be secured; the text calls it the “protector without rival.”



“Teachings beyond compare, heart essence of the dakinis!” Having released clinging to a self, there is no need to justify yourself or make any demands on the universe. Pure being is pure seeing, the “heart essence of the dakinis.” It is completely without an agenda, seeing only what is there to be seen.

Dakini is a Sanskrit word that roughly translates as “sky dancer.” The sky is a metaphor for the nature of mind, free of subjectivity, bias, and expectations. This is the nature of pure being, reality itself. The dancer is a metaphor for the phenomena we experience, for whatever is sensed, thought, or felt. To one who is still a servant of the ego, the dancer represents the confused projections that keep us circling in samsara. To one who is free of clinging, the dancer, the dancing, and the source of the dance—one’s open mind—are all the same. The “heart essence of the dakinis” is the pure enjoyment of knowing that whatever happens is the playful, graceful movements of one’s mind. One knows that every movement of one’s mind has no reason, meaning, or message beyond itself.

MONG CHEN NYING GI MUN PA RANG MAL DU SANG NE
Having dispelled the heart’s darkness, great ignorance,
in its own place,

O SAL NYI MA DRIB ME KHOR YUG TU CHAR WE
The undiminished sun of luminous clarity shines continuously.

KAL ZANG DI KO PA CHIG LA MA YI KA DRIN
This good fortune is the kindness of the lama, the only father.

DRIN LEN KHOR TA ME DO LA MA RANG DREN NO
Unrepayable kindness! Only remember the lama!

To one who is still a servant of

the ego, the dancer represents the confused projections that keep us circling in samsara.



To one who is free of clinging,

the dancer, the dancing, and the source of the dance—one's open mind—are all the same.

"Having dispelled the heart's darkness, great ignorance, in its own place." When you imagine the dakini is outside yourself and then chase it for some future delight, you are just chasing the projections of your own mind. This delusion is called "the heart's darkness, great ignorance." As soon as the dakini is understood to be the movement of your own mind, you stop being spellbound and relinquish the chase, simply enjoying the dance. The dakini dances, but the watcher is no longer beguiled.

"The undiminished sun of luminous clarity shines continuously." Pure being, free of subjectivity, is like the sun that continuously shines. This is because pure being is a tangible inner glow, a radiation that spontaneously and effortlessly shines on all beings. When others feel this, it stirs their own urge for ultimate realization.

"This good fortune is the kindness of the lama, the only father." Absolute self-realization is the lama, the very lama that inspires one to move toward this light in the beginning. We have come full circle now. In the beginning we need a teacher, someone to point the way, someone who has already taken the journey and reached the goal beyond goals. One needs a lama in order to become a lama. Now one remembers the kindness of the lama and, knowing deeply that such kindness can never be repaid, one gives thanks.

"Unrepayable kindness! Only remember the lama!" Through this prayer and teaching, may all of us remember the lama, our own intrinsic, infinite freedom and joy. ■

The Venerable Khenpos' book, *Illuminating the Path: Ngondro Instructions According to the Nyingma School of Vajrayana Buddhism*, will be published next year by Snow Lion Publications.

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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 Buddha Dharma and the work of Khenchen Palden Sherab and Khenpo Tsewang Dongyal Rinpoche worldwide.

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PHOTO BY KIRBY SHELSTAD TAKEN IN PHURBA LHA KHANG, APRIL 2007 DURING MONTH-LONG DZOGCHEN RETREAT

Igniting the *Beautiful Nature* of the Teachings in Your Heart & Mind

Practical Questions & Answers with Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche
March 25, 2007 • Padma Samye Ling • Edited by Andrew Cook and Pema Dragpa

STUDENT: Could you please give us some advice on how to sharpen our practice and more fully absorb the teachings of the Buddha into our hearts and minds?

KHENPOS: Whenever we do any kind of Dharma practice, including meditation, the recitation of mantras, and sadhana practice, we should always begin with a great sense of joy and appreciation, along with awareness of the preciousness of time. This is very important. Presently, we are enjoying very beautiful circumstances and situations and, for the most part, everything is quite good. Of course, we also experience difficulties and rough situations. But it is important not to focus too much on these troubles and hardships. Instead, we should ignite more positive thoughts and attitudes by recognizing our many opportunities, as well as the preciousness of time,

with joy and appreciation.

Our time in this world is not going to last forever; eventually, it will run out. So, there must be a sense of appreciation and urgency in our practice. Right now we have the wonderful opportunity to practice. We have time to practice. To some degree, appreciating this good fortune is part of renunciation. It touches very close to the truth of how we exist in the phenomenal world, the situations and circumstances in which we find ourselves. Therefore, all of us should maintain joyous thoughts of appreciation very strongly in our hearts and minds. This is one of the best ways to sharpen our practice.

The second attitude that will restrengthen and sharpen our practice is bodhichitta. Bodhichitta is the sense of concern, caring, and consideration for all living beings. It embodies the thoughts of love, compassion, and wisdom. Therefore, it is good

to bring forth the dense power of bodhichitta in both our hearts and minds. In his teachings, the Buddha often said, “Without compassion, the root of Dharma is rotten.” Without compassion, the essence of the teachings is lost. In other words, bodhichitta is the very essence of the Dharma: compassion is the essence of our practice. Along with love, kindness, and compassion, the teachings often speak of the Four Boundless thoughts, which are sympathetic joy and equanimity, in addition to this love and compassion. Bodhichitta is truly one of the most important aspects of our practice. Practicing in this way will definitely sharpen all our Dharma-related activities.

The third attitude that will sharpen our practice includes devotion and faith. This is also known as taking refuge, which is a foundation of all schools of Buddhism. Our practice will not activate without these two qualities, which are closely linked. “Devotion” refers to both trust and confidence, along with a feeling of comfort and closeness towards the Three Jewels, the Three Roots, and one’s innate nature. Devotion and faith will make us feel happy and joyful towards practice. We have all received authentic practices, so we have everything we need. We can be confident that nothing is missing from the teachings we have been given, and there is no shortage of practices we can do!

Although we already have everything we need to progress along the path, our practice is lacking. Why? Because we are not using what we already have. We are not activating our renunciation, bodhichitta, devotion, and faith. Therefore, we should continue to develop our close connection with the Buddha, Dharma, and Sangha, as well as Guru Padmasambhava and the lineage. This connection takes the form of a strong feeling of devotion, joy, closeness, and warmth. Trust and confidence are also very important. For all these reasons, devotion—which actually includes trust and confidence—will really help to sharpen our practice of meditation. It will help enhance all our activities, quickly bringing results. We could say that devotion is almost like adding Miracle Grow to our practice! Truly, it is essential for our growth. So, increasing our devotion, faith, and closeness towards the Buddha, Dharma, Sangha, and the lineage, with feelings of closeness and joy are part of the third attitude that will help to sharpen our practice.

