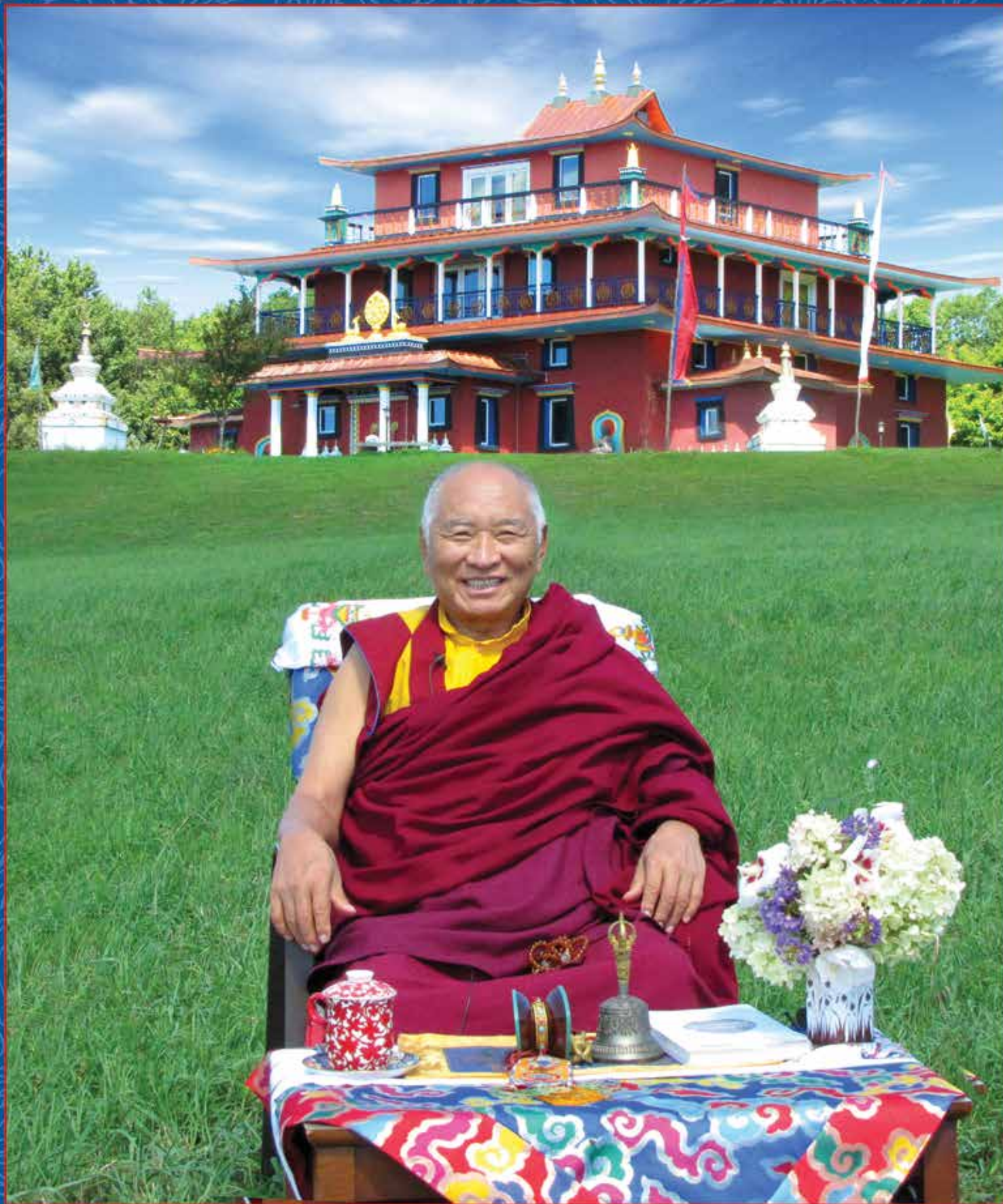


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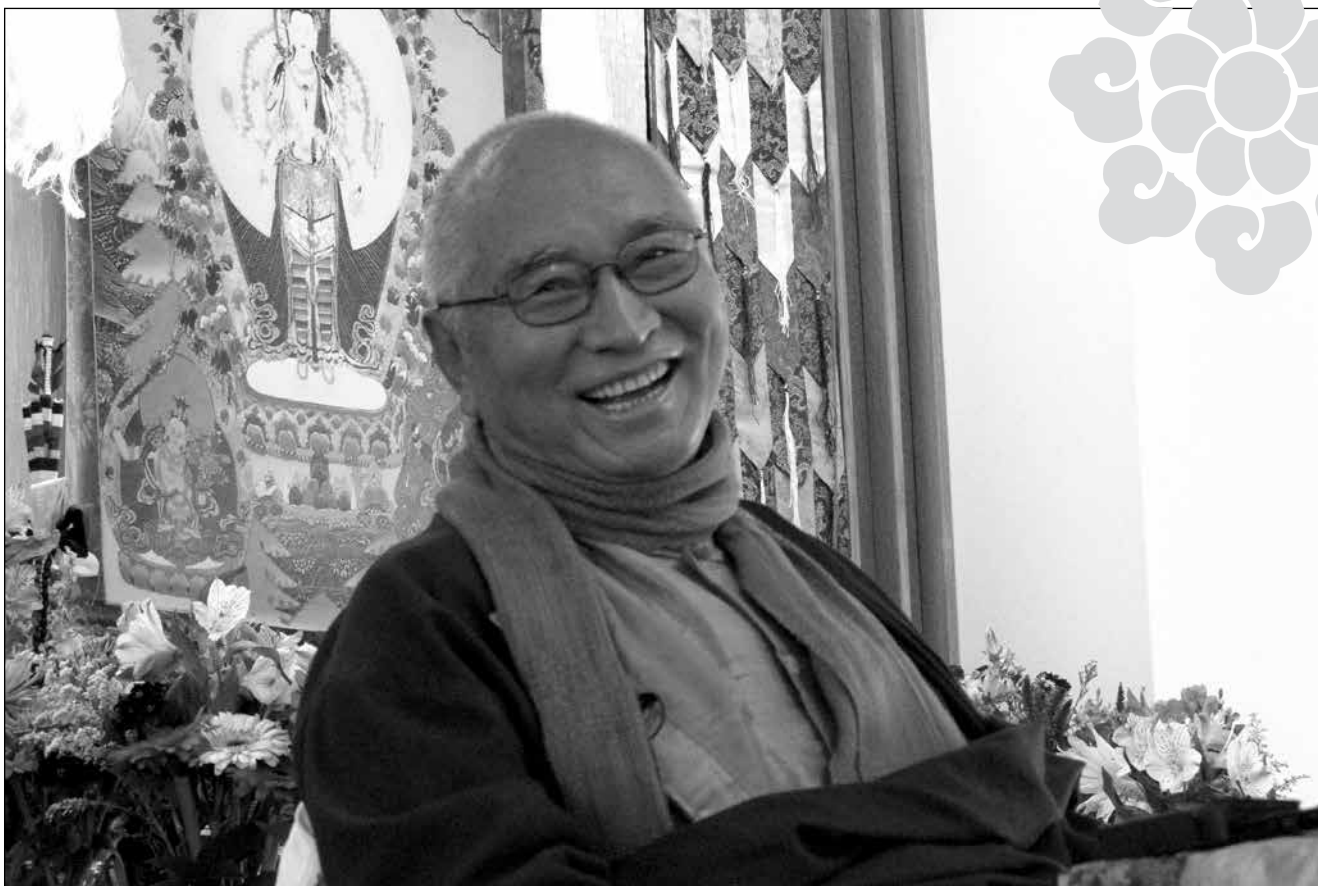
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Mahabodhi Temple in
Deer Park, Sarnath, India



PEMA DRAGPA

Greetings and Best Wishes to All Sangha and Friends,

I would like everyone to know that I and the sangha at Padma Samye Ling are very well, and that the monastery continues to be a hub of ongoing study and practice dedicated to the Dharma. We're all settled in for another beautiful summer, and the land is as rich and inspiring as always.

Our activities this year included many retreats and opportunities for sangha to increase their knowledge and practice at PSL, as well as at all the PBC Centers in the USA and abroad. We're looking forward to another year of many rewarding and uplifting activities!

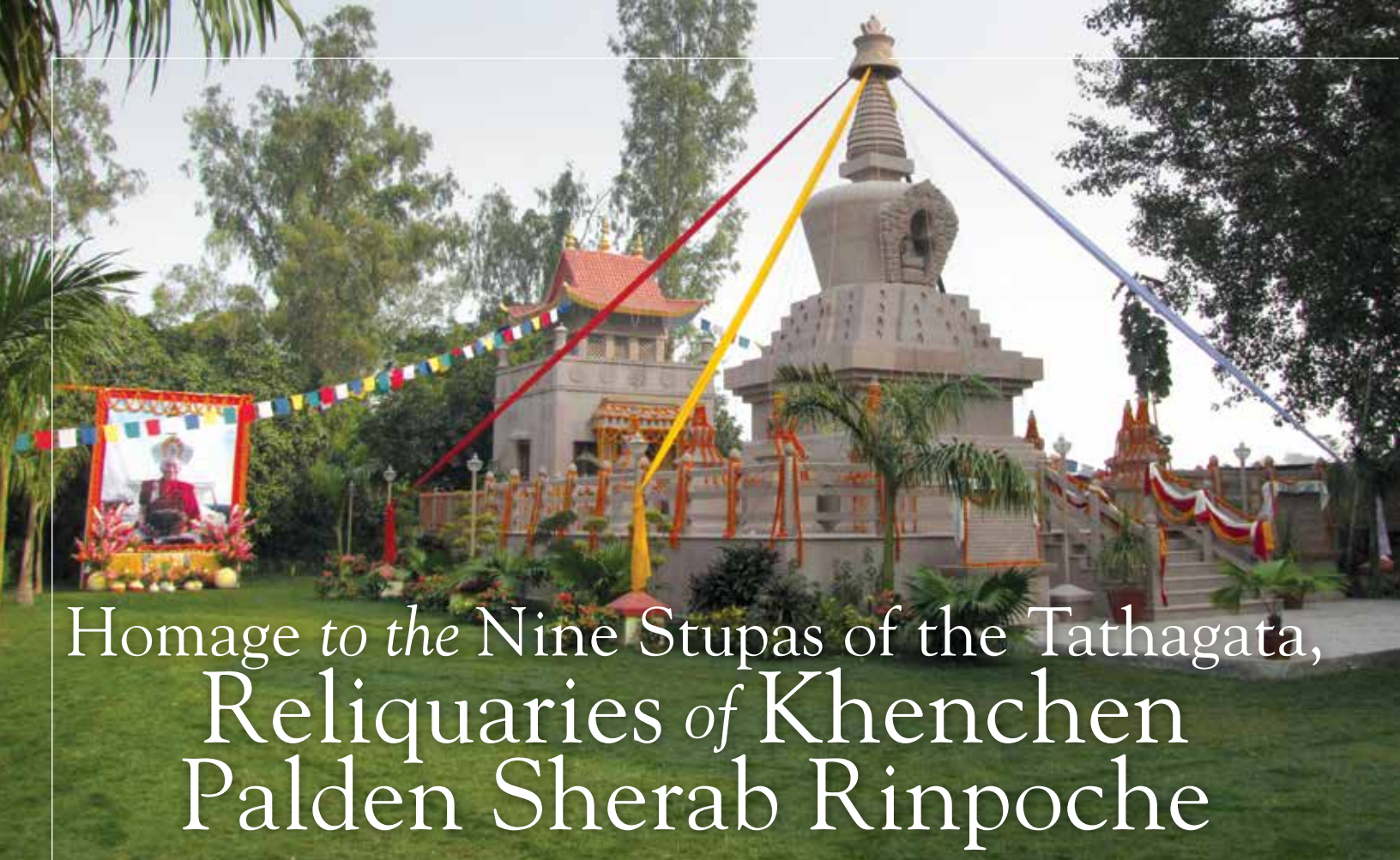
By the blessings of the Three Jewels and Three Roots, Padmasambhava Buddhist Center has expanded to include a quiet and peaceful retreat land and sanctuary in beautiful Palm Beach, Florida. This long time vision of Khenchen Rinpoche and myself has now become a reality! It is named *Padma Sherab Pema Ling*, or "*Lotus Land of Glorious Wisdom and Compassion*," in honor of our beloved teacher Khenchen Palden Sherab Rinpoche.

