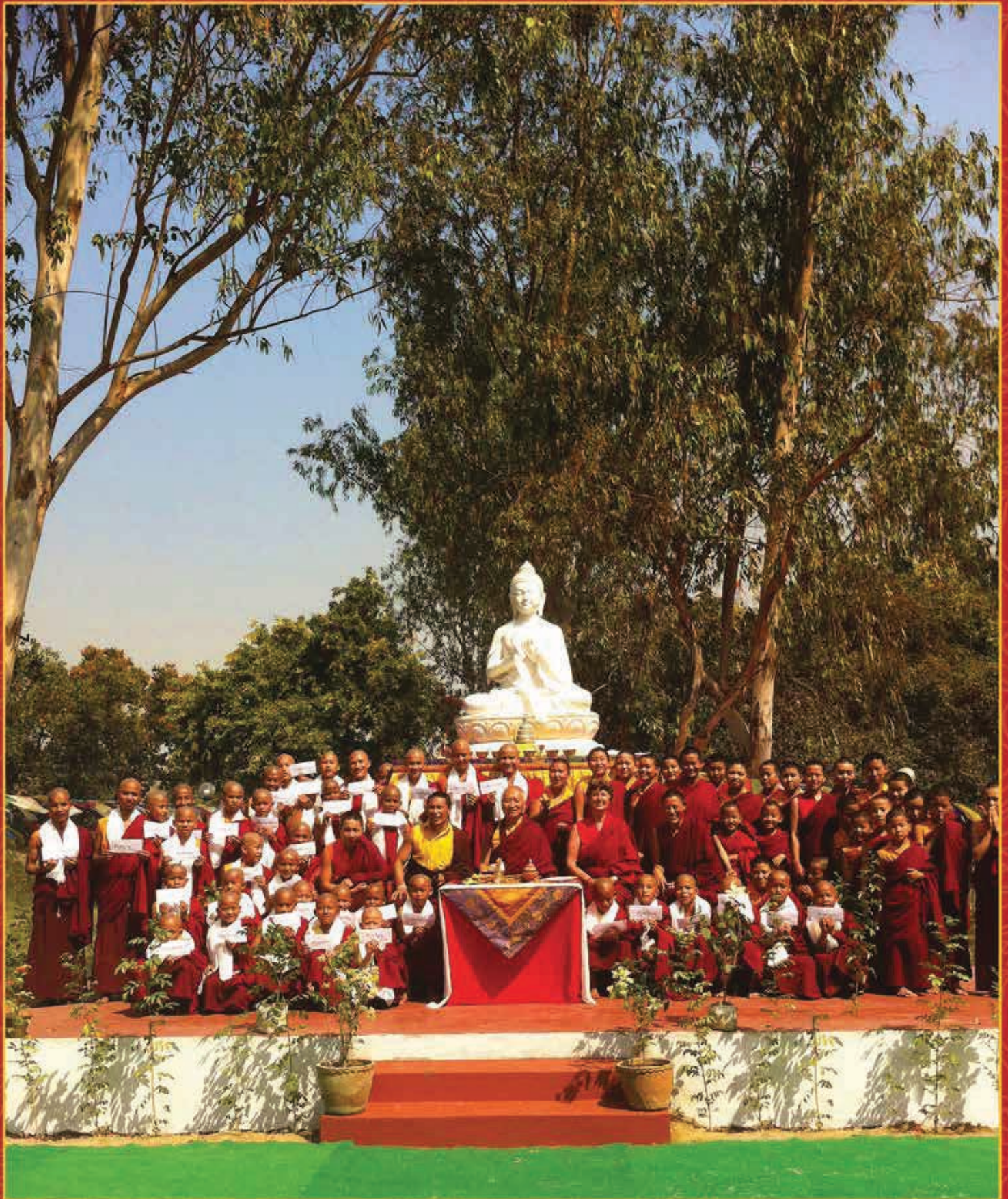


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Cover: Khenpo Tsewang Rinpoche
and Lama Lorraine with PBC nuns
and monks in Sarnath, India on
March 11, 2013.





ZULY RIVERA

Greetings and Best Wishes to All Sangha and Friends,

All the signs of warmth and rejuvenation are appearing, and I wish everyone a wonderful spring and summer season!