The next important attitude that will restrengthen our practice includes mindfulness, alertness, and attentiveness, or thoughtfulness. These qualities are all extremely important. One of the aims of Dharma practice, and Buddhism in general, is to improve ourselves. This means we need to improve and enhance our love, compassion, and wisdom. At the same time, we are trying to reduce the strength and degree of our ego-clinging and negative emotions. The only way to do this is to look at ourselves, instead of always watching others and judging

what they do; we are not the watchmen of other people. Thus, as Buddhist practitioners we have to watch our own minds and actions, instead of constantly analyzing the actions of others. This is known as mindfulness and alertness.

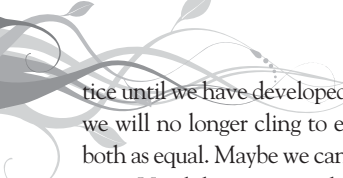
Simultaneously, we must develop our patience. We should not immediately place blame on others, thinking that we ourselves are completely perfect. Putting down others and pointing out their shortcomings is a sign of weakness in a practitioner. Rather than cling to this narrow view, we should activate our patience, our alertness, and our mindfulness. This will help us settle down so that we ourselves can really grow and develop. This is the next important technique that will strengthen our practice—looking to both ourselves and others with patience.

In order to increase our patience, it is necessary to examine our own errors and faults with the intention of removing and purifying them. We should think, “I am not the perfect one here. I am not perfect.” With this motivation, we are trying to develop our good qualities, our inner perfection, so that we will eventually become good examples to others and be able to benefit them. We ourselves will generate these qualities, thus becoming good practitioners. Patience and mindfulness are also excellent ways to increase our awareness in post-meditation; they will really help expand our bodhichitta.

In Tibet, it is often said that it is wonderful if you can put a handprint or footprint in rock, but even more wonderful if you are always patient, loving, gentle, and peaceful.

Next, joyful effort is one of the most important qualities we can cultivate in order to sharpen our practice. It is truly so important. Joyful effort is not something we can generate once in awhile, or every now and then. We cannot limit our practice to those times when we are feeling good, when things are going our way. Neither should we practice only when we experience difficulties and are going through rough times. It is crucial that we continue to practice until we fulfill the goal of complete enlightenment by fully developing our love, compassion, and wisdom.

Achieving the goal of supreme enlightenment for the benefit of all living beings is only possible by removing each and every one of our negative emotions, which serve only to harm ourselves and others. As a result, we must continue to practice until we are free from all afflictive emotions—until we are no longer bothered by adverse circumstances. For example, we must practice until we do not become the slightest bit upset or irritated when somebody criticizes us. Similarly, we should prac-



rice until we have developed perfect equanimity, at which point we will no longer cling to either pleasure or pain, seeing them both as equal. Maybe we can slow down a bit once we reach this state! Until that time, we should always practice diligently, with joyful effort and appreciation.

Oftentimes, the teachings warn us that we should not just be practitioners when we are feeling good about ourselves and enjoying our pleasant circumstances, boasting, “Oh, I am a good practitioner!” If we fall into this way of thinking, we will lose our identity as practitioners the moment we undergo difficulties that interrupt our usual good time. We are not going to be bodhisattvas when we are having fun, and then totally stop being bodhisattvas when we are experiencing difficulties. It doesn’t work that way. A true bodhisattva is always consistent, whether he or she meets with pleasant or unpleasant circumstances.

Since this point is so important, we are going to explain it again: we have to continually apply joyful effort, courage and commitment, perseverance and joy. In this way, our practice will not fluctuate to extremes based upon changing circumstances. Lacking joyful effort, we will be “good practitioners” only when our tummies are full, the sun is shining beautifully, and everything is quite ok. In other words, we will be “good practitioners” only as long as circumstances are moving along nicely, according to our wishes. Otherwise, the moment a small disturbance arises we will completely lose our tempers, becoming even worse than ordinary beings! This is not what it means to be a practitioner. The teachings definitely say this and it is really true. Perhaps we are having a good time on the beach and everything is nice—then we are really good practitioners! But when we are stuck in a traffic jam, it’s really hot, and the air conditioner is not working, we are not practitioners at all. We must strive to be good practitioners in the traffic jam and on the beach.

For this reason, the teachings emphasize the importance of taming the mind. The true signs of accomplishment are when the mind continually remains gentle, peaceful, and content. In Tibet, it is often said that it is wonderful if you can put a handprint or footprint in rock, but even more wonderful if you are always patient, loving, gentle, and peaceful. This is the greatest sign of achievement, the sign of a true practitioner. If you begin to experience these qualities more and more, it is a sure sign that your practice is working. So, patience, courage, and commitment are very helpful ways to restrengthen our practice.

Next, we can sharpen our practice by continuing to reduce the power of our attachments, which means to let go of our grasping and clinging. The visualization and dissolution stages of sadhana practice, Shamatha and Vipashyana, are all designed to lessen our grasping and clinging, so that we come to perceive all existing phenomena as dreamlike. These dream experiences themselves are also empty. And so, it is always important to apply these practices in order to lessen our grasping and cling-

ing at the level of both subject and object. Releasing the stronghold of grasping and clinging is the next important technique to enhance our practice.

Along with these techniques, acknowledging both our virtuous and nonvirtuous deeds is always very beneficial to our practice. We should feel happy and joyful whenever we are able to perform even a small meritorious activity. Likewise, we must acknowledge and purify even the smallest negativity activity. Small causes can bring about very powerful results.

In ancient times, there was a householder named Chemdhag Palche. The Buddha explained that thousands and thousands of lifetimes before his birth as Chemdhag Palche, the man took rebirth as a pig. One day, the mud-covered pig was chased by a wild dog. During the chase, the pig brushed up against a stupa, filling up some of its cracks with mud. The Awakened One taught that even this small, unintentional act was virtuous, helping the pig accumulate merit. Therefore, it is good to acknowledge and purify all negative activities, while also acknowledging, rejoicing in, and dedicating all positive activities. We should use our negativities as opportunities to purify our afflictive habit patterns, and our virtuous activities to inspire ourselves. These are additional methods for sharpening our practice.

The Buddha often taught that we should dedicate the merit of each one of our positive actions to all living beings, without partiality. This means we should dedicate even our tiniest virtuous and beneficial activities to the larger vision of enlightenment for all sentient beings. At the present time, our bodhichitta is very limited when it comes to actualizing this love, compassion, and wisdom in a tangible way in the service of living beings. However, our aspirational bodhichitta is completely unimpeded. Therefore, we should dedicate every one of our meritorious actions to the benefit of all living beings, without discrimination, with the wish that our dedications immediately free them from all suffering and difficulties. By doing so, we make our small actions part of the big picture, which is enlightenment for all parent beings as vast as space. While dedicating, we should not feel like we are joking, or that our dedication is ineffective. Sincerely wish that your dedication benefits everyone from the bottom of your heart. Each practice that we have discussed so far is virtuous, so dedicating all of these beneficial actions to the benefit of others will both secure our meritorious activities and help increase our realization.