We were also able to complete the Tathagata Stupas and Reliquaries of Khenchen Palden Sherab Rinpoche in Sarnath, India due to everyone's generous support. For us here, as well as locally in Sarnath, this memorial stands tall as a monument to Khenchen Rinpoche's life works, and will be a source of blessings and inspiration for generations to come.

With these and many other wonderful Dharma activities we've accomplished together, we move forward with a deep sense of renewal and tremendous optimism. I sincerely thank everyone for their love and support, and I pray that we all continue to deepen our practice and study, absorbing the teachings into our hearts, and letting them shine out to all of the world.

Yours in the Dharma,

Venerable Khenpo Tsewang Dongyal Rinpoche



Homage to the Nine Stupas of the Tathagata, Reliquaries of Khenchen Palden Sherab Rinpoche





DRAGPA

Khenpo Rinpoche and Lama Lorraine celebrating our Precious Teacher



KIRBY SHELSTAD

Khenchen Palden Sherab Rinpoche, H.H. Dudjom Rinpoche, & Lama Chimed Namgyal

With a gathering of many lamas, khenpos, tulkus, and sangha members from around the world, the Tathagata Stupas, Temple, and Reliquaries of Khenchen Palden Sherab Rinpoche were consecrated by Ven. Khenpo Tsewang Dongyal Rinpoche and dedicated for world peace and the well-being of all sentient beings—from now until they reach enlightenment—in the 9th month of the Water Snake year, in the Tibetan Royal Era 2140, on the 22nd day of Lord Buddha’s descent from heaven, the 24th day of November, 2013 CE. May it bring peace and prosperity to all beings!



DRAGPA

Receiving Statues for the Stupa Memorial Temple



DRAGPA

Tsatum Lingpa Vajrasattva Puja the morning of the consecration



KIRBY SHELSTAD

Consecrating the Stupa Memorial



GREG KRANZ

Monks and Nuns Receiving Blessings from Khenpo Rinpoche



Heart Advice for Practicing Dharma in Daily Life

This interview with Venerable Khenpo Tsewang Rinpoche was conducted by Pema Dragpa and Amanda Lewis at Padma Samye Ling on April 12, 2014.

Nowadays, everyone seems so busy and overloaded, and there are so many distractions. Why do you think this is happening?

If we look at history, we can see that samsara is always really busy. I don't think there's such a big difference now. In recent times, however, because of technology and modern conveniences, we can communicate with others more freely and easily. Even when you're sitting in your room, you can see and

talk to other people around the world. In this way, it's definitely more active and busy nowadays. There's also a lot more abundance, luxury, and richness opportunities, and in order to do all those things everyone has to work a lot. Everyone wants to fulfill the American Dream, the European Dream, or the Asian Dream; they'd really like to achieve the very best of everything, and they look around at each other thinking, "How can I get the best?"

What is the best response we can have to being too busy? What is the worst response?

When we become so busy with all these modern conveniences, of course the mind also becomes busier. We have so much different information coming at us from every direction. The mind really can become overwhelmed with so much information—the brain office is very active! This is all in addition to the general functioning busyness that we all have in daily life. All these things combined together can be very stressful. It can also affect the different systems of our physical and mental health and our family and friendships, because it's just too much—we're overloaded. When this happens, we need to apply the teachings, which always say to maintain balance. Balance is really important. Instead of craving and looking for something more all the time, enjoy what you already have, what you're surrounded by, and feel the joy of that. This will definitely bring more balance and give you a little more free time.

If we only have 10 or 15 minutes for formal practice everyday, what should we practice?

If you only have a little time for practice, the teachings always say to bring more joy and appreciation to your situation and circumstances. Being able to practice and having an abundance of supportive conditions is not a coincidence. So feel more joy and appreciation, and activate your devotion to the buddhas, bodhisattvas, and enlightened beings that you're connected to, honoring their words of wisdom and compassion. We're igniting these good qualities within *ourselves*. Devotion isn't a favor we're doing for the Buddha, Dharma, and Sangha, or anyone else; devotion brings out and glorifies the richness qualities of ourselves because it intensifies *our* love, *our* compassion, and *our* wisdom. Remember the skills, methods, and knowledge that you've learned, and feel grateful for that.

Together with that, bring up more bodhichitta thoughts for all sentient beings, wishing them every good thing, and chant the four boundless prayers of boundless love, boundless compassion, boundless joy, and boundless equanimity. Feel the strong presence of Buddha Shakyamuni, Guru Padmasambhava, and all the enlightened beings.

If you have time for a little more formal practice, you can also chant a few lines. Chanting is a reminder of our meditation and practice. It isn't something separate—chanting is directly connected to what we're practicing. It restrengthens and reactivates our meditation; like pushing a button—if we'd like to light up our house, even if there's already electricity, we still have to push the “on” button. Chanting is like pushing a button to turn on our inherent nature. It sizzles our natural qualities, and at the same time, brings more abundance. So if you can, do a little chanting, even if it's just for a short time.

Then meditate silently, freeing all the busy conceptual thoughts of this and that, all the thoughts of the day's activities, and all past, present, and future thoughts. Give yourself a break, a little spare time. Just relax in a calm, peaceful state as long as you can—even if it's just a short time. Then conclude by wishing the best to everyone. That's one way you can do a complete practice in 10 or 15 minutes.

What's the main thing we have to give up if we really want to turn our mind towards the Dharma?

The teachings always say that we should try to give up attachment. It doesn't mean that we have to give up everything, but try to give up grasping and clinging to everything so much. If we can do that, the teachings say that everything will become practice. So with mindfulness, give up as much attachment as we can.

If we want to practice the Dharma for our entire life – and not just start strong and fizzle out – what are the main things we need to make this happen?

Starting out strong with Dharma practice and then losing momentum happened to practitioners in ancient times as well as now. As the great master H.H. Dudjom Rinpoche said, if we'd like to keep our practice strong for our entire lives, we should practice what are known as the “Four Wealths of a Dharma Practitioner.” (1) First, we should always have strong devotion to the lineage and the Buddha, Dharma, and Sangha. (2) Second is a very strong understanding of purity, or some degree of pure perception. (3) Third, we should feel love and compassion for all beings and help them as much as we can. (4) Fourth, we should understand that everything in samsara is impermanent—it's changing all the time, and having a life with the 18 endowments is very precious. If we keep these four wealths close to our hearts—devotion, pure perception, bodhichitta, and appreciation of our life and situation—we'll continue to keep our practice as strong as when we started. They will be a fuel that always re-energizes, reactivates, and restrengthens our motivation. Not only that, but they'll make our motivation deeper and stronger, and will bring more joy, appreciation, bodhichitta, and a greater feeling of preciousness.

In addition to the Four Wealths, we should remember the “Four Mind Turnings.” These are very similar to what H.H. Dudjom Rinpoche and many other great masters have said: (1) precious human life, (2) impermanence, (3) samsara has a lot of difficulties and troubles, and (4) causes and their results are inevitable. If we can keep up the Four Wealths



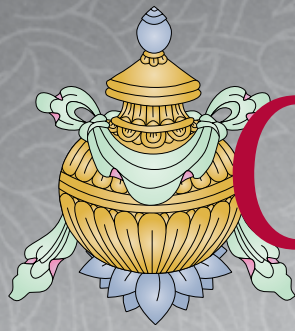
and Four Mind Turnings, we are definitely on track, and will continue on the beautiful path of enlightenment and compassion, giving a beautiful reward to ourselves and sharing a lot of good things with others.

What are the main points to remember to practice Dzogchen in daily life?

A practical way we can practice Dzogchen in daily life is in two ways: (1) during meditation and (2) in post-meditation. In meditation, just relax and follow the Dzogchen instructions you've received exactly. At the beginning of your meditation practice, bring up more joy, appreciation, devotion, and bodhichitta thoughts for all sentient beings, then meditate in the Dzogchen state. Then with very heartfelt joy and appreciation, dedicate the merit wishing the best for everyone and for their enlightenment.

In post-meditation, try to see everything as a display of rigpa, or like a dream, a mirage, or a magic show—see everything like that, including yourself. Think that we are in a dream world, and at the same time, release all of your thoughts within their own natural state of rigpa. The teachings always say to keep up that realization with mindfulness, alertness, and thoughtfulness. If you have those three—particularly thoughtfulness, or *bagyö* in Tibetan—it's almost as though the Buddha, Guru Padmasambhava, or a great teacher is always with you. Thoughtfulness, along with

CONTINUED ON PAGE 18



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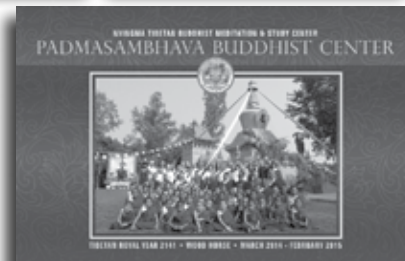
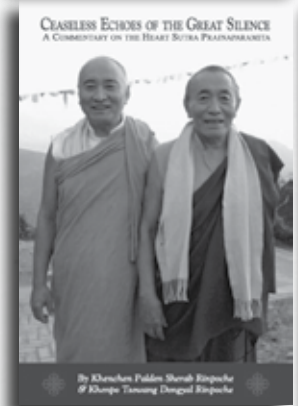
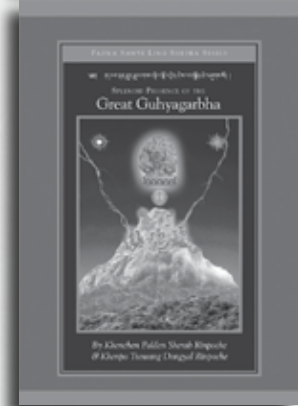
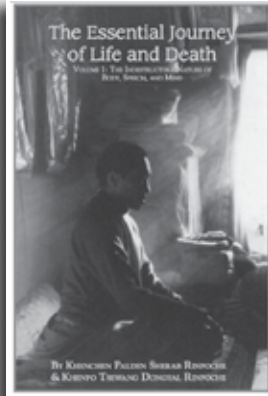
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THANKS FOR YOUR GENEROUS SUPPORT!

The Four Causes of Happiness

Excerpted from the Venerable Khenpo Rinpoches' teaching during the 2004 Calm Abiding Retreat at Padma Samye Ling.

EDITED BY PEMA DRAGPA

All living beings have the same general wish: we all want to be happy and free from suffering. Everyone shares this common wish. It doesn't matter which country we're from, what tradition we follow, our background, or our beliefs—our goal is the same.

We should embrace this deep, common ground we share, and try to respect, appreciate, and have patience with one another. We're here to learn from one another, support one another, and to grow together. Everyone is important and special.

Since we all like happiness and peace, we shouldn't ignore their causes. We can't really expect results to appear without their causes. There is nothing we know of where results have arisen without their necessary causes and conditions. So, as much as we love the results, we should also love the causes and conditions behind them. As much as we want to be happy, we have to love the causes for happiness as well.

The foundation of happiness is to bring more joy to our own hearts—appreciation for who we are and what we have. Many times we ignore what we already have. We're always looking ahead to somewhere else without looking at our own richness. We look outside at what others have and ignore our own beauty. We should have more joy and appreciation for who we are and what we already have. We're all such amazing beings who are so fortunate to enjoy one another's company. Let's deeply remember our richness, and celebrate and appreciate one another and ourselves.