I recently returned from India where the Memorial Stupa of Many Auspicious Doors has been progressing beautifully this past year. This monument to our precious teacher Khenchen Palden Sherab Rinpoche will be completed this fall, and will include a beautiful life-size marble statue of Khenchen Rinpoche. Our nuns and monks are all bright-eyed and bushy-tailed; they're very healthy and happy, keeping up their practices and studies, and have been so energetic and enthusiastic about completing this special memorial.

Everyone is invited to join us at Orgyen Samye Chökhör Ling Nunnery in Sarnath for the Stupa consecration and dedication ceremonies on November 24, 2013, the anniversary of the Buddha descending from the god realms. Afterwards, we'll go on pilgrimage to some of the sacred places of Buddha Shakyamuni, including a visit to Shravasti, where our larger Miracle Stupa is located near Jetavan Grove—the place where the Buddha meditated with the sangha for over 23

years. I'm very much looking forward to having the sangha gather together for this wonderful celebration of the life of my brother, Khenchen Palden Sherab Rinpoche. I sincerely hope you can join me.

Your ongoing care and dedication to the Dharma and the Padmasambhava Buddhist Center is deeply inspiring and an incredible source of merit that we're sharing with everyone. Every effort in your practice and studies, every step along the path is enriching, rewarding, and meaningful. Together we're moving forward from light to light, which we can all celebrate and rejoice!

I sincerely thank everyone for your love and support, and for your courage and commitment in your Dharma practice. I pray that everyone enjoys good health, happiness, and a lot of bodhichitta realization.

Yours in the Dharma,

Venerable Khenpo Tsewang Dongyal Rinpoche



DEBI HARBIN

Personal Stories of the Venerable Khenpo Rinpoches

Fire Puja Master

One of my many memories of Khenchen was in 2004 during the White Tara retreat in Asheville, NC. A fire puja was set up in a little park area by a pond where the Khenpos were seated with all the ritual items. The gentleman who was getting the fire started was having a little trouble. There

was a lot of fussing and relighting and adding more material to the fire bowl. This went on for a while with only a little puff of smoke going up. Finally Khenchen Rinpoche became frustrated and got up out of his chair and walked toward the bowl. With a determined look on his face, he gave the bowl a look—and what a look! At that moment the bowl burst into flame! —Michael Nott

myself forward at that time, Joe literally had to push me toward the open car door where Khenpo Tsewang was sitting.

Khenpo Tsewang swung his feet out of the car door and sat facing me on the edge of the seat. He took both of my hands in his, and held me there in front of him. Joe told him that I had brought a cooler of food for them, and Khenpo asked me what I had brought. He held me there in front of him, calming me as we spoke. Khenpo Tsewang did not release me until I was completely relaxed and filled with joy and appreciation for having had this wonderful moment of connection with my teacher, a moment in which time seemed to stop and I was bathed in his compassionate presence. —Doug Colberg



MICHAEL NOTT

A Moment in Time

I first met the Khenpos just after the New Year in January 2000. I found myself making frequent trips across the state of Florida between where I was living on Pine Island on the West Coast and the Dharma Center in West Palm Beach. During this time, I would leave after work and make the 3-hour drive in time for *Heart Sutra* practice with the Khenpos and the sangha. On one occasion I prepared Tibetan food, including momos, and packed it in a cooler to deliver to the Khenpos after practice. As the Khenpos were preparing to leave that evening I brought the cooler of food from my car intending to give it to Joe Scarpa who was driving Rinpoches. However, Joe insisted that I deliver the food to them myself. As I was very shy and reticent to put

Where Is There to Go?

I had mentioned to our Venerable Rinpoches that I was thinking of moving out West. While walking with them I asked, “So what do you think about me moving West?” They spoke to one another for a few minutes in Tibetan and said, “Well, we don’t understand. You have the lake, the boat, a nice home—where is there to go?” (Hmm...within, only within.) —Janie Floren

Tending Blueberry Bushes

My favorite story of Khenchen Rinpoche was when I was in the garden near the Rinpoches' house at PSL tending to their blueberry bushes. I didn't realize it, but Khenchen Rinpoche was in the retreat cabin, and at some point he came out when I was struggling with Japanese beetles on the blueberries. We worked together for some time. He held a bag, and I would pull a beetle off the bushes and put it in the bag and he would quickly close it. Then I would pick up another one and he'd open the bag, and I'd put that beetle in while the first one flew out. We did this for a while; Khenchen was laughing like a little child as we played this game...until one point when he looked at me with this profound wisdom and penetrating look and walked away. At the time I understood it to be a teaching by example of the faults of samsara. —Anonymous