The teachings of the Buddha advise us to immediately acknowledge and confess our negative activities as soon as we become aware of them. Think to yourself, “Oh, I did something bad. What I did was negative.” Acknowledging nonvirtuous activities as nonvirtuous is itself considered to be virtuous and good, and will lead to wisdom. It implies that we are going to stop ourselves from performing negative actions next time. As

we said, even this acknowledgement itself is meritorious and should be dedicated.

STUDENT: How can we connect more with the three vajra states during creation stage (*kyerim*) practice? How do we see all form as the body of the deity, hear all sound as the recitation of the deity's mantra, and experience all conceptions as the play of the deity's wisdom mind?

KHENPOS: It is true that we can experience doubt and hesitation during creation stage practice. Doubt can easily and naturally arise since this is the normal, mundane way we think. At these times, however, we should investigate the one who is visualizing the deity, such as Vajrasattva or Vajrakilaya. This person is none other than mind itself. And we should ask ourselves, "Where is this mind?" Upon looking, we cannot pinpoint any location, since mind is emptiness. Therefore, all arising conceptions such as, "I am not really the deity," come from this empty mind.

Thoughts can come in many different forms, since the arising energy of mind is not regulated by anything. But, during practice we are not going to follow the movement of conceptions, including doubt and hesitation. These are mere appearances of the emptiness of mind. Instead, we are going to bring forth confidence, thinking, "I am Vajrakilaya. Emptiness mind is the nature of Vajrakilaya." From emptiness mind we arise as the deity and we therefore perceive all phenomena as inseparable from the deity. In this way, we usher forth our vajra pride, or natural confidence, and actually abide in the wisdom state. This is known as "connecting with the nature of mind."

We are allowing emptiness mind—our own awareness—to arise in the form of Vajrakilaya, which is also empty. Therefore, the entire universe of form and everything that we perceive is none other than the display of our own minds. Because our minds are now inseparable from Vajrakilaya, we see everything from Vajrakilaya's perspective, unobscured by duality mind and unregulated by grasping and clinging. By practicing in this way, we are going to immediately stop our habitual thought patterns of grasping and clinging. We are going to allow the emptiness of mind to arise as the new, fresh perspective of Vajrakilaya.

Because there is no division between Vajrakilaya and our own minds, everything we hear is the sound of Vajrakilaya, and our awareness itself is the mind of Vajrakilaya. As the teachings say, the purpose of this visualization is to destroy and uproot the solidity of our habitual patterns. Free from doubt and hesitation, we will practice the generation stage with confidence and with the recognition of the nature of mind.

STUDENT: What do we do if we have doubt about being able to truly relax in the completion stage (*dzogrim*)?

KHENPOS: In general, "completion stage" refers to going beyond all grasping and objects of thought. The essence of the completion state is Dzogchen meditation. To use the example we just gave, we should investigate where the visualization is coming from. Once again, these visualizations arise from emptiness mind. Yet, when we investigate the location of mind itself—where it arises, where it abides, and where it ceases—we don't find anything, since there is no substantially existing mind. This not-finding is Dzogchen. When we don't find mind upon looking for it, the not-finding itself is actually the state of Dzogchen. Simply relax and rest in this state without any second-guessing, free from doubt and hesitation. This is a brief discussion of the mind.

We should also examine external objects. Following the logic of Madhyamaka, we can analyze the nature of the objects of our perception. For example, "Where is this table?" When we break down the table in an attempt to find its essence, we eventually reach the atomic level. However, even the atoms themselves do not exist in a substantial or solid way. Actually, the entire universe is in this state: there is no substantially-solid existence, no intrinsic core to phenomena. Everything we normally perceive is actually a combination of causes, conditions,

Relax in the fresh, original, unfabricated state of the nature of mind. We have reached the zero point, where even zero has disappeared.

and hallucinations that combine to form our present perceptions. When we examine in this way, we discover the empty nature of phenomena.

According to the teachings of the Vajrayana, during the dissolution stage everything dissolves into the deity, who then dissolves into the heart syllable of the deity. The heart syllable itself finally dissolves into the state of the true nature. This means that every focal point we were previously holding in our awareness, including all the aspects of the visualization, dissolve back into the ultimate state of the true nature. There is nothing to focus on, and even our focus itself completely dissolves. Relax in the fresh, original, unfabricated state of the nature of mind. This is Dzogchen, the ultimate state of the completion stage. Resting in this state, there is really no need for doubt, because mind has released all thought fabrications. We have reached the zero point, where even zero has disappeared. Just relax in this state. This is the completion stage of Dzogchen. ■

Bodhisattva Activity & Conduct



By Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche
Part 1 of a 4-part series of Sutra Teachings excerpted from the Month-Long Dzogchen Intensive at Padma
Samye Ling in March-April, 2006. Edited by Andrew Cook.

During the practice of Dzogchen, we should continually reaffirm our bodhisattva activities and conduct, since practitioners of the Great Perfection are always motivated by the resolve to liberate all sentient beings from the suffering of cyclic existence. All sentient beings deserve to discover their beautiful, innate nature, and become happy and joyful. Actually, Dzogchen is the practice of bodhisattvas, the practice of great love and compassion. For this reason, we must keep the bodhisattvas' vast view and conduct at the center of all our Dharma activities.

To actualize this bodhisattva conduct, we should extend our inspiration to practice for the benefit of all sentient beings, aspiring to lead each one of them to complete enlightenment. Furthermore, our aspirations should not be limited by borders or restrictions. Buddha Shakyamuni said this many times throughout his teachings, especially in the sutra teachings and in the very special prayer known as the *The King of Aspiration Prayers: The Aspiration for Noble Excellent Conduct*, which comes from the *Avatamsaka Sutra*. He explained that as far as space extends, so too infinite sentient beings exist. Each and every one of them has emotions and karma, and is struggling through the difficulties of samsara and delusion. Therefore, our aspirations and prayers should be as limitless as space. This is very important to remember.

But what is the meaning of "aspiration"? It means we should open our hearts by developing love, kindness, and compassion for all living beings, without partiality or restrictions. On a deep level, this aspiration represents our courage, commitment, and willingness to continue along the path for the benefit of everyone. Although we currently do not have the capability to solve the problems of all beings, we can generate the willingness to do so. We are willing to help in whatever way we can, according to our capabilities. We are ready!

Even if we are unable to solve the problems and difficulties of others, at least we are developing the intention to be able to do so in the future, to bring them peace, happiness, and joy in the state of enlightenment. This is how bodhisattvas think and how they engage in beneficial conduct, and it also the goal, vision, and philosophy of Dzogchen practice.

Practitioners who maintain this vast view and willingness to work for the benefit of all sentient beings are known in the Mahayana teachings as "bodhisattvas." In Sanskrit, *bodhi* means

"enlightenment" and *sattva* means "courageous." So, bodhisattvas are "courageous ones for enlightenment." The resolve and willingness to expand one's love and compassion is itself enlightenment, or awakened mind. We should maintain our motivation and intention even when we are disturbed by our ego-clinging and negativities.