The first cause of happiness is to see that it's not enough for us to be happy without thinking about others. We should expand our concern for the happiness of all living beings. Wishing and working for others' happiness is called "love." Boundless love is the basic nature of all living beings. Without love everything becomes dry. Love makes everything rich, lush, and vital. It's like a protein that makes a more nutritious life. Love without clinging naturally shines on every living being like sunlight. We become a friend to everyone, and our mind becomes very calm and peaceful, clear and gentle. This is something we can experience for ourselves. With love, we see everyone as special, beautiful, and lovely—outside and inside. We might not see this because of our limited preferences and vision, but everyone has unique beauty. We depend on others for everything we have—their cooperation and support makes everything possible for us. We're here for all living beings and we have a responsibility to love everyone. So we should bring on the love, opening and radiating it in our hearts as much as we can.

The second cause of happiness is compassion, which is the out-



reaching expression of our love. Compassion is the wish and activity to help relieve the suffering of others. When someone we love is in trouble, we naturally feel compassion and want to help. Every living being experiences difficulties, suffering, and sorrow. No one is above that. Genuine compassion connects to others in their current situation. We stand with them and share their experience, their thoughts, and their pains. We can offer our help according to our capabilities, and each time feel joy,

appreciation, and happiness for however much we're able to help, and sincerely wish to be able to help more in the future. If we have courage, commitment, and determination, gradually our capabilities will grow and our compassionate activities will increase. Rather than becoming bored and tired with others' difficulties—including our own—take them as opportunities to increase our courage, confidence, joy, and our love, compassion, and wisdom.

The third cause of happiness is rejoicing. Rejoicing in others' happiness is very special because it reaffirms and strengthens our own love and compassion. When we love someone and they experience some degree of happiness and peace, or they're relieved of suffering and difficulties, it's always a cause to rejoice. How wonderful it is! How special it is! May their joy, peace, and achievement last forever! Rather than feeling jealous or competitive with their success, let's celebrate their happiness and wish that it becomes even greater! This is boundless joy.

Along with boundless love, boundless compassion, and boundless joy, the fourth cause of happiness is boundless equanimity, or balance. With balance we become more flexible and strong so that we can grow and develop without allowing anything to become too rigid and extreme. We become imbalanced when we hold on to things too tightly. Deep down, our nature is open and fluid, dynamic, creative, and inclusive. With boundless equanimity, we bring balance to our activities and our minds, and we're more fully expressive of our goodness nature.

Where do these boundless qualities of love, compassion, joy, and equanimity come from? We all know that these don't come from outside. They come from our own hearts and minds. They're an infinite treasure that we already have—we just have to open and reveal them. This is the nature of the mind. When we're in touch with our love, it means we're in touch with the essence of our mind and hearts. Whatever we do, it's so important to be in touch with our hearts and minds. Essentially this means that we relax into the nature of our minds, and share our natural, beautiful qualities with others. This will bring lasting happiness for everyone. ❁

Flight of the Garuda



This year Khenpo Tsewang Rinpoche began a three-year series of One Month Dzogchen Retreats at Padma Samye Ling on Flight of the Garuda, by Shabkar Tsogdruk Rangdrol.

EDITED BY PEMA DRAGPA

The main teaching of *The Flight of the Garuda* is divided into three principle sections of (1) ground, (2) path, and (3) result. The nature of mind is the ground and source of *everything*, both externally and internally. This is our foundation. The Buddha named this many different things according to the level of his teachings. He called it buddha-nature, tathagatagarbha, Prajna-paramita, Madhyamaka, Mahamudra, or simply Dzogchen. He also called it self-born awareness, ground tantra, the absolute nature of mind, ordinary mind, indestructible wisdom, the great youthful vase body, and the indestructible blissfulness of emptiness. All of these names point to the same ground: the nature as it is.

This is what we have to discover. We have to reveal the innate nature as it is. Revealing this nature is known as the “path,” and continuing to follow the path will bring the result of enlightenment.

The path is divided into three sections, which we’ve heard so many times from the great master Khenchen Palden Sherab Rinpoche, as well as from many other great masters and books: (1) view, (2) meditation or practice, and (3) conduct. These three lead us to the full realization of our basic nature. Why do we have to reveal our basic nature if it’s already here? Because we’re deluded. We don’t see our innate nature so we can’t take full advantage and benefit of it. We have to



reveal it exactly according to the way the nature is without using any fabrications or conceptual constructions. This is known as the “view.”

It’s so important to reveal our nature. It’s not just important—it’s crucial if we really want to transcend and remove all the chaotic situations that we go through in samsara. There is only one thing we have to do: reveal our innate nature. Be-

sides this, everything else is just a temporary solution that offers only minor benefits, like taking over-the-counter medicine such as Aspirin, Excedrin, or Aleve. They benefit us, but only temporarily. The great master Shabkar is pointing out what we have to do if we’d like to completely cure ourselves by revealing the unchanging, absolute nature. All the great masters said this same thing: our innate nature is what we have to reveal.

Recognizing the view means that first we’re going to see our nature, then we’re going to walk. We’re not going to walk blindfolded. We’re going to see our destination and the path to our destination with open eyes, and then move forward. What is the view? The ground—our self-born wisdom awareness, *rigpa rangjung yeshe*. Or we could just say *rigpa* according to Dzogchen terminology.

Rigpa is the embodiment of the three kayas. When you view rigpa—your very own nature—you’re viewing the three kayas: dharmakaya, sambhogakaya, and nirmanakaya. What is the dharmakaya of rigpa? This is what the great masters introduce by asking,

“Where is your mind?” When you ask yourself that question and look inwardly to find your mind, there is nothing to explain. You can’t say anything. You instantly reach the speechless state. You’re beholding the window of dharmakaya that very moment. And what is the sambhogakaya of rigpa? Sambhogakaya rigpa is the energy of rigpa. Even though your awareness is speechless, it’s filled with vibrating qualities and is ready to act. You don’t see anything, but there’s an energy and power that fills this speechless state. You’re viewing the window of the sambhogakaya that very moment. And what is the nirmanakaya of rigpa? Due to the energy of mind, thoughts and conceptions actively begin to arise from the speechless state and its power. This is the nirmanakaya state of rigpa. These three kayas of rigpa are inseparable. They are the emptiness, clarity, and compassion of your own mind.

Once we discover and understand the nature of rigpa, maintaining and keeping up that nature is known as meditation. Just be in that. Maintain awareness in that state without being distracted. What is distraction? We get distracted by the energy of the nirmanakaya. Right now our nirmanakaya is dualistic. We deluded it. This is something we have to release. We deluded the nirmanakaya and fabricated all these duality displays, ups and downs, this and that, good and bad, all of samsara. All of this emanated from our grasping.

Now we’re not going to follow these deluded displays. At the very beginning of a deluded thought, release it. Liberate it. This is known as “self-liberation.” Why is it called self-liberation? Who liberates it? Our innate nature of rigpa liberates itself. Why is it called “liberated?” Because of our duality we have to make a very slight effort to release and not follow after our deluded habits. If we didn’t have any dualistic habitual patterns, we would see that the display is actually already liberated. Rigpa is already liberated; conceptions are already liberated; duality is already liberated. But we’re holding, grasping, and clinging to these displays. Clinging is unnatural. It is fabrication.

To follow the path, first we have to clearly view our nature as it is with confidence. Maintaining this view is meditation or practice. By learning to maintain the view and abide in our nature continuously, we’ll achieve the final result. Even though we all have this perfect buddha-nature, we won’t become enlightened without practice. We have to keep releasing our duality fabrications until our true nature is fully revealed. ❀

Once we recognize our true nature, the path is to continually deepen our realization, making ourselves stronger, and discovering more of our beautiful qualities. That is our inner journey. It's not the kind of journey where we travel for many miles—we're expanding and advancing our knowledge, and developing the realization of our inner wisdom. There's no other physical place we have to go.

As we're cultivating, expanding, and strengthening our inner beauty, many different challenges come up one after another—both externally and internally. So we should continually keep our vigilance, joyful effort, and mindfulness. Once we restrengthen ourselves with mindfulness, we shouldn't continue being mindful in a tight way, tiring ourselves out. It's more like watching and supporting ourselves from a distance, like a lifeguard at the beach. When we swim in the ocean, the lifeguard doesn't have to stay beside us all the time. They watch us from a distance. But if they need to get our attention, they immediately blow a whistle. Mindfulness and alertness are like the lifeguard of our practice. We don't have to closely watch every little thing all the time, but balance, joy, and joyful effort should always be with us.

The Buddha taught that there are three types of joyful effort: (1) joyful effort that is undiscouraged like a warrior, (2) joyful effort that is continuous like a river, (3) and joyful effort that never thinks it's enough when it comes to doing good things.

Warrior-like joyful effort means never getting discouraged. We can understand this better by looking at its opposite. Sometimes we have joyful effort, but it's timid and we become discouraged. In samsara, as we're beginning the path, many different hindrances and challenges can come up quickly and knock us down. Even though we might be standing beautifully and everything is moving along quite nicely in our practice, suddenly something happens that knocks us into a ditch, and we become timid and discouraged. We might feel puzzled as though we're facing a dilemma, or like we're a failure, disappointed and full of regret, which drags us even deeper into the ditch. This is an obstacle and a hindrance to our path, and we have to bounce back. Standing up again, we should see this as a learning experience. With this lesson, we're going to bounce back to our path and stand up firmly, reactivating our practice.

Be strong and courageous. The Buddha's teachings say that if you're determined, courageous, and confident, there's nothing you cannot achieve. If we bring up our courage and confidence, and restrengthen our motivation, things will change and move forward in our favor. Therefore, keep up your practice with courage.

The second type of joyful effort is continuous joyful effort that is filled with joy, respect, and appreciation. As we know, our practice



Deepening Your Joyful Effort

Excerpted from Khenpo Tsewang Rinpoche's teaching on White Lotus, Mipham Rinpoche's commentary on the meaning of the Seven Line Prayer of Guru Padmasambhava, given at Padma Samye Ling on July 23, 2011 during the Annual Summer Dzogchen Retreat.

EDITED BY JANE GILBERT, PEMA DRAGPA, AND AMANDA LEWIS

is not some burden that is boring and dragging us down. It's also not something we're doing to please anyone else. We're doing this for ourselves and for the benefit of other beings with a long-lasting goal in mind. In *The Way of the Bodhisattva*, the great master Shantideva said, "People work day and night just to feed themselves, going through all kinds of difficulties: summer heat, winter cold, and in between they face all kinds of challenges. Some people even almost give up their life." If people can make such a big effort just to get food, then what about us? Our goal is to benefit and help *all* sentient beings! So it's worthwhile to practice and do good things, both for oneself and for bringing joy, peace, happiness, and comfort to all beings. It's so wonderful! How amazing that we've received this beautiful technique of bodhichitta that was taught only by the Buddha!

Feel grateful—how wonderful that we're following this path! With these thoughts, and with respect, joy, and appreciation, continually keeping up your identity and practice is known as continuous joyful effort.

As we know, many times we don't have continuous joyful effort—we flip-flop up and down and back and forth. When this happens, we have to restrengthen our courage, confidence, and joy, and continue following the path of great joy, peace, and happiness for the benefit of all beings. Practicing Dzogchen meditation and applying the teachings of the Buddha and Guru Padmasambhava outwardly and inwardly will fulfill our goals and the goals of others.