Without a Trace

Many years ago when the Rinpoches' small and mighty retreat cabin was the only building on the land at PSL, several students gathered for the weekend. We pitched a tent near the tree line behind where the gonpa would eventually be built. Rinpoches created a place to cook for us, and a tarp was hung above. The next morning after sunrise we were awakened by someone walking around outside our tent. It was Khenchen Palden moving through the tall dew covered grass wearing knee-high rubber boots, lighting the fire and preparing to make tea and breakfast for everyone. Soon we were served a strong cup of black tea and Tibetan bread cooked in an iron skillet with peanut butter on top. It was delicious and one of the most memorable breakfasts ever! That day it rained so Khenchen Rinpoche placed a large bucket at the corner of the hanging tarp. There was no running water on the land then, so he was collecting the rainwater for washing dishes. By late afternoon the bucket was almost full. One of the visitors noticed the full bucket and must have thought that they were helping out when they suddenly picked the bucket up and threw the water out. We watched the moment unfold as Khenchen's eyes grew large, his mouth fell open, and he gasped as the water hit the ground. Playing out before us was the perfect teaching of letting go. We were amazed to witness Khenchen's expression of surprise and concern, and then instantly he was completely calm. Khenchen didn't say a word. The visitor never felt that they had disrupted the campsite, and in retrospect they



FAITH STONE

had actually facilitated an incredible teaching of letting go from Khenchen Rinpoche. After the visitor walked away, Khenchen once again aligned the bucket under the corner of the tarp and continued on without a trace of disappointment or discouragement. The rain continued to fall and we began again. Calm, fresh and new. Without a trace. —Diane Avicedu Buisson

Vajrasattva Practice

Around the time I first met the Khenpo Rinpoches some 20 years ago, I had a very vivid, detailed vision of something bad I had done in a past life. I was quite distraught and it continued to haunt me for years. I finally had the courage to talk with our Khenpos, who suggested I do Vajrasattva practice. I did that for over a year, but the flashbacks continued. So I went back to them. At that point Khenchen looked at me and said, "This is how you do it" (radiating out). Within a month it all dissolved. My gratitude is endless. —Agatha Elmes

Difficulties with Kmart

Just after I completed a 3-month retreat at PSL, for my first venture off the land I joined someone on their shopping rounds to Kmart. It was a surreal experience. Everything and everyone manifested as samsara. I came back totally devastated, and immediately sought out Khenpo Tsewang. I sat across the table from him and with the full weight of my shock, said "Rinpoche, I just came back from Kmart," expecting him to instantly understand the significance of this. Instead, Rinpoche's eyes lit up, and with great delight he said, "Oh, which one?" It turns out that

Rinpoche really enjoyed Kmart, and began picking things up from the table to show what all had been bought there. That very moment I saw that the suffering was arising from my own mind and really had nothing to do with Kmart. —Cathy Allen

Like in Old Tibet

In July 1991, the Khenpo Rinpoches led a Vajrakilaya and Chod retreat out in the desert in the Zuni River Valley of New Mexico. About 20 of us were camped out there. It was a magical time. The most memorable part of the Chod teachings was when Khenchen used chalk to draw a baseball-diamond-like arena in the dust near some mesquite trees, and then he danced on it. He danced in each of the four directions, calling the demons by singing the Chod melodies and playing his big hand drum and thigh-bone trumpet. As part of the Vajrakilaya teachings, Khenchen gave the empowerment while sitting in a hollow of a big lava rock. A small shrine was arranged in another niche, and Khenpo sat on a protruding rock to translate for us. We students were sitting on the dry grass and fallen tree trunks below the rock. It felt the way I imagine it was in old Tibet, with a handful of disciples clustered around their gurus on a hillside, receiving teachings and blessings. The most extraordinary thing about that Vajrakilaya empowerment was the hailstorm that followed. As soon as the shrine was packed up and the group photo was taken, it started to hail. It was hailing in July. The air temperature and the hail were pleasantly cool, and we were all laughing and excited while strolling back to the ranch house. One sangha member who couldn't attend because he had to work 50

Personal Stories of the Venerable Khenpo Rinpoches

miles away in Grants, NM, told us that when he was driving back to the retreat, the sky was completely clear except for a tiny black cloud raining right over our retreat site and nowhere else. It was a magical time. —Ann Helm