The distinctions between Mahayana and Hinayana practitioners are not external; they do not relate with how a person looks, speaks, or dresses. The real difference between these two types of practitioners is in their vision, their ideas, and their willingness to attain enlightenment for the sake of beings. For this reason, the Mahayana and Vajrayana teachings, as well as the Dzogchen tantras, all distinguish between Mahayana and Hinayana practitioners based upon their bodhichitta—their altruistic intention to attain enlightenment and work for the benefit of limitless sentient beings until everyone reaches the essence of enlightenment. This is the only distinction. Otherwise, both Hinayana and Mahayana practitioners are followers of the Buddha: both practice nonviolence and learn how to benefit others. What differs is the emphasis they place on the willingness to help *all* sentient beings.

If we practice Dzogchen meditation thinking only of ourselves, our practice is not rooted in the bodhichitta of the Mahayana path. It is incomplete, inauthentic "Dzogchen." Practicing in this way, we are inserting the element of the ego of the Hinayana mentality into the Mahayana teachings. Thus, even though we may call ourselves Mahayana practitioners, by engaging in this type of practice we are, in reality, Hinayana practitioners.

For all these reasons, the willingness and openness of bodhichitta are extremely important. These qualities make us good people, genuine and beautiful beings. By practicing in this way, we will gradually develop courage and commitment in addition to patience and tolerance. Each of these is very important for practitioners as well as everyone else. "Patience" refers to being more open as opposed to being tight and twisted, afflicted by a narrow mind and the feeling of being cornered. If we carry this narrow mental attitude everywhere we go, we will always feel extremely rigid. Our heads will bounce in every direction! On the other hand, when we have a more open and vast view, things can change and move. There is more room for our intel-

ligence, wisdom, love, compassion, and goodness.

The Buddha appreciated and emphasized the importance of courage and commitment, patience and tolerance. “Tolerance” means the ability to let things come and let them go. As stated in the Dzogchen teachings, liberating phenomena as they arise brings about perfect tolerance and patience. Nothing is going to last forever, since all is impermanent. Practicing with the support of these beautiful thoughts makes our meditation meaningful.

Glorious Conqueror Shakyamuni often taught that all practitioners should uphold and develop the “Eight Intentions of Great Beings.” Once again, we may not be able to immediately accomplish all these courageous intentions, but it is important to generate the willingness to engage in them. We should continue to open our hearts to these practices.

1 The first intention is the willingness in the heart of every practitioner to remove the suffering of all living beings. We should always keep this foremost in our awareness.

2 The second intention is the willingness to lead every living being to the ultimate state of prosperity and happiness, which is buddhahood.

3 The third intention is the willingness to use our bodies in the service of making good things for both ourselves and others. Instead of using our bodies for any and everything, we should use them to benefit all beings.

4 The fourth intention is to always keep in mind the suffering, difficulties, and troubles associated with the six realms. Among these realms, the inhabitants of the lowest three experience the most difficulty. Therefore, we should help and serve these beings as much as we can. Of course, more immediately we can help animals, since we share a strong connection and are in close contact with these beings. So, the fourth intention is to maintain the powerful thought in our hearts and minds that we are going to help dispel the suffering and solve the problems of all beings in the three lower realms, especially animals, as much as the situation allows.

5 The fifth intention that we as practitioners should always guard in our hearts and minds is to be instrumental in bringing happiness and peace to all living beings by removing their difficulties, not just now, but throughout each of our future lives. Wishing and praying that throughout our lifetimes we will be able to continually help all beings through the actions of our bodies, speech, and minds is the fifth intention.

6 The sixth intention is that we are ready and willing to exchange our joy, peace, and happiness for the difficulties and troubles of others. We have the capability and opportunity to actualize this intention through the practice of *tonglen*.

The openness and willingness to engage in these actions is the sixth intention.

7 The seventh intention is to be able to fulfill the wishes of every living being in answer to their needs. It is the wish that we may fulfill their hopes according to the Dharma, so that they will benefit and thus be able to benefit all other sentient beings.

8 The eighth and final intention is to achieve enlightenment—buddhahood—for the sake of all beings.

Regardless of the title we give these intentions, whoever has the willingness to engage in these activities is a bodhisattva, a great and beautiful being. As you all know, the best foundation for these intentions is bodhichitta, which is filled with courage, commitment, and openness. By keeping and igniting these thoughts as much as we can, we will become beautiful followers of the Buddha. When we read the life stories of all the great ancient masters, we see that this is the same teaching they taught and practiced themselves, following in the noble footsteps of the Awakened One.

The essence of the Eight Intentions of Great Beings is one hundred percent unconditional love, compassion, and wisdom. Therefore, these intentions have no connotation of violence, negativity, deceit, or the intention to disturb or take advantage of others. Rather, they represent the authentic nature of the absolute Dharma, which is Dzogchen. We are practicing the Dharma whenever we are in touch with this willingness to benefit sentient beings as much as we can.

Cultivating these intentions is not just beneficial for others: these wonderful thoughts will also help remove our own obscurations, obstacles, and negativities. They will fulfill our own wishes and goals. For this reason, these bodhisattva intentions are known as methods to accumulate merit. Upon developing them, we build up beautiful energy in our mindstreams and physical systems. It is this energy that will bring about realization, which is based upon our accumulation of true merit. Finally, our realization and bodhichitta will naturally reflect to and benefit others.

Uniting these bodhisattva intentions with our practice of Dzogchen will establish a beautiful system of interdependent coordination that will ignite and accelerate our progress, thereby bringing benefit to all beings. We should never allow our Dzogchen meditation to stray from this foundation. By practicing in this way, our realization will flower and its fruit will ripen perfectly. This will make everyone, including ourselves, ever happy and joyful, and we will eventually become beautiful practitioners and great beings. Beginning our journey with this perfect foundation, we will conclude it in the same way, uncovering the innate liberated state in ourselves and all beings. ■

The audio recording of this teaching, entitled “Virtue in Mind and Action,” is available as part of the Morning Dawn Study Series.

AMITAYUS MANTRA ACCUMULATIONS REQUEST FROM THE TEACHERS



IMAGE FROM PSL CONRA MURALS

། ཨྲི་གུ་རུ་ཨ་ཡུ་སྐྱེད་རྒྱུ་རྒྱུ་ཨ་མ་ར་ཁི་འོ་མཁ་ཏེ་ཡེ་སྐ་ན། །

**OM GURU A YU SIDDHI HUNG HRI
A MARANI JI VAN TE YE SWA HA**

This year the Khenpos are requesting that the international Sangha of Padmasambhava Buddhist Center do extra practice on Buddha Amitayus, accumulating his mantra with sincere wishes for the health and long life of all PBC members and for all sentient beings, dedicating the merits on their behalf.