The third step is developing "never-enough" joyful effort. Never think that the good things you've done are enough. For example, we're never going to think that we've done enough generosity practices, or that our morality practice is complete. Similarly, with our patience, joyful effort, concentration, and wisdom practices, and the four boundless practices—we're never going to think we've done enough. We're going to continue our practices until *everyone* reaches enlightenment, continually moving forward, helping all beings. Even when we're doing good things and feeling quite okay, we're going to be happy and encourage ourselves even more, thinking, "I'm doing good. How wonderful that I'm able to do this! But I'm going to do even *better* tomorrow! By the blessings of the Buddha, Guru Padmasambhava, and all the Three Jewels, may I do even better tomorrow, and then even better the next day." Continually expanding your vision and goals wider and deeper—this is the practice of never enough joyful effort.

These are very beautiful pith instructions given to us by the Buddha that we can always apply. With this understanding, blend your meditation practice and post-meditation activities together perfectly and continue moving forward. ❁

Our Amazing Sangha

Due to the generosity, enthusiasm, and kindness of our amazing sangha around the globe, and everyone's heartfelt devotion to the Venerable Khenpo Rinpoches, the Padmasambhava Buddhist Center continues to thrive as a growing mandala of the Buddhadharmā.

With deep gratitude, we rejoice in the dedicated service of all PBC Coordinators, Board Members, and Center caretakers worldwide. Your continual joyful effort in honor of the Dharma is a source of shared inspiration and joy, and is integral to the flourishing of our international PBC sangha.

Thanks so much to all the sangha members who host and organize regular PBC practices in their local areas. Your commitment helps the Dharma to expand in new directions and provides a regular opportunity for old and new students to deepen their study and practice together. How wonderful!

Thank You to All Sarnath Educational Fund Sponsors!

For years, many people have sponsored the PBC Sarnath Educational Fund, which provides food, clothing, study materials, and housing for the PBC monks and nuns in Sarnath, India. With folded hands, we thank you from the bottom of our hearts for your committed support to our growing monastic sangha who have dedicated their lives to the Buddhadharmā.

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Thank You to Everyone Who Sponsored Animal Liberation Ceremonies in 2013!

Since January 1, 2013, PBC and sponsors have saved the lives of over 20,140 fish, releasing them into the Ganges River in Varanasi, India with special prayers of dedication and aspiration. Thank you so much for your kindness and compassion.

Thai Cam, Tung Nguyen, Allan Tjahja, Sherab Long, Burke Tran, Isaac Spencer, Edward Eisler, Andrew Logan, Susan Magovern, Evilina Chen, Trudi Butler Howley, Jocelyn Hughes, Jyy-Wei Kuo, Stephen Roth, Orlando Balladares, Marek Wojcik, Tim Boldt, Vajra Body Vajra Mind, Michael DeNapoli, Kate McDonald, Hailey Aldren, Christine Honda, Shin-Yir Tong, Christopher Dye, Hui Fang, ThuHien Nguyen, Satvik Herbs LLC, Sara Abrahams, Rose Grenelle, Peter Muller, Peter Crane, Nikolaos Toubanos, Mary Malone, Mary Ann Doychak, Ly Hoang, LeeChuLan Yang, John Shelton, Joan Scorer, Hal Malmud, Freya Crombleholme, Felix Makmur, Bension Elijah, Lynne K Meschel-Bovenzi, and Andrew Millar.✿



DAVID CALDWELL



Relaxing in the True Nature

This article is excerpted from the Venerable Khenpo Rinpoches' teachings on Tsele Natsok Rangdrol's Lamp of Mahamudra given during the Self-Development Dzogchen Retreat at Padma Samye Ling in 2008.

EDITED BY AMANDA LEWIS AND JANE GILBERT

Search for your mind. Where is it coming from? Where is it now? Where is it going? When you use these three questions to try to pinpoint your mind, you'll discover that there's nothing substantial or solid to find. Our past thoughts are gone, our future thoughts have not yet arisen, and the present thought disappears the moment we look for it. These three investigations reveal that the past mind is empty, the present mind is empty, and the future mind is empty. When you don't find anything, it's time to relax. Now you're not going to try to look for anything. Trying to find something just makes us tired; ultimately there's nothing to find.

When we begin to relax in this state, we're going to apply three techniques: (1) don't get distracted, (2) don't meditate, and (3) don't change anything. These are the master Tsele Natsok Rangdrol's pith instructions on



Vajrasattva

how to meditate. Simply relax in the mind's own natural state without doing anything. Just relax. This is practical advice on how to stay with the nature of mind. In order to make this pith instruction more meaningful, first we have to recognize the nature of our mind. Once we behold our nature, applying these three reminders becomes very useful.

The first instruction to not get distracted is very, very important. Once we behold the view, we have to try to maintain that with meditation. The biggest obstacle to maintaining the view is distraction. Therefore, be watchful of distraction and try to stay with what you've already recognized. Continually carry the view with mindfulness, but without being too forceful. Mindfulness itself can be a distraction if we apply it too much. Therefore, keep the strength of your mindfulness, but let the mind stay with the view without being distracted by any method. Many great Dzogchen teachings say to relax nakedly, relax freshly, and relax in the natural state. Naked, fresh, and natural—these words have a lot of meaning. They are practical instructions we can use to remind ourselves and usher us back to what we've already recognized.

The second instruction, "don't meditate," means to relax. When we're meditating or practicing, we have to relax. Many Dzogchen teachings say to relax all six senses: our eyes, ears, nose, tongue, body, and mind. Let the six senses rest in their own natural state—don't follow after them. If we're using any effort, we're creating a little



Samantabhadra & Samantabhadri



Garab Dorje



Manjushrimitra



Shri Singha

tension, and that tension is unnatural. The meditation we're talking about here is more natural. Of course as beginning practitioners we need some effort, but after a few seconds or minutes of meditating, try to relax all your senses and muscles into their own natural rhythm. That is what it means here by "don't meditate."

The third instruction is "don't change anything." This means that during meditation, continually relax in the natural state and don't try to change or construct anything. Don't fabricate anything and don't add or subtract anything. Just let it flow continually as it is.

Whether we're practicing Shamatha or Vipashyana meditation, we should always remember these three qualities. (1) Don't get distracted, (2) don't forcefully meditate, (3) and don't construct or change anything. This is practical advice we can remind ourselves of throughout our meditation. Keep this instruction near you so that you can use it as you continue to progress in your practice.

Once we're relaxing our mind and abiding in the natural state, most of the time we cannot stay relaxed. Immediately, or after a few seconds, a thought will come up. Whenever a thought comes up, let it come and don't follow after it. Instead of chasing the thought, look inward to that thought with your mind.

The Dzogchen teachings often say to look directly at the face of arising thoughts. This means the thinker of the thought will look at the thought itself. Right at that moment, the looker and what is being looked at merge and become one. Liberating that thought is enough. Now you have come back to the natural state. Continually relax in that way. Otherwise, if we start chasing thoughts, trying to reject or accept them, or use different antidotes, we're distracted, constructing and changing the nature, fabricating and being forceful, which means that we're at the edge of duality. We're back within the boundary of duality mind and can get carried away by it. Therefore, the most important thing is to relax, and as a thought arises, immediately let it dissolve. This is exactly what Dzogchen and Mahamudra meditation should do. Otherwise it's not Dzogchen or Mahamudra.

The Great Brahmin Saraha said that most practitioners are deluding their meditation with effort. Really there is nothing to meditate on. And since there is nothing to meditate on, there is also nothing at all to be distracted by. Instead, by relaxing in the natural state, there is no distraction even for an instant. This is how meditation becomes perfect.

All the teachings of the Buddha and every great master taught

in a single voice that when we're meditating, we have to relax uncontrived without any grasping or holding. When it comes to Vipashyana, Dzogchen, and Mahamudra meditation, every master agrees that we have to maintain the nature. While we're relaxing in the state of unimpeded realization without any grasping or holding, and without any effort, the teachings always mention that there are some hindrances we have to watch out for.

When we're continually abiding in the natural state, many practitioners often think that we have to shut down our senses and go into a no-thought state, believing that is the ultimate meditation. If we're holding onto that notion and not allowing or blocking the functional activity of our senses in order to stay in a state without any thinking, it becomes Shamatha concentration meditation—which isn't bad, but it's not Vipashyana.

When we're meditating, there are a few different stages we may go through. Sometimes we reach a certain stage that is very neutral and without thoughts, but at the same time, there's no clarity. It's a very vague state of mind. This is not the ultimate meditation. It's just an experience and is actually leaning more toward Shamatha.

Some practitioners have meditation experiences where they're trying to stay focused on the present—no past and no future—which is good, but thinking about the present state too much is like dividing up and blocking out parts of the whole panorama of the nature. That is just another experience of partiality.

Some practitioners may think during meditation: "Oh, my nature of mind is the dharmakaya. My nature of mind is emptiness. My nature of mind is openness. All these perceptions are illusions or delusions." Holding onto those thoughts all the time and trying to intentionally be in that state is contrived. It's just an idea. We're still standing in the ditch of conceptions.

Then there are some people who think that anything at all is meditation. Whatever thought comes, whatever one is thinking, whatever is appearing, all of it is just fine, it's all good, it's all meditation. Thinking in this way leads to many unbalanced things and our meditation becomes completely mixed up and crazy.

During meditation, some people might think that the movement of thought is always bad. They're always trying to stop that movement, so there's always a certain degree of hope and fear about trying to stop thoughts when they arise. This makes meditation so tight, and only creates more grasping and clinging.

Generally speaking, all of those experiences are good, but if we continually hold onto those different attitudes it will blur our realization of the nature and won't help us to progress or achieve realization. For that reason, Tsele Natsok Rangdrol said that whenever those experiences happen, the most important thing we can do is relax in the natural state without any hope or fear, without trying to do anything, without any effort, and without thinking "this is good" and "this is bad." The



Guru Rinpoche



Vimalamitra



Shantarakshita



Yeshe Tsogyal



Sangye Yeshe



Tsele Natsok Rangdrol

moment you notice or recognize any of those errors, let them free themselves into their own natural state. Try to continually relax as you originally started. Whatever arises is a display of the nature, so just continue to relax, fresh and uncontrived. The Dzogchen teachings say that whenever we notice these experiences are happening, we should try to release them, liberating them into their own natural state.

Together with our meditation, we should also highlight engaging in more meritorious activities such as Ngondro and bodhichitta, activities, feeling joy and devotion, and doing purification practices. Those are all very, very important practices to accumulate merit. Do not ignore the relative truth goodness activities. Bring up a lot of heartfelt joy, love, and devotion, and do beneficial activities.

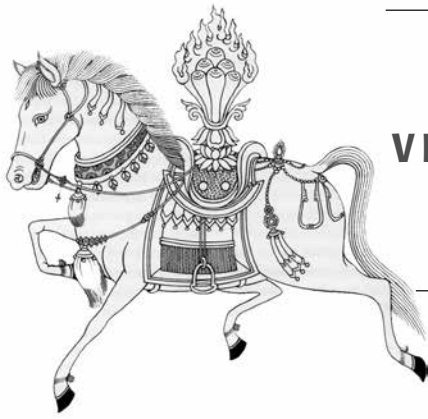
In addition to the accumulation practices, both before and during our meditation, we should always bring up more bodhichitta and devotion. Devotion and bodhichitta are very, very important because when we have these two qualities, they bring the power of the lineage blessings to our heart and fertilize the soil of our mind so that our realization will grow very beautifully. Devotion and bodhichitta are very important at the beginning, during, and at the end of meditation—with them the moisture of the blessings will come.

Along with this, we have to bring more confidence and joy to our meditation. When we're meditating, *who* is meditating? It's our mind. Every fabrication starts within the mind. The mind is the source of every fabrication, every exaggeration, and every deprecation. Everything starts from one's own emptiness mind. We should have confidence in the view that we've already established and understand. With that confidence, during meditation we have to relax any kind of investigation, inquiry, doubt, and hesitation. This means that in the middle of our practice, bring everything back to the mind.