Buddha Amitayus is a sambhogakaya emanation of Buddha Amitabha, and is inseparable from Guru Padmasambhava. Wishing to bring harmony and peace, health, longevity and prosperity to everyone, we will recite this mantra with sincere joy and good intentions. If it is difficult for anyone to practice the mantra of Amitayus, they should chant the Vajra Guru mantra of Guru Padmasambhava. Everyone is encouraged to practice this mantra with their local sangha, as well as individually.

We are aiming to accumulate at least 10 million Amitayus mantras by the conclusion of the forth annual Drubchen this summer at Padma Samye Ling. Please send your mantra accumulations to Laia at Padma Samye Ling via email jowozegyal@catskill.net or phone (607) 865-8068.

། ཨྲི་དུ་སུ་ག་སུ་མ་སངས་རྒྱུས་ཀུན་གྱི་དེ་བོ་ཉི་དེ།

HRI DÜ SUM SANG GYE KÜN GYI NGO WO NYI
HRI: Essence of the buddhas of the three times,

། དབྱོ་རྣམས་མ་ལུ་སྐྱོལ་བའི་དེད་དཔོན་མཚོ་གཤམ།

DRO NAM MA LÜ DRÖL WAY DE PÖN CHOK
Sublime guide who frees all beings,

། ཨྲི་གྲུབ་པ་དྲུ་རིག་འཛིན་ཚོ་དཔག་མེད།

OR GEN PEMA RIG DZIN TSE PAK ME
Orgyen Pema, Rigdzin Tsepame,

། བདག་གི་ལུས་ངག་ཡིད་གསུམ་བྱིན་རྒྱལ་བས་ལམ།

DAK GI LÜ NGAK YID SUM JIN LOB LA
Bless my body, speech, and mind,

། འཚི་མེད་ཚོ་ཡི་དངོས་གྲུབ་སྐུ་ལ་དུ་གསོལ་ལམ།

CHI ME TSE YI NGO DRUP TSAL DU SÖL
Bestow the power of immortal life.

། དགོ་བ་འདི་ཡིས་སྐྱུར་དུ་བདག།

GE WA DI YI NYUR DU DAG
By this virtuous practice

། ཚོ་དཔག་མེད་མགོན་འགྲུབ་གྲུར་ནས།

TSE PAG ME GÖN DRUB JUR NE
May I quickly attain the realization of Amitayus.

། དབྱོ་བ་གཅིག་གྲུང་མ་ལུས་པ།

DRO WA CHIG CHANG MA LÜ PA
Accomplishing this, may I liberate all sentient beings without exception

། དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

DE YI SA LA GÖ PAR SHOG
Into that same realization.



The Samye Wall Hanging

A SPECIAL LOSAR GIFT

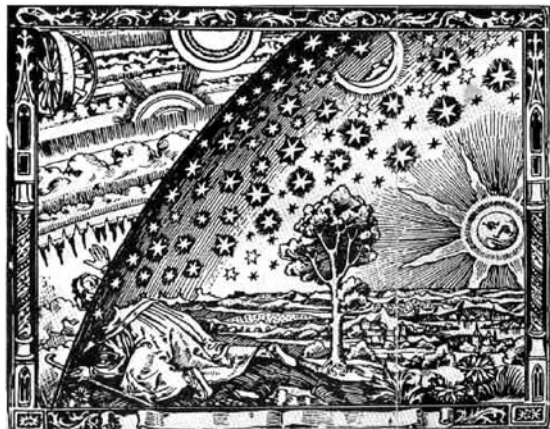
Simeon Schnapper, a longtime student of the Khenpos, was walking through the market in the old city of Lhasa, when a Tibetan carpet vendor called out to him: "Hey! I remember you! You are friends with the guy who wears wild shirts." Simeon smiled broadly, knowing that he was referring to none other than Bill Hinman, a great Dharma patron of the Khenpos and Padmasambhava Buddhist Center and one of Simeon's closest friends. The vendor explained, "He asked me to make a wall hanging of Samye a long time ago for a monastery in New York, and it's been sitting in the back of my shop for about six years. Can you take care of it for him?" Simeon nodded yes.

The colorfully woven carpet left the shop with Simeon, who immediately sent it to the Khenpos at Padma Samye Ling. This specially commissioned wall hanging of Samye Monastery

arrived at PSL just in time for Losar. "Ha Ha Ha, Ho Ho Ho!" Simeon wrote in his email to the Khenpos and Ani Lorraine, "Even six years after his passing, Bill is still giving gifts."



Bill, may your immeasurable generosity continuously benefit all beings! You are always close to our hearts, and clearly we continue to be close to yours as well. ■



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spring/summer 2007

SCHEDULE OF TEACHINGS

April 26 & 27 • Malmö, Sweden • 7 pm

April 26: Mindfulness, Compassion, & Lovingkindness According to Buddhist Philosophy

April 27: Mindfulness & Basic Meditation

Contact: Anna and Lars Cederholm
+46 (0) 40 79042, +46(0)704166149

Empowerment of Drupa Kagye from Tsasum Lingpa

April 28—May 8 • Moscow, Russia.

Teachings on Kyerim according to a text of the 3rd Do Drubchen that refers to the Middle Sadhana of Yang-Phur, as well as teachings on Gochen Gompa's lineage. Contact: Galina Rey, galinarey@mail.ru

Empowerment of Manjushri with Vajrayana Teachings

May 9–15 • Pema Tsokye Dorje Ling in Elista, Kalmykia

Contact: Pema Sherab: tel.+7-84732-91283; H.P. +7-905400-8578, ravidang@mail.ru

RAISING THE VICTORY BANNER OF GOODNESS AND VIRTUE

Empowerment and Teachings on Black Hayagriva

May 26–28 • Padma Samye Ling

Hayagriva is a wrathful emanation of Amitabha, the Buddha of Compassion. He is known as Padma Heruka, the Lord of the Speech Family—one of the principle Eight Herukas. Practicing on Hayagriva pacifies the inner demons and evil spirits of ego-clinging and deluded perception, increasing love and compassion. The empowerment and teachings come from the Great Terton Tsasum Lingpa's terma Black Hayagriva with Meteoric Iron Hair.

These teachings will focus on the importance of harmonizing the five elements in order to increase life force and prosperity, fulfill one's wishes, and also remove obstacles. The skillful application of these teachings will help to actualize bodhichitta commitments, eventually leading to enlightenment. Weekend activities will include raising new prayer flags around the Padma Samye Ling gonpa, as well as performing fire and smoke offering ceremonies.

Special Celebrations include Guru Rinpoche Day practice on May 26, which will be broadcast to various PBC Centers worldwide.

*Suggested Donation: PBC members \$166; \$69/day
Nonmembers \$198; \$79/day*

Kriya Yoga Workshop

May 28—June 3 • Padma Samye Ling

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, 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.

Dream Yoga Teachings with

**Empowerment of Guru Padmasambhava
June 9 & 10 • 222 Bowery, New York City
Saturday 1 pm—5 pm; Sunday 10 am—1 pm**

We spend so much time sleeping and not developing beneficial qualities. With this teaching we will learn methods to transform sleeping into the practice of seeing everything as a display of clear light luminosity in which there are no barriers between the buddhas and ourself, or this world and the purelands. The Precious Master said, "Alas, don't lie down like a corpse. Turn dreaming into clear light!" The Venerable Rinpoches will give empowerment of Guru Padmasambhava, embodiment of all the buddhas of the three times, our precious root teacher, and living Buddha of this degenerate age.

Special celebration: Dakini Day practice on June 10th. For further information call: (212) 683-4958.

*Suggested donation: PBC members \$52; \$30/day
Nonmembers \$65; \$35/day*

**Empowerment and Teachings on
Four-Armed Golden Manjushri
June 13 & 14 • Yeshe Tsoygal House,
Nashville, TN**

Manjushri is the embodiment of the primordial wisdom of all the buddhas, emanated in countless forms for the benefit of all sentient beings. Those who receive empowerment and teaching of Manjushri will dispel ignorance with continuous bursts of wisdom and compassion, and awaken to the innate Buddha wisdom. In each of the nine yantras, the Buddha gave instruction regarding this great being. This particular teaching is a renowned treasure discovered by Mipham Rinpoche, who himself is considered to be an emanation of Manjushri.

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

Empowerment of Buddha Amitabha with Teachings on Phowa

**June 16 & 17 • Padma Gochen Ling,
Monterey, TN**

Phowa is a very powerful technique that brings the realization of enlightenment very quickly. "All paths require practice and meditation in order to reach enlightenment, except phowa." This is one of the swiftest ways to reach liberation. Phowa will protect us from the confused experiences of the bardo.

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

Tsa Tsa Making Workshop

June 30 & July 1 • Padma Samye Ling

Learn and perform the practice of making tsa tsas (molded objects in the form of buddhas or stupas) according to the ancient Buddhist tradition of Tibet.

Buddha's teachings detail a great number of meritorious activities that, when performed, bring benefit to oneself and others. One such activity is the making of tsa tsas, molded objects in the form of stupas or buddhas. With each tsa tsa made, a nirmanakaya is manifested. Tsa tsas can be formed from space, fire, wind, water, or earth. We'll craft our earthen ones outdoors in the open air surrounded by natural beauty reflecting pure mind's innate freshness. There will also be a film screening Saturday evening, and a group meditation practice on Sunday morning.

Note: There will be a 4th of July sangha potluck on Wednesday, in addition to group meditation practice, outdoor walks and a Tibetan-style picnic, weather permitting. Free.

*Suggested Donation: PBC members \$45; \$30/day
Nonmembers \$60; \$35/day*

ANNUAL SUMMER DZOGCHEN RETREAT

**Empowerment of the
Peaceful and Wrathful Buddhas
and Heart Essence Teachings
on the Guhyagarbha Tantra
July 14–22 • Padma Samye Ling**

According to the Buddha's teachings, the Peaceful and Wrathful Deities are inherent structures of one's own vajra body. Receiving this empowerment reactivates our connection to our own enlightened qualities, creating a special link to understanding the process of dying and the special moment of death, as well as the after-death bardo experience. This empowerment and teaching is famous throughout the Nyingma School of Tibetan Buddhism.

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 retreat, the Venerable Khenpos will give an overview of this teaching according to the great master Mipham Rinpoche, with a transmission of the Guhyagarbha Tantra.

Wednesday, 18 July, Chökhör Duchen: Special ceremonies celebrating Buddha Shakyamuni's first teaching in Sarnath, India will be held.

*Suggested Donation: PBC members \$390; \$47/day
Nonmembers \$495; \$62/day*

SELF-DEVELOPMENT DZOGCHEN RETREAT Teachings of Sangye Lingpa

July 23–29 • Padma Samye Ling

Following the special pith instructions of the Great Perfection given by Guru Padmasambhava to King Trisong Deutsen and his retinue, we will learn how to bring suffering and happiness with us on the path, and how to maintain the continuity of practice uninterrupted throughout the day and night. These teachings come from the cycle of The Heart Instructions of the Lama (Lama Gongdu) revealed by the famous 14th century Nyingma tertön Sangye Lingpa.

Special Ceremonies Tuesday, July 24: On this day we will be honoring Guru Rinpoche with a ganachakra festival, as well as concluding and dedicating the sangha's collective Amitayus mantra accumulation practice and the fourth annual mantra Drubchen in the Dharmakaya shrine room of the Padma Samye Ling gongpa.

*Suggested Donation: PBC members \$279; \$47/day
Nonmembers \$340; \$62/day*

Tibetan Language for Beginners and Intermediate

July 30–August 5 • Padma Samye Ling

A seven-day course led by Archarya Karma Gongde and Philippe Turenne. This introduction to the basic structure and principles of Tibetan grammar will provide a foundation 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 \$275
Nonmembers \$332*

SHEDRA

The Outer Tantras, Year Five

August 25–30 • Padma Samye Ling

The fifth year of Shedra will investigate the distinctions between the sutras and tantras, highlighting the specialties of the tantras. We will then analyze the difference between the outer and inner tantras, focusing on the three outer tantras of Kriya, Upa and Yoga by contrasting their respective views, meditation, conduct and fruition according to the Nine Yana teachings of the Nyingma School. Teachings will follow

the explanation of Omniscient Longchenpa as outlined by the great master Mipham Rinpoche.

*Suggested Donation: PBC members \$278; \$47/day
Nonmembers \$342; \$62/day*

Developing Natural Vitality with Calm Abiding

Aug. 31–Sept. 4 • Padma Samye Ling

Daily cycles of calm abiding meditation and Heart Sutra recitation, yoga, and nature walks. Ven. Khenpos Rinpoches will give introductory instruction on shamatha and vipashyana meditation according to the Mahayana. Diane Avice 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 are welcome.

Diane has studied and practiced yoga for 29 years and is the Director of Yoga Source in Nashville, Tennessee. She has an extensive background in vinyasa yoga and has studied with Khenchen Palden Sherab and Khenpo Tsewang Dongyal since 1987.

*Suggested Donation: PBC members \$198; \$47/day
Nonmembers \$248; \$62/day*

Medicine Buddha Transmission & Practice Sept. 22 & 23 • 222 Bowery, New York City

It is said that all beings are tormented by the sufferings of samsara—externally by physical sickness, internally by emotional and mental disturbances. In order to free ourselves and others from these sufferings, we take refuge in Sangye Menla: Medicine Buddha. This practice is extremely concise and potent, able to radiate multitudes of blessings and realization for the benefit of all beings. The Ven. Khenpos Rinpoches will give transmission of the Condensed Meditation on the Medicine Buddha revealed by the great tertön Raga Asye.

For further information contact 212.683.4958.