When it comes down to it, all these hindrances are happening because the teachings are not fully absorbed into our heart and mind. The Buddha said in the *Mahayana Sutra of the Ten Wheels of the Earth Essence, Sanying Khorlo Chupa*: "Not thinking about the law of karma and only thinking of meditation, not performing any meritorious activities, this is not the Buddha's teaching." Whenever we see these mistakes and errors during our meditation, we need to point them out to ourselves and

continually restrengthen and correct our meditation according to the instructions. If you continue to follow these instructions, your realization will shine. ❀

Line drawings by Au Leshe from *The Nyingma Icons*.



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The Living Mandala of Padma Samye Ling

Thanks for everyone's ongoing support of PSL as a thriving retreat center for Buddhist study and practice!

Through your dedicated efforts this past year we have been able to maintain and nourish the living treasure of PSL as well as develop: an expanded organic vegetable garden and compost system; delightful new berry bushes and flowering trees; more handcrafted picnic tables; wooden thrones for the stupas in the front of the temple; painted bhumpas at the base of the temple columns; updated library archives; refinished prayer flag poles; decorative painting on the new pillars and balcony ceilings at the Bodhichitta Inn; and a new sanitizer for sangha house kitchen.

Thank you to all 2013 Learning Dharma Skills Program participants!

Cathy Allen, Ross Hathaway, Bonnie Holsinger, Jack Housman, Roberto Irizarry, Dylan Lewis, Lodro, Jeychalie Maldonado, Andrew Serow, and Carol Stromek.

Thank you so much to everyone who sponsored Sangha Dana food for PSL residents!

Judith Mattingly, Christine Rothman, Theresa Cooper, Doug & Lesley Colberg, Galina Whitman, Richard Cullen, Joyce Loke, Marie Friquegnon, Susan Magovern & Marleen Pennison, Linda & Barbara Bland, PBC NYC Sangha, Karme Ling Retreat Center, Helen Mon & Family, John & Kerry Foose, Richard Steinberg, Cynthia Friend, and Mary & David Shaw.



CBS Interview on Tibetan Buddhism



H.H. Sakya Trizin blessing PSL & bestowing a Guru Rinpoche empowerment of Awam Terton



Ross landscaping Bodhichitta Inn



Amanda, Pia, and Jack painting the Gonpa bhumpa vases



Bonnie tending the organic garden



John Foose helping with one of many carpentry projects



Buddha Shakyamuni Wind Horse Retreat Fire Puja



Andy Millar, a steady hand at PSL



Dylan Lewis painting prayer flag poles



Lodro enjoying summer festivities



Diane Avice du Buisson leading the Annual Calm Abiding Yoga Retreat



Khenpo Rinpoche celebrating with the sangha



Sangha brothers Lama Laia and Andrew Cook



Pete DeNiro's musical offering during a sangha dinner



Khenpo Rinpoche teaching philosophy students from William Patterson University

Heart Advice for Practicing Dharma in Daily Life

CONTINUED FROM PAGE 5

mindfulness and alertness, are a great teacher that will help you all the time. To maintain your Dzogchen practice all the time, both in meditation and post-meditation, always try to have thoughtfulness and mindfulness.

If you were stranded on a deserted island and could have only one Dharma book, what would it be?

Shantideva's *The Way of the Bodhisattva*.

What would you recommend for your students on a deserted island?

I would recommend the same book, *The Way of the Bodhisattva*, or *The Words of My Perfect Teacher*.

How can we use a very demanding work environment as practice?

See all the difficulties as a reminder of your courage, commitment, and openness. Openness means, when it comes, let it come and let it go. Apply the Dzogchen techniques. Keep all of your vents open so it doesn't become too congested. Just do your best. If you can't do everything, be happy with whatever you can do. You know your own mind—if you're doing the best you can do, feel joy, and then keep an open mind. Keep the ventilation open.

What should we do if our family and friends don't support our Dharma practice?

It's true, that can happen—both in the past in Buddhist countries, as well as now in the West. I don't think we should try to seek acknowledgement from our family or friends. As long as our Dharma practice is not a big disturbance to them, we should definitely keep up our courage and commitment with an open mind. We can also dedicate our merit to them, wishing them all the best. We aren't hurting anyone physically, mentally, or emotionally by practicing the Dharma. Our family may disagree a little bit—maybe it has something to do with their tradition or way of thinking, but in reality, we're not hurting anyone in any way. So just do your best and try to help, but don't wait for their acknowledgement or expect that they will do something. If they do support you, that's great. Maybe their principles are slightly dif-

ferent from our principles, but our Dharma practice will never hurt anyone at all, not now or in the future.

How can we use raising children as a Dharma practice?

Parents can show or teach the Dharma to their children slowly by example. If their children are ready, excited, and they'd like to learn, then definitely they can show all the Dharma according to their child's capabilities and readiness. But the most important thing is to be a good example of love, kindness, and compassion, full of respect and appreciation for one another. Parents should be kind and nice to each other, and they can show their children how to live with courage, confidence, and commitment. It's also important that parents don't fall into unhealthy habitual patterns or activities. Demonstrating these qualities is one's own practice too. If they can show this and really be that, I think it will be a very good lesson or teaching for their children.

The Buddha and many great masters often said that no matter which Dharma teachers you're going to have, parents are actually the first teachers you have in the world. They show you traditions, the systems of the world, and all sorts of good things. Being a good example for your children is very special and it will really go deep down into their hearts and minds. Even if they don't show it immediately or respond at the time, when your children grow up, I think they will remember that.

We'd like to ask for specific practice advice to help with a few common emotional challenges. First, if we feel overwhelmed and burnt out, what is the best practice to do?

Feeling the presence of Guru Padmasambhava, Tara, and the Buddha and practicing on them is definitely excellent. You can also free all those overwhelmed attitudes and thoughts with a deep exhalation and feel them instantly release into space. I think doing that a few times followed by Dzogchen meditation will really help.

If your work is something connected with the Dharma or benefitting beings, you have very excellent principles. So even if it's overwhelming at times, it's just really so beautiful and special. It has beautiful consequences,

and not just now—the beneficial effects will continually ripple out to all sentient beings for many years to come and throughout time. Remember that you're doing good bodhisattva activities and the benefits will continue long into the future.

When we read the life stories of the Buddha and great bodhisattvas, they did so many beneficial activities and endeavored with such courage, commitment, and willingness, even when they were surrounded by challenges in every direction. They continued doing their best, even if they weren't acknowledged or people didn't approve. They kept their principles and their view, and didn't shake for a moment. Think about these stories and keep them as examples of how to continually move forward and fulfill all of your good, beautiful goals and wishes, and then do your best. Even if no one acknowledges you, you should feel happy. If you're doing something good, with principles of love and compassion, be happy and joyful, and offer that to the Buddha, Dharma, and Sangha, and dedicate the merit to all sentient beings. Join your activity together with the activities of the buddhas and bodhisattvas, Chenrezig, Manjushri, Vajrapani, and Guru Padmasambhava like waves joining together. Connect your attitude and thoughts with theirs, and let it swing through the whole universe of the six realms. Really wish that sincerely and think, "I'm doing good in the eyes of all the buddhas and bodhisattvas."

If we feel depressed or hopeless, what is the best practice to do?

Depression can be very difficult to deal with, and we should do everything we can to really try to lift ourselves up. We are human beings, which is so special. And not only are we human beings, but we have intelligence and all our senses are alert and intact. We can really feel joyful and happy about that. Feeling depressed means we're dragging our mind down; we push ourselves into a corner and cover ourselves up with so many habitual patterns and conceptions, and it becomes darker and darker. Why do we have to do that? Even if some degree of difficulty or trouble comes, we have to lighten ourselves up with joy, appreciation, and goodness. There are always troubles in life—no one is an exception. From the president all the way to the big city streets, everyone has troubles. The president

has president troubles, senators have senator troubles, governors have governor troubles, business people have business troubles, street people have street troubles. Everyone has their different level of troubles. Who doesn't experience any troubles? Really think about this: "Who doesn't have any troubles? I have troubles just like everyone, so why should I feel this way? Why keep hitting myself on the head? I'm a good person. This is going to pass." This is just a cloud in the sky; it will pass. Thunderstorms don't last for 24 hours a day and 365 days a year. Everything changes. Think of how things have changed in the past, and of all the ways that you're fortunate now. Look ahead to the future and move forward.

If we feel anxious and out of control, what is the best practice to do?

I think it's good to meditate. Come to Padma Samye Ling and do retreat! Relax—look to the sky, the birds singing, the wind and the grass. The deer are moving so slowly and beautifully, the hummingbirds are flying—why do we have to be so anxious? Really, come out of the nest of your house or apartment, and come to the retreat land to relax and meditate for a little while. If you can't, then just do a short meditation wherever you are. Apply the same techniques that I mentioned earlier: feel joy, lift yourself up and think, "Why am I so worried? I'm spoiling myself, I'm punishing myself—why should I keep doing this to myself?" Really, you have every freedom and right to do good things. You don't have to keep banging against yourself, overloaded with worries all the time. Of course we have some worries, but worries come and worries go. Happiness comes and happiness goes. Let your mind stay in a free and open state.

If we feel insignificant or alone, what is the best practice to do?

We should bring up more joy and appreciation. Why do we have to feel lonely? We're not alone—we're joined by all sentient beings. We all have so many friends everywhere. Even if we're alone sometimes, that's fine. Many times it's like that. We came into this world alone, and we'll leave this world alone. We are like great lions that travel alone. But lions aren't burdened by all these emotions, hoping for this and that. You have to uplift yourself. Think, "I have every good quality. I'm going to be happy, stay relaxed, and

increase my capabilities." Even you if don't succeed in this or that way, that happens all the time. Don't put your hand in front of your face and only look at your palm. Look to the horizon and out to the world. Many people are having various successes, and others are having difficulties. But if we have courage and commitment, with a big vision and perspective, we can definitely fulfill our goals according to what our situation allows. And for that we should be happy.

I think the key point is that it's the responsibility of human beings to be happy. Whether you have billions of dollars or not a lot of money, everybody's goal is to be happy. So try to be happy. According to the Buddha's teaching, everyone has the capability to be happy because everyone has buddha-nature. *Everyone.* No one is an exception. Since we all have buddha-nature, we also have every opportunity to activate it and allow it to shine and reflect out beautifully—not clashing and mixing it with our ego and a lot of excitement and attachment, wishing things were different. Our buddha-nature is always ready. Let it shine gently with joyful effort, courage, and commitment.

Many things in the fast-paced modern world are being streamlined and condensed into essential points, including the Dharma. What are the main things we need to be careful not to lose in the Dharma lineage so that it remains fully intact?

In order to uphold the essential core of the Dharma we have to summarize all the teachings. In the Nyingma school they are summarized into nine yanas, or levels, which can then be further condensed into the three principle vehicles of Basic Buddhism, Sutra Mahayana, and Vajrayana. The essence of these three yanas is known as the Three Trainings of conduct, concentration, and wisdom. So try to keep up the essential practices of the Three Trainings with good conduct, bodhichitta, and the Vajrayana meditation practices of the Creation and Completion Stages.

Externally we should try to maintain the Three Vows of conduct of Basic Buddhism, Sutra Mahayana, and Vajrayana. The conduct of Basic Buddhism is really trying to avoid all negative actions, directly or indirectly to self and others. Every great master said that this is the essential meaning of the Buddha's foundational teachings, or the Hinayana. In addition to that, Mahayana conduct is performing all the beneficial activities

for oneself and all beings, both directly and indirectly. Then in addition to the conduct of Basic Buddhism and Mahayana as the foundation, bring more purity understanding of the true nature of every phenomena, both subject and object, which is often called the Three Vajras of pure form, pure sound, and pure space, or pure body, speech, and mind. If your conduct follows the Three Vows, and your mind is always with the Three Vajras in Dzogchen meditation, filled with joy and appreciation, loving-kindness and compassion, this will keep the essence of the lineage teachings even if you haven't received all the different empowerments and instructions.

What are the benefits and drawbacks of people using computers and smartphones all the time?

Without those technologies, it's more difficult to communicate—you have to make a big effort to contact and see others. But with them, you can communicate with others so easily, and fulfill a lot of good things. But you can also get involved in many unnecessary and unhealthy things as well. All kinds of instant messages appear unexpectedly from many different places.

It's also true that when many people are with their friends or family members—particularly young people—almost everyone is looking at their smartphones, their fingers are very busy, and they're almost ignoring the people they're with. In the long term, I don't think this is very good. We'll become strangers to one another even when we're in the same room or sitting at the same table. If we're always trying to create relationships somewhere else, we'll lose the presence of human contact with whoever is right in front of us—the love, kindness, and compassion, and the laughing, joking, and sharing with our family and friends. We're really losing that, which means that the ground we're standing on is almost spoiled. Maybe in the moment we're gaining a little bit externally—something far away through technology—but I think deep down in the long term, it won't be good.

How often should we try to do personal or group retreat?

Group retreat and practice is very important because you get the sangha together. As we all know, in Buddhism there are the Three Jewels of the Buddha, Dharma, and Sangha, which are the three precious ones. In a way,

Heart Advice for Practicing Dharma in Daily Life

one person can be considered sangha, but really sangha means community. The teachings always say that four people is the minimum to make a sangha. If sangha comes together with the same beautiful intentions and meditation practice, it makes a strong bond and energy to support one another in defeating our habitual patterns and negativities. For example, if you only have one stick it might be somewhat strong, but if you bundle many sticks together they become much stronger than when they're alone. Therefore the teachings always say that it's very special to get together. It makes a lot of good reverberations and energy to support one another, and for other beings as well. Of course in both modern and ancient times, there are difficulties or different family situations, and we aren't always able to practice with other sangha members. If that's the case, do your practice at home for however long you can.

In general, going to a hermitage to practice will make you more quiet and peaceful, because for a little while you're giving up your homeland. The Buddha and all the great lineage masters often said that if you're able to give up your homeland, you've already accomplished half the practice of Dharma. When you're sitting at home, so many memories and habitual patterns come up, so even if you really want to practice, the mind won't settle because it keeps moving to those different points. That's why those great masters always said, "Give up your home and go to the mountains in the company of deer and birds." You accomplish a big practice just by doing that. Many times in Buddha's teachings it says that even thinking of going to a hermitage for retreat—even if you couldn't get there, but just thinking of that and making preparations to go—will purify a lot of obscurations.

In Tibetan, hermitage is *wenpa*, which means "free from busy discursive activities connected with habitual patterns." There are three hermitages: body hermitage, speech hermitage, and mind hermitage. Leaving your home to do retreat means you already have the body hermitage—you already freed that package of physical habitual patterns. The second hermitage of speech is to be quiet or silent, calm and peaceful, which means you are freed from all the habitual patterns of mundane chit-chat. The most important is mind hermitage, which is freeing all the habits of negative emotions, thoughts, and

conceptions. Try to let those go and just stay in the present. With these three hermitages we'll have more opportunities to experience the result of our practice more easily than if we stay in our usual surroundings.

Recently more teachers have been making certain empowerments and transmissions publically available over the internet, such as H.H. Dalai Lama and H.H. Karmapa. What do you think about this?

I really can't tell. Khenchen Palden Sherab Rinpoche always said that transmissions and empowerments should not be done through electronic technology. It's something that is very personal between a teacher and student, and their personal connection and contact is very important. You go through many things to meet a teacher in person, contacting them with strong devotion. There is a strong bond between teacher and student. According to the Buddhadharmas, it's not just a one-time relationship, or a one-time show. They're always connected. In Tibet, it's said that a teacher and student accompany one another like the oil, wick, and fire of a butter lamp. They stay together until the end. The teacher-student relationship is not just for one or two lives. In Buddhism we believe in so many lifetimes. This relationship lasts until they reach enlightenment and become buddhas.

Over the years, a few students have asked for empowerments and transmissions over the internet or telephone, but Khenchen Rinpoche always said that we could not do that. However, great teachers like H.H. Dalai Lama and H.H. Karmapa are definitely in a different category. According to Tibetan beliefs, they are both great, enlightened beings. Mostly it's good to follow the lineage instructions and stay more simple and humble, following a very systematic and gradual way. That is what so many great masters have taught.

When Guru Padmasambhava gave empowerments to his 25 disciples or 9 heart students, he didn't say, "You don't have to come to me. I will give you the empowerment by transmitting it through the air." I'm sure Guru Padmasambhava could have done that, but he didn't. And the Buddha also didn't say, "Stay home or wherever you are and I will give you the empowerment, transmission, and teaching. You don't have

to show up in person." The Buddha and Guru Padmasambhava didn't do that. There are also so many examples of great masters in ancient times that made such a big effort to contact their teachers. Both the teacher and the student made a big joyful effort to make this connection. For these reasons, I am going to stay like the old 500 BCE style of the Buddha and the 8th century style of Guru Padmasambhava.

What do you think about how widely spread and easily available the Dharma is now on the internet, television, and in publications, including material that was traditionally restricted?

That's definitely happening now. One time H.H. Dudjom Rinpoche said, "Of course the secret Vajrayana teachings are secret. However, for those fortunate ones who are interested and come to receive the teaching, sometimes making a big effort, it's okay to share it with them. If people don't really have devotion and interest, even if you ask them to come they won't. It's also the degenerate age, and sharing the teachings is more important at this time than keeping them secret." For these reasons given by H.H. Dudjom Rinpoche, who gave a lot of secret Vajrayana teachings and empowerments to people who made the effort to receive them, I think it's good to share these teachings now.

In one way it's great that modern technology can protect the Dharma by helping it remain for a long time with more translations and publications. Yet in another way, if so many secret teachings are available on the internet, there's a danger that they will be seen as just another regular thing like everything else. The internet has everything—all of samsara is there! But maybe it's good that the beautiful Dharma is also available among all of samsara. I can't really make too much commentary about this. It has good benefits, and I guess the Dharma should be with samsara where it can help beings.

In the modern scientific world, sometimes people think that praying to deities and buddhas is childish—like we are asking for some other powerful being to come and take care of our problems for us. What is your response to this?

I think it's a matter of perspective. Scientists

are very smart. They look for evidence for everything, which is very good. Yet they always think that something has to be proven tangibly right in front of them by using their technology—otherwise they won't accept it.

Praying is very popular for religious groups around the world—and not just now—this has been going on for centuries and centuries. Praying has a long-lasting history and people commonly believe that it's beneficial, both in ancient times, as well as now. According to Buddhism, we shouldn't consider anything beneficial to be insignificant because it's helping beings, regardless of what level the help is coming from or whether we can see it or not. It's helping and benefitting others, and that's what we want. No matter what style, philosophy, or school you believe in, I think it's wise to accept something that helps someone. I'm not saying that people should just accept prayer. But if something is benefitting others, it's good.

In Buddhism, we're not praying to the Buddha to come take care of our problems for us. That's not a Buddhist view. We're only asking the Buddha to help support us to become buddhas ourselves. We're not putting it in someone else's hands, asking him or her to do it for us. We're asking enlightened beings to help us become self-sufficient and well-equipped to take care of things ourselves. We do this by developing our reasoning and with meditation and prayer. We all have the same potential—buddha-nature—and we're working to reveal and fully actualize our nature. If we count percentages, we're doing about 80% of the work, and the buddhas' help is about 20% of the supportive conditions to make this happen.

As Dharma practitioners, what are some of the best ways we can help protect the natural environment, which many people believe is one of the main problems humanity has to address?

The environment is facing many big, difficult, and dangerous problems now. We're using the environment a lot without thinking about the consequences. Many times Khenchen Palden Sherab Rinpoche said that it seemed like there have been more natural disasters in the past 15 to 20 years. He thought that this might be happening because we're disturbing the earth so much, and using all of its resources. I think this must be true. As a result, nature has become unbalanced, and natural disasters keep coming one after another.

Particularly in the Nyingma school, Guru Padmasambhava's teachings are very careful about protecting the environment. The great tertons have always been concerned about the environment and what's going to happen to Tibet. They always do a lot of ceremonies and prayers to protect the environment. If you read the life stories of all the great tertons, almost everyone did that. That is because of Guru Padmasambhava. Even when tertons would reveal termas, they always put something back so that the earth energy was not lost. Even if the terma was only a small object or vase, they wouldn't like to just take the terma out, leaving an empty space. They always put something back according to the instructions of Guru Padmasambhava.

These days we're continually drilling and mining for oil, gold, and other things. According to the teachings of Guru Padmasambhava and the great Nyingma masters and teachers, we're definitely making a big disturbance to the environment.

Of course it's an enormous job to solve these environmental problems. But we should do whatever we can to protect and support the environment according to our best capabilities. The problem is so big and involves so much that it's beyond any one person or one group. It's too big. We have to work together. But individually we can act according to our capacities as we, "Think globally and act locally." I think we should really follow that. And then we should pray, which will also help, even if scientists don't think it's correct. We're adding our good thoughts and intentions towards that. Activating good intentions and thoughts changes the mind, which will be reflected in our activities. Therefore we should pray and act with our best capabilities, thinking globally and acting locally.

In Tibet, on many occasions women were not encouraged or even allowed to receive teachings and study the Dharma. Have you noticed any beneficial changes that have happened by more actively including women's perspectives and participation in the study and practice of the Dharma in modern society?

In Tibet, I think this has to do with cultural tradition. Every country has a lot of traditions. In most ancient traditions, women were considered almost secondary, even if they were playing an equal role to help everything progress. This happened in many

countries, and in Tibet to some degree as well. Yet women have definitely always helped equally, if not even more, standing at the front.

When it comes to the Buddha's actual teaching, I don't think there is any difference between men and women, especially according to the Vajrayana. I don't remember reading or hearing about anything that women can't do. They can equally receive all the teachings and practices, including all the secret teachings. According to the Dharma, I've never heard that women are not allowed to receive those teachings. There are also many great female practitioners who reached the highest realization and became renowned teachers with many male and female students, including many high lamas. So on the Dharma level, I don't think there is any difference. On the traditional level, there was some, but I think that is going away now.

I think that women are generally more active and quick than men. That's why I always thought that in the Vajrayana teachings, among the Three Roots, the root of activity is always the dakini. Khenchen Rinpoche also always said that women are more active, and that men are usually a little slower and take longer, and that they maybe have to think more. But women come to the front and play a more active role. Also, many times when we gave teachings, we noticed that women were more spiritually oriented than men. In Tibet, I don't really remember if it was this way, but in the West, including places like Europe, more women are practicing than men.

What do you think is a healthy balance between Buddhist practice and social and political activism? Do we have certain responsibilities as engaged Buddhist citizens?

According to Buddhism, practicing the Dharma is the most important thing. The Dharma is not about just trying to improve oneself. The Dharma is really working for other beings. A bodhisattva is like a social worker, free from all expectations—a pure social worker. Practicing the Buddhadharma is about benefitting and helping others. That is the intention, that is what we do, and the destination and goal is only to benefit other beings. Therefore, when we're practicing, we're not completely isolated and not doing anything for other beings. We're definitely helping others, maybe even more than ever.

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Columbarium *for* Loved Ones *at* Padma Samye Ling

In response to many students and family members' requests, we're happy to be moving forward with plans to build a columbarium at Padma Samye Ling where the urns of the cremains of loved ones can be honored for many years to come. Padma Samye Ling is a sacred mandala of our beloved teachers the Venerable Khenpo Rinpoches, cherished by thousands of students who come to spend time and enjoy the treasure of Dharma with one another.