*Suggested donation: PBC members \$52; \$30/day
Nonmembers \$65; \$35/day*

Nyungne Retreat

October 6–8 • Padma Samye Ling

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 the 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.

Note: Dakini Day practice with tsog ceremony on Friday, October 5th at 3:00pm.

*Suggested Donation: PBC members \$130; \$46/day
Nonmembers \$158; \$52/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 Buddhadharmas and the Ven. 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.

RATES FOR ACCOMMODATIONS:

- Dormitory: \$34/night
Single Dormitory: \$40/night
Patrons' Deluxe Apartments
- 1) Single: \$58/night
 - 2) Double: \$96/night
 - 3) Triple: \$132/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.

www.padmasambhava.org

see an image you like?

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Pema Mandala is published twice a year by Padmasambhava Buddhist Center under the direction of Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche. Thank you for your support!

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From Bananas to Dana

Groceries & gas in the US fuel the nunnery in India, thanks to the creative generosity of dharma students.

By Janet McIntyre, Pema Namdrol, Bethesda, TN

There are many organizations and businesses that contribute to charities. Kroger, a landmark in the south central United States, is one of them. In 2003, three students of the Khenpos joined the Kroger gift card program with the intention to contribute to the nunnery in Sarnath. Since then, Kroger has donated \$1,877.00 to the nunnery, and thirty-four practitioners have joined the program.

Kroger's gift card program is not limited to grocery stores in the South; it has partners throughout the central, Midwestern, and Western United States. A complete list is provided below.

Kroger donates 4% of gift card purchases to the nunnery. All purchases at Kroger stores are included, and now you can also use the gift card at the gas pump! I felt such delight the first time I pumped gas, knowing that money was going to the nunnery.

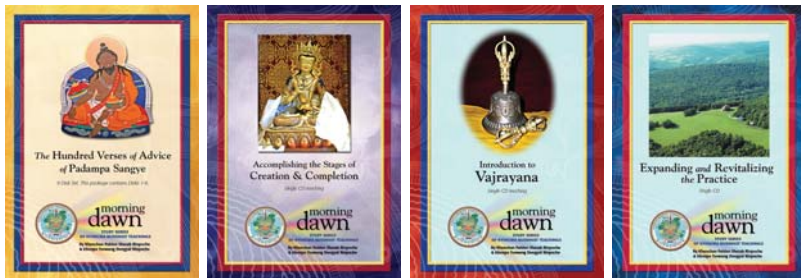
To join, simply send your name, mailing address, and e-mail address, and a \$5.00 check or money order to the address below. I will send you a preloaded gift card with instructions on how to use it and how to recharge it. You will receive updates when Kroger sends us a check, letting you know that your dollars are making a difference.

It's simple and it provides a steady income for the nunnery. Join us, if you can! Or you may even find that your local store operates a similar program and you can begin a fund.

Here is a list of stores that are part of Kroger's program: King Soopers, Baker's, City Market, Cala, Fry's Food and Drug, Food 4 Less, Quality Food Stores, Barclay, Ralph's, Hilander, Smith's Food and Drug Centers, and Owen's.

Write to Janet McIntyre at tsopema@bellsouth.net or 5001 Ash Hill Lane, Spring Hill, TN 37174. Please make the \$5 checks for your gift card payable to Cedar Fund. ■

DHARMA TREASURES FROM PBC



MORNING DAWN AUDIO TEACHINGS BY THE VENERABLE KHENPOS (CD)

Hundred Verses of Advice of Padampa Sangye
Winter Retreat 2006 (9-disk set) \$88

Accomplishing the Stages of Creation and Completion \$20

Introduction to Vajrayana (Carrollton, Georgia) \$20

Expanding and Revitalizing the Practice
The "Three Noble Ones" that are essential to all levels of Buddhist practice \$20

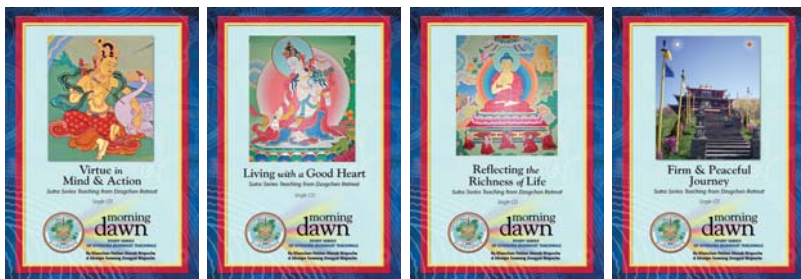
Sutra Series from Dzogchen Retreat

Firm and Peaceful Journey: Mindfulness and Courage and Commitment \$20

Reflecting the Richness of Life: Abhidharma, Shamatha and Vipashyana \$20

Virtue in Mind and Action: Virtue and Norvirtue, Bodhisattva Activities and Aspirations \$20

Living with a Good Heart: Aspiration Prayers, Lovingkindness and Compassion \$20



STATUES — Gilded with Painted Faces

Buddha Shakyamuni, Guru Rinpoche and Green Tara (above) . . . **SPECIAL** \$135.00 each or \$324.00 together

RITUAL ITEMS

Chöd Drum & Cover \$65

Damaru (hand drum) & Cover \$35

Bell & Dorje set \$35

Bell, Dorje, & Damaru (set) \$50

Long-Life Arrows \$15

INCENSE

Small carved and painted incense burners \$35

Riwo Sangchod Kunchap Chotin Tibetan Incense \$9

FABRIC ITEMS

Silk Pecha Covers \$15

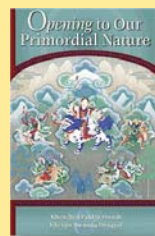
Commemorative Stupa T-shirt \$20

Bright yellow, navy blue

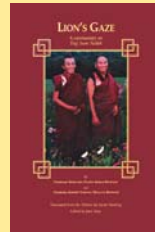
Khatags (white offering scarves) \$5

Shoulder Bags: jalla brocade silk in various colors & designs \$20

BOOKS BY THE VEN. KHENPOS



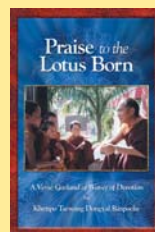
Opening to Our Primordial Nature How to develop a clear understanding of the nature of mind — our primordial nature — and the practices for cultivating bodhichitta, insight, and devotion so that our true nature can manifest. \$15.95



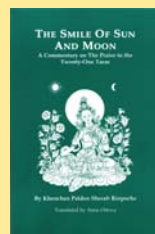
Lion's Gaze: A Commentary on Tsig Sum Nedek Dzogchen teachings: A Commentary on *The Special Teaching of the Wise and Glorious Sovereign* by Patrul Rinpoche and *The Three Words that Strike the Crucial Point* by Vidyadhara Garab Dorje. \$20



Door to Inconceivable Wisdom & Compassion Mahayana teachings: The 3 Minds of the Buddha, The 7 Treasures, Refuge, The Eightfold Path, The Way of the Bodhisattva, Meditation, Exchanging, The 5 Paths. \$18