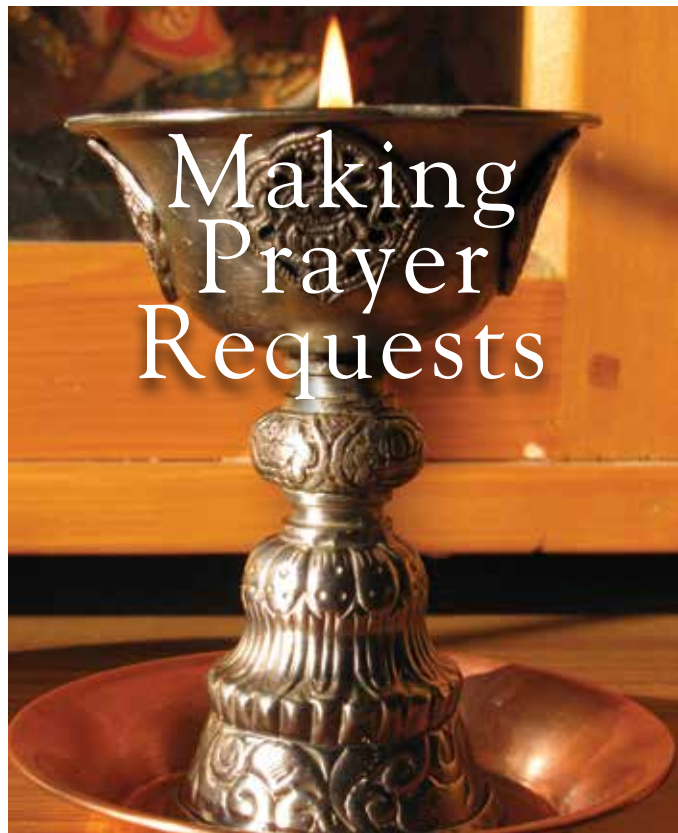
Khenpo Tsewang Rinpoche and the sangha will regularly perform traditional Tibetan Buddhist prayers and services at the columbarium to bring comfort and benefit to those who have passed away, and a sense of peace for the sangha, family, and friends who continue to honor their memory. Light offerings in the new butter lamp house may also be requested throughout the year.

The columbarium will be designed according to the lineage teachings of the Buddha as a sacred space of tranquility and contemplation. Set among the lovely stands of trees in the lower meadow at PSL facing the Yeshe Tsogyal Pond, and surrounded by beautiful landscaping and many prayer flags, the columbarium will include statues of the Five Dhyani Buddhas, several walls of Mani mantras, and hand-carved Sanskrit Lenza and Tibetan mantras of Amitabha, Vajrasattva, the Hundred Peaceful and Wrathful Deities, the Buddha, Guru Rinpoche, Tara, and many other buddhas. ❁

Memorial Information

If you would like to contribute to the creation of the PSL Columbarium, or to learn more, we would be happy to send you a brochure upon request: columbarium@padmasambhava.org

The PSL Columbarium is scheduled for completion around 2016-2017.



Making Prayer Requests

Venerable Khenpo Tsewang Rinpoche and the resident sanghas at Padma Samye Ling and the PBC Monastery and Nunnery in Sarnath, India can offer heartfelt prayers, practices, and aspirations for you and those you love.

Making prayer requests to lamas and the sangha is a traditional Buddhist activity that has been widely practiced for centuries. Prayers are offered along with light and incense to support and celebrate positive circumstances, as well as to help people during difficult times or uncertain transitions.

You can sponsor prayers for:

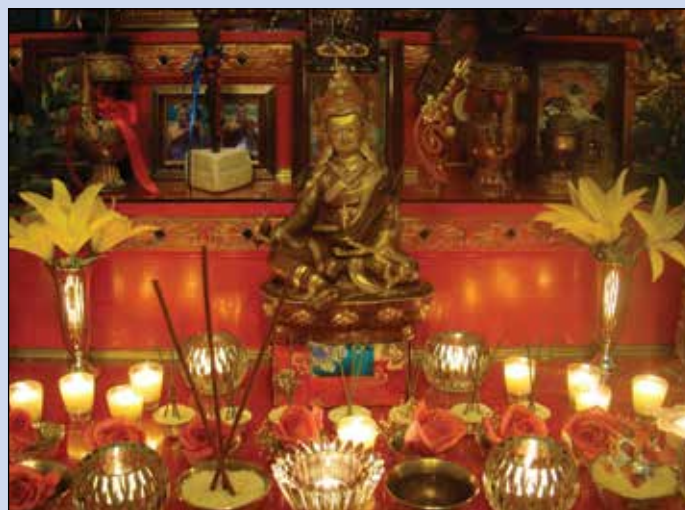
- Removing Disease and Obstacles
- Lightening Karma & Ushering through the Bardo
- Wellbeing & Fulfillment in Life
- Wedding Ceremonies & Newborn Babies
- 15,000 Light Offerings to the Mandala of Padma Samye Ling

www.padmasambhava.org/prayer.html

You can also save the lives of hundreds of fish by sponsoring an animal release into the holy river Ganges in Varanasi, India. This brings immediate benefit to the fish who were destined to be killed, and connects them to the Dharma through liberation prayers recited by the PBC nuns and monks in Sarnath. By protecting their lives, you also create auspicious causes and conditions to support the health and longevity of those you love.

www.padmasambhava.org/animallib/anilib.html

Your contribution directly supports our growing sangha of PBC monks and nuns in Sarnath, India. We greatly appreciate your generosity, and are honored to offer prayers and practice on behalf of your loved ones.



An Infinite Light Offering

During the time of the Buddha in Shravasti, there was a woman who had nothing to offer to the Buddha. Great patrons of the Buddha like Antha Pindika and King Prasangka, gave so many offerings to the Buddha and his sangha which she appreciated so much, but she was unable to make such vast offerings herself. One day she decided to make a single light offering in the temple where the Buddha and his disciples gathered to meditate. She went door-to-door begging for enough oil to make a single butter lamp offering.

Finally, after gathering enough oil, she offered a single lamp in the temple among hundreds of other lamp offerings. Simultaneously, she made the heartfelt aspiration, “By this light offering may I achieve the same wisdom as Buddha Shakyamuni, the arhats, and all enlightened beings, completely dispelling the darkness of ignorance of all sentient beings.” Then she left the temple.

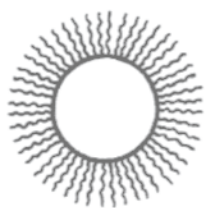


Throughout that day, the hundreds of light offerings all gradually burned out. By nightfall, hers was the only lamp still glowing. That evening, Ananda came to the temple and saw that a single light was still illuminated. He thought to extinguish the lamp by waving his hand, but he was unable to put it out. So he tried blowing it out with his breath, then fanning it with his robes. Still he was unable to put out the flame. Just then the Buddha entered the temple and said, “Ananda, don’t try to put out this lamp offering. You won’t be able to. An old beggar dedicated this lamp for the enlightenment of all beings, so her aspiration cannot be interrupted. Please let it burn.” Upon hearing this, Ananda was very surprised and he left. The candle continued to burn for many days.

Even now in the Nyingma school we pray:

“Just as the beggar Nyenga
Offered a butter lamp to the Buddha,
Similarly, I offer this light to the Buddhas.
May I fulfill the same wishes.”

As told by Khenpo Tsewang Rinpoche. ❁



The Radiant Light of the Sun & Moon



BY KHENCHEN PALDEN SHERAB RINPOCHE

When the Central University for Tibetan Studies in Sarnath, India opened in 1967, for the first few years Khenchen Palden was the only faculty member and administrator in the Nyingma Department. He taught up to thirteen classes daily for several years. He continued teaching at the Central University until 1984, for seventeen years in all. During that time, Mipham Rinpoche's Sword of Wisdom that Ascertains Reality formed the basis for the first course in the sequence of study in the Nyingma Department. Since there was no textbook, Khenchen Palden would write notes on the blackboard and the students would copy them before the notes were erased at the end of class. Eventually some of the students compiled their notes and Khenchen used them as the basis for the commentary, *The Radiant Light of the Sun and Moon*, which he eventually wrote in full in 1984 and the Central University published in 1986. The following is an excerpt from *The Radiant Light of the Sun and Moon*.

TRANSLATED BY ANN HELM

The two truths should be understood as the pith of the flawless speech of the supreme teacher Shakyamuni, who is the sovereign of all proponents of reasoning in the three worlds. Concerning the two truths, it is not the case that one of them is refuted and the other is affirmed. Appearance is interdependence, and interdependence is emptiness. The two truths are inseparable, like fire and its heat. Unified appearance-emptiness is free from the four extremes of existence, non-existence, both, or neither. It is free from the eight constructs of arising or ceasing, eternalism or nihilism, coming or going, and sameness or difference, which resemble the eight analogies of illusion. When one realizes with deep certainty that the two truths are equal and pervade the entire ground, path, and result, then one has a firm foothold in the profound and vital key points of the Buddhist view and practice.

Why Dualistic Consciousness is Deluded

When practicing according to one's own realization of the definitive meaning, one should not rely on consciousness, which has the nature of the perceiving mind and perceived objects that depend on words and concepts. Instead, one should rely on primordial awareness, which is beyond the duality of perceiver and perceived.

The mind is deluded when it apprehends outer objects and uses reference points like empty, not empty, both, or neither. Conceiving of things in this way is false. In the reality of the true nature beyond concepts, duality cannot withstand analysis; subjects and objects never actually connect or make contact.

Why is this so? Whether one conceives of something as an entity, or negates that and conceives of it as a non-entity, or as both an entity and a non-entity, or as neither an entity nor a non-entity, there is movement of the mind and conceptual reference points. *The Sutra of the Manifold Display of Manjushri* states:



By having reference points, whatever is conceived of as an entity or a non-entity is an object of grasping, which places it in the domain of demons.

The same sutra also says:

To whatever extent there are reference points,
To whatever extent there are mental formations,
To that same extent there is demonic activity.

The habitual way that the mind grasps at reference points cannot be destroyed by concepts of affirming or negating, such as refuting an entity and establishing a non-entity. However, when one sees the true nature, in which all constructs of dualistic perception can appear without anything being removed on the one hand, or added

or affirmed on the other, then one is free from all complexity and reference points.

Seeing with Nondual Wisdom

In regard to seeing the true nature, both the regent protector Maitreya and the protector Nagarjuna say with one intention and one voice:

In this there is nothing at all to be removed
And not the slightest thing to be added.
Look genuinely at the genuine.
When the genuine is seen, there is liberation.

In this context, since one is free from all the perceived objects and the perceiving subject, there is no more grasping and fixation. This is not a blank emptiness; it is luminosity, the knowing quality of spontaneous, self-occurring, primordial awareness. It naturally

brings to an end all conceptual constructs of the four extremes, like existence and non-existence. Therefore, the Buddha praised primordial awareness as supreme. For instance, the precious *Abridged Prajnaparamita Sutra* states:

**No matter how many words for things are
expressed in the universe,
When one genuinely transcends the arising of all of them,
What is attained is no other than sacred, deathless,
primordial awareness.
This is *prajna paramita*, the perfection of wisdom.**

To give an example, people blind from birth have never been able to see the form of the sun. Similarly, immature, samsaric beings have not previously experienced seeing the true nature, free from reference points. To whatever extent they lack that experience, to the same extent they are just imagining it. Without confidently knowing it, immature beings cannot access the true nature beyond fabrications, and so they just become anxious.

However, when the true nature is resolved through the three types of genuine and special valid cognition, and then one meditates, one will realize the natural state just as it is. The *Vajra Mirror Tantra* states:

**Whoever comprehends anything
By means of valid cognition, scripture,
reasoning, and the key instructions,
Will internalize what is to be known.**

To expand on this, there is the valid cognition of the authentic scriptures, which are the definitive meaning of the Buddha's words; the valid cognition of reasoning, which refutes all extreme views that differ from the positions taught by the great masters; and the valid cognition of the key instructions of a genuine guru with the lineage instructions which bear witness to the fact that when wise beings practice these instructions, they attain liberation. Through meditation they give rise to uncontrived devotion for these instructions, and just like the blind gaining sight, the transcendent, primordial awareness arises in their minds.