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



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 Prajnaparamita, Maha, Anu and Atiyoga. \$28



See more at
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(607) 865-8068

Please contact us for shipping rates.
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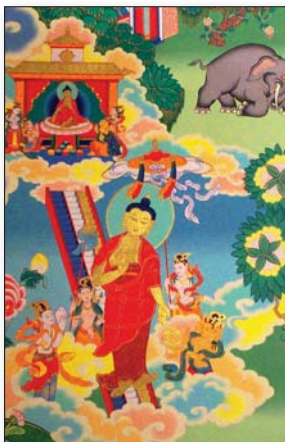
Procession of Buddha's relic around Sarnath



Sangha and guests gather in the shrineroom for the Dedication Ceremony



Our nuns learn important lineage practices, such as making these elaborate Tsam Lingpa tormas



The Inauguration took place on Lha Bab Du Chen, pictured in a PSL gonpa mural



Our monks continue the study of traditional thangka painting

Inaugurating the First Buddhist Nunnery in Deer Park: Orgyen Samye Chökhör Ling

Continued from page 3

A special plaque was presented to the nunnery by the Venerable Khenpos, acknowledging the incredible contributions of the Hinman Foundation and all of the members of the Padmasambhava Buddhist Center. In recognition of this continuous support, the Rinpoches, along with their nuns, monks, and other students, gathered outside the nunnery at dusk, making 2,700 light offerings on the rooftops, balconies, and steps. They even spontaneously wrote out the name of the nunnery in light! Throughout the evening, this wonderful institute for ordained women was quietly and nobly ablaze in splendor. All of this was filmed by the Hinman Foundation and later edited into a short documentary that was broadcast to more than 200 people in seven different PBC centers in February, during Losar.



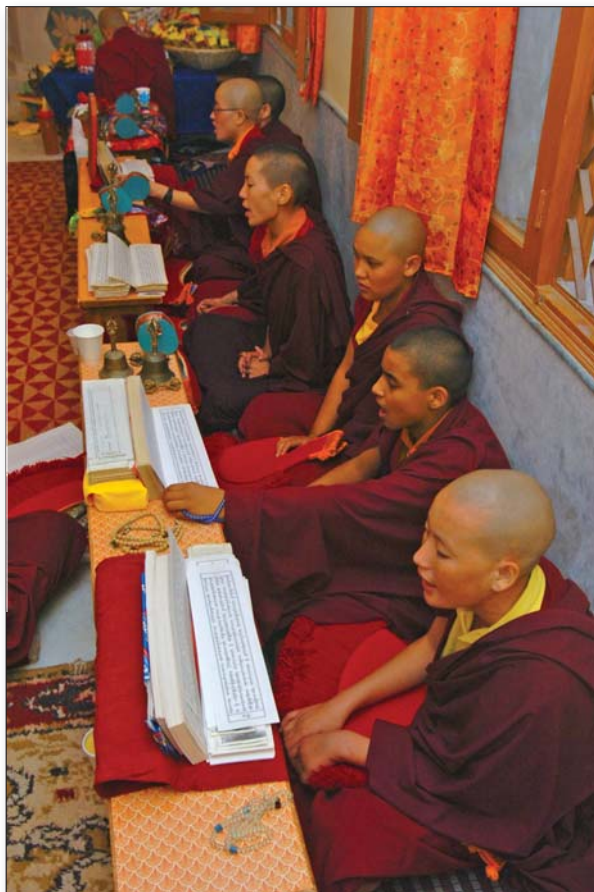
Musical offering by our monks, complete with horns and drum



Auspicious prayers by Rinpoches in front of the nunnery's beautiful shrine

There are now fifteen resident nuns studying and practicing at Orgyen Samye Chökhör Ling. The nunnery includes a large formal temple, a library that is already filled with thousands of books, individual rooms for resident nuns, four spacious apartments that can be rented by Buddhist pilgrims, a dining hall, various offices, and private quarters for the Khenpos.

The Khenpos Rinpoches express their deepest gratitude for this wonderful beginning: "Now and throughout the history of Buddhism, there have been many monasteries in Deer Park, but Orgyen Samye Chökhör Ling is the first nunnery on this holy land. Establishing this beautiful nunnery is a historical achievement that is the fulfillment of the diligent work, kindness, and aspiration prayers of many people. We pray that this is not only a singular historical event, but that it will become a special starting point that will begin a new chapter in the history of Buddhism in Deer Park. We hope that it will deeply inspire the resident nuns on their path of knowledge, wisdom and compassion, and immediately benefit all women and all of humanity for many generations to come."



Nuns chant together from Tibetan pages called "pechas."



Celebrants enjoy dana food offering in a festive tent on the nunnery grounds



Rinpoches and Ani Lorraine with some of our nuns at the celebration. The core group of nuns has now expanded to fifteen.



Western students gather with Rinpoches & friends after a teaching in Deer Park



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.

- NEW YORK** **New York City** P.O. Box 1533, Old Chelsea Station, NY 10011, (212) 683-4958
Padma Samye Ling 618 Buddha Hwy, Sidney Center, NY 13839, (607) 865-8068, jowozegyal@catskill.net
- CALIFORNIA** **Bay Area** 2738 Del Monte Avenue, El Cerrito, CA 94530, (510) 0 412-1090, (415) 640-3055, dridnell@mofo.com
Santa Monica (310) 396-1584, Dunham7982@aol.com
- FLORIDA** **Palm Beach Dharma Center** 1205 No. Federal Highway, Lake Worth, FL 33460, (561) 547-4711, pema@pbdc.net, www.pbdc.net
Orlando 655 Wildmere Avenue, Longwood, FL 32750, (407) 830-4458, Fladakini@aol.com
Tallahassee (850) 561-0990; www.geocities.com/pema_talli
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- MAINE** **Harpwell** 3 Jay's Ledge Ln, Harpswell, ME 04079, (207) 833-2421, cfriend@maine.edu. June through October.
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Bend P.O. Box 161, Bend, OR 97709, (541) 388-3352, mtdharma@inet.com
- PUERTO RICO** **San Juan—Pema Tsokye Dorje Ling** Calle Valencia #108, Santurce, PR 00907, (787) 722-7156, pamasambhavapr@prw.net, www.geocities.com/padmasambhavapr
- TENNESSEE** **PBC-Tennessee—Yeshe Tsogyal House in Nashville & Padma Gochen Ling in Monterey**
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- INDIA** **Padma Samye Chökhör Ling** Nyingma Buddhist Monastery, SA-IO/9-KA, Sarnath, Varanasi, U.P. 221007, 011-91-542-259-5296
Orgyen Samye Chökhör Ling Nyingma Buddhist Nunnery, Sarnath, Varanasi
Padma Samye Jetavan Tibetan Nyingma Buddhist Center, P.O. Shrivasti Bahraich, UP. 271801, 011-91-525-226-5417
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