It is similar to comparing metaphoric wisdom—a conceptual semblance of experiencing the true nature when one is still an ordinary person—with the extraordinary certainty which arises when one actually sees the truth. At that point, one has a direct perception of the true nature which clearly appears.

The Resulting Realization

At this time, those with confident devotion taste the nectar of the excellent Dharma of the Tathagata, and their eye of increasing joy sees the true nature in the heart. This is not the ordinary eye, which is as fragile as a bubble, but the supreme eye of primordial awareness, which one-pointedly turns toward and sees the dharmakaya wisdom body of the sugatas.

Also at this time, one perfects the realization that all phenomena, with all their differences—samsara and nirvana, happiness and suffering, good and bad, and so on—are inseparable in the state of equality. One gains the confidence that comes from certainty, which is inexpressible in words and cannot be suppressed by anyone in the world, even the gods. From this point on, one becomes more and more proficient in explaining the entire treasure of the dharma, the inexhaustible teachings of the three yantras. As it is said:

**When one gains the confidence of certainty in reality,
A hundred thousand dharma treasures burst
forth from one's heart.**

Therefore, by gaining expertise through hearing, contemplating, and meditating on the way the two truths actually are, one finally sees for oneself the ultimate—the unity of the two truths, in the sense of seeing that which cannot be seen. When this happens, just as the outer husk of beans and rice are removed in order to obtain their essence, one knows how to endeavor in all the skillful means to attain the liberation spoken of by the Buddha, and ultimately attain the unity of the two truths. What one realizes is the single basic space of phenomena; there is nothing not included in this single, ultimate realization.

The Supplement to the Guhyagarbha Tantra states:

**Just like all the rivers flow into the great ocean,
All aspects of the yantras that lead to liberation
Are encompassed by self-knowing awareness,
the king which realizes equality.
It is the great skillful means that realizes
the unsurpassable ultimate.**

The Dzogchen tantra, the *All-Creating Sovereign*, states:

**Actually, there is only one yana
But it arises as nine yantras,
All of which are encompassed by Dzogchen,
the Great Completeness.**

Therefore, the sugatas—the holy buddhas who have reached lasting happiness—know which skillful means to use for systematically taming students according to their styles and capacities. By endeavoring in all the methods of the teachings, one reaches the end of the path—omniscient buddhahood—so these skillful means are said to be a genuine path. This is the reason one gives rise to irreversible devotion for one's teachers and their teachings, to the point where an army of a billion demons could not steal one's confidence away.

Essentially, the fundamental, natural state is the union of emptiness and compassion. By truly realizing what this means, one attains and actualizes the fruition, which is supreme, naturally occurring primordial awareness, free from dwelling in either cyclic existence or peace, as it says in the *Prajnaparamita Sutra*. For one's own sake, one is liberated in a state of being where there is no need to one-sidedly end samsara to remain in nirvana.

As the vidyadhara Garab Dorje says:

**Awareness, which is not established as anything,
Arises in various ways and is completely unobstructed.
All apparent existence arises in the sphere of the dharmakaya,
And arising itself is liberated in its own space.**

Then for the sake of others—the beings who have not realized this—unending great compassion effortlessly arises and naturally pervades all directions and times without limit. One's enlightened activities are spontaneously present, all-pervasive, and everlasting, causing sentient beings to be established on the path, to actualize the path, and to reach the end of the path. ❀



Ceremony of Auspiciousness and Prosperity - DENIS SKUROV

2013 IN REVIEW



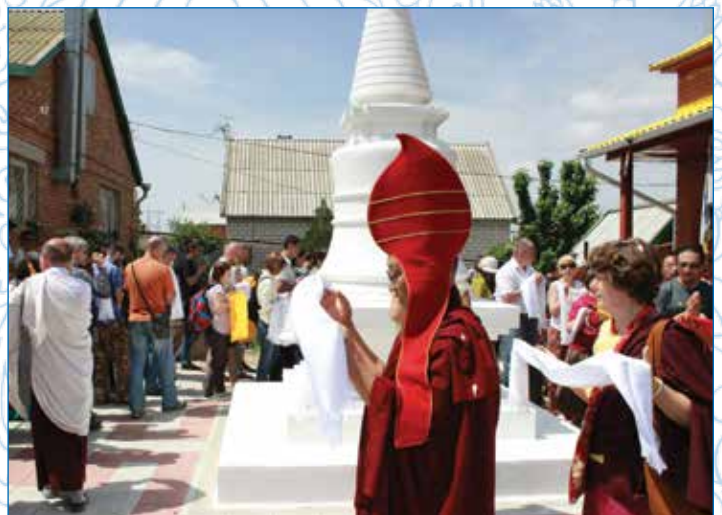
Three Kaya Temple of the Inconceivable Lotus Land - LAIA



Flight of the Garuda One Month Dzogchen Retreat - ANDREW LUCIA



PBC Chicago Retreat on Death and Dying



Receiving Buddha Relics for Khenchen Rinpoche's Stupa in Elista, Kalmykia - MAXIM



2014 Winter Retreat at PBDC: 1,000 Buddhas Chenrezig Empowerment - GREG KRANZ



Vajrakilaya Empowerment during the Khandro Thugtik Retreat - JEN CURRY



Black Hayagriva Dzogchen Empowerment & Teachings in Moscow - DEVAVAT



Red Manjushri Retreat at Padma Gochen Ling in Monterey, TN - LIBBA GILLUM MILLER



PBC NYC Weekly Group Meditation - MICHELLE MONTEMAYOR



PBC Puerto Rico Vajrasattva Retreat - ZULY RIVERA



PSL Vajrayana Ritual Retreat - DRACPA

Heart Advice for Practicing Dharma in Daily Life

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Along with practicing the Dharma, it's good to support and help others by participating in the world and politics in whatever ways you can—as long as it's without violence and without becoming too emotional. Then I think it's good. If you don't yet have the capacity to change something without having strong emotions, but there is a very big, meaningful reason, then maybe it's okay.

But if there's not a big benefit, and you just become emotionally involved, it may be more damaging to our social worker bodhichitta for enlightenment. Then instead of benefitting anything, you create so many headaches, stress, and anxiety for yourself, so that even if you began with a good intention, it ends up being something different, which is impractical.

What is your response to someone who is very pessimistic?

I don't think you can change much if you only see the negative side of things. Many things can't be changed immediately. Therefore recharge your Dharma battery, and pray. Pray and practice and relax. Make yourself strong so that maybe later you can help. In the meantime, try to save your energy. If you only see the negative side of everything, you have no choice—even if you try to do something, you won't go very far. You have to be practical and recharge yourself until you're in a good state again.

Many people think that religion is outdated—in the past and even now, it has been the cause of so much oppression, war, and suffering. What can we do so that religion brings people together rather than pushing them apart?

What is H.H. Dalai Lama always teaching and encouraging? Compassion. What is religion in general? Religion is not a title. According to Buddhism, religion is fundamentally the basic goodness of all beings. It's love, kindness, compassion, and consideration. It's openness, respect, and appreciation. It's sharing, supporting, and helping each other, being accepting and understanding of one another. That is religion. Religion is the basic nature of everyone. It's not something from the outside that we try to apply with force. It's our own goodness. So I definitely don't think that religion is

outdated. It could be that we're outdated our own goodness, and that's why we're getting so many consequences we don't want. When we really look at the Buddhadharma, what is true religion? What is the Dharma? The Dharma is nonviolence, truth, appreciation, respect, and kindness. That's it.

Of course in ancient times as well as now, wars have been fought in the name of religion. This also happened in Buddhism, but that is not the Dharma. No one calls that Dharma. That is emotion—regular samsara stuff. Even if someone uses the name “Dharma,” that's not really Dharma. As H.H. Dalai Lama says, we should have respect, appreciation, and compassion for one another.

Compassion is not outdated. Loving-kindness is not outdated. They're not outdated according to any standard—not since the beginning of time, and I don't think they'll become outdated in the future. Love and compassion are the *sole* cause of peace and harmony. I'm not talking about religious titles or names—true religion shines from the heart. True heart religion is about exploring our inner goodness and sharing it with others. Then peace comes. Peace is religion, peace is spiritual. If we want to call it something, we can say that religion is goodness.

Contemporary Western culture tends to be very individualistic and independent. How can this support or harm our Dharma practice?

In general I think this is the same everywhere, but maybe Westerners believe in independence slightly more, which is really wonderful. In general it's good to have determination and be your own person. But holding onto our opinions too strongly can cause families and couples to have difficulties. We have to be willing to compromise with respect and appreciation, and continue practicing Dharma with courage, commitment, and determination. But at the same time, we have to respect and appreciate other peoples' opinions, advice, and thoughts—see how they work and consider how they might help. It's not that we have to immediately agree to their opinion and apply it, but we should really look at it and think about it.

Was it easier to achieve realization in the past?

The time of the Buddha was known as the

“period of result,” when people achieved a lot of realization, followed by a “period of mostly studying,” and then a “period of degeneration” when people don't practice or study as much. During the Buddha's time, it was easier because the Buddha was such a great teacher, and his students were also highly ready to receive and practice those teachings. As a result, they immediately became arhats, or achieved big realization. In those cases, it was faster to get realization in ancient times.

Yet the Vajrayana teachings always say that as the degeneration age worsens, the power of the Vajrayana teachings will intensify. Therefore I don't really see a big difference between then and now.

Maybe what has always been lacking is when practitioners have a shortage of devotion and compassion, joyful effort, courage, and commitment. That definitely slows down anyone's achievement. That happened in the past, it's happening now, and I'm sure it will happen in the future.

What's the best thing we can do for the Dharma? What's the worst thing we can do for the Dharma?

Practicing the Dharma is the best, and not practicing is the worst.

Do you have any final comments about integrating the Dharma with daily life?

(1) Have devotion to the lineage, (2) pure perception and affection for Vajrayana brothers and sisters and for everyone, (3) bodhichitta for all living beings, and (4) see everything as a magical, dream-like, impermanent display. With this attitude, maintain mindfulness, alertness, and thoughtfulness as much as you can. Many teachings say that mindfulness and alertness are contained within thoughtfulness. So always be thoughtful about the activities of your body, speech, and mind, both when you're by yourself and with others. Always do your best as much as possible. And at the end of every day dedicate your merit by reflecting back on the day, and make an offering of all your good activities to the Buddha, Dharma, and Sangha, Guru Padamsambhava, and all the gurus, devas, and dakinis. By their blessings and your merit, wish for all sentient beings to be happy and joyful, and that everyone wakes up to the original qualities of their buddha-nature. ❀

An Ocean of Practices by Dharma Samudra Publications

Dharma Samudra has translated into English and published over 65 practice texts of many Nyingma lineages. Here is a partial list of some of the main sadhanas at PBC Centers:

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- Daily Prayers: A Treasury of Mantras and Prayers of Dedication and Aspiration
- Dharmapala Prayers compiled by Mipham Rinpoche, H.H. Dudjom Rinpoche, and others
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- Vajrakilaya, condensed sadhana by Tsasum Lingpa
- Vajrasattva Daily Practice by H.H. Dudjom Rinpoche
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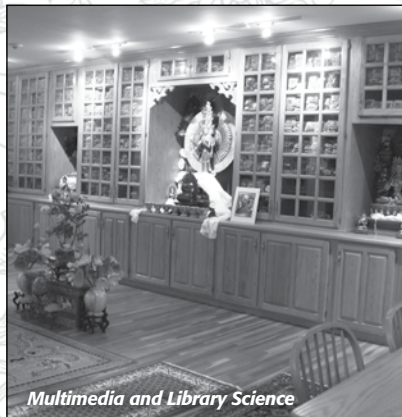


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The complete list of sadhanas can be found online:

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