Light Offering

A short time after we bought the land that was to become PSL, I got a request from Khenchen that he needed a ride. When we arrived there, the only building was a half-finished cabin being built by Fields and Deanna from Florida. I clearly remember waking up the next day and doing Vajrasattva practice with Khenchen, then opening the front door to a foggy, rainy day. The clouds were almost touching the meadow. Well, in a situation like that, what can one do but be patient? Then I saw Khenchen going to the door with a small dish on which there was a small lit candle, and through the opened door he offered the candle to the clouds while doing prayers in Tibetan. Some 15 or 20 minutes later, I was starting to get busy when something called my attention to the door: right in front of the cabin, the clouds were getting lighter and then they started to part. Soon a radiant blue sky shone through. After looking at this beautiful sky in amazement, I asked Khenchen, “Rinpoche, did you do this with the candle offering?” And he answered, “Yes.” Some time ago I told this story to Rafael Vazquez-Muñiz, and he said, “I witnessed the exact same thing.” —Carlos Mogollon

Especially Good and Clear

My personal experiences with the Khenpo Rinpoches are always a teaching for me, no matter how seemingly insignificant they might seem to me at the time. Just being with them, watching and listening to them, what they say and don't say, teaches me how to come closer to actualizing their precious teachings. After listening to one of the Rinpoches' teachings that I had heard several times before, I complimented Khenpo Tsewang, saying that that day's teaching was especially good and clear, perfectly understandable in every way. At first he grinned and said nothing. Then his grin broadened into a deep smile. Then I realized that the teaching had not changed in any way ... only that I had finally understood it after hearing it time and again. We both had a very good laugh for ourselves and I've never forgotten that day. —Priscilla Oby



PEMA DROJUMA

Look to Your Own Mind

One day I was walking with Khenchen Rinpoche up the driveway at PSL during a month-long retreat. Rinpoches had been giving the most profound heart essence teachings of the Clear Light Great Perfection for several weeks. After some time I asked him, “What makes us qualified to receive these profound and secret teachings?” and he told me that we'd come from all around with the sincere interest and curiosity in learning and practicing the Dharma, and that was enough for him. Then I mentioned to Rinpoche how it seemed like some of us treated the teachings so casually, leaving precious Dzogchen books next to the shoe rack and garbage can with little mindfulness. Khenchen Rinpoche stopped and looked me in the eyes, and spread his arms out as wide as he could, and said, “The view of Dzogchen is like this: as vast as the sky. Sooo big view. When you start looking at the faults of others—oh, they're doing this wrong, that wrong—your view gets smaller and smaller...” He moved his arms closer together until his hands were right next to the side of his head, like a horse with blinders on. “That's not Dzogchen, and that's not Buddhism. In Buddhism, we look to our *own* mind, *all* the time. That's the practice, and that's what we should do.” I never forgot that. —Andrew Cook

Practice

When I first started living at PSL, I always loved answering the phone, as on some occasions the beautiful chirp of Khenpo Rinpoche's voice would greet me. Of course he usually needed to talk to Laia or Draga, but for a small portion of time I got to hear his voice, so full of kindness and joy. I remember very specifically one day a few months into my stay when Laia got to the phone before I did,

and I could tell that it was Rinpoche—of all the times not to get the phone! Then to my surprise I heard Laia say, “Oh yes, Lodro is here,” at which point he handed me the phone, and there was Rinpoche with his joyful voice saying, “Thank you for practicing.” I remember another time when Khenpo Rinpoche was walking by and I began to prostrate, at which point he stopped me and said one word: “Practice.” —Pema Lodro

Writing in the Sand

Sitting on the ocean beach, laughing as each chaotic wave came crashing into you, knocking your body over. But your Dzogchen Mind stood still and your vast heart remained joyful. Writing a secret mantra in the sand, the energetic message merged into the ocean water spreading all over the world. The power of impermanence which reminds us to appreciate this moment. The infinite possibility of the one taste of emptiness that transcends logic. Accepting all situations, just as they are, silently, reverently, with a smile. Homage to our beloved teacher, Khenchen Palden Sherab Rinpoche: Master of the Art of Debating with No Debate. —Linda Bland

Sincere Kindness

One evening I was leaving the Sangha House alone after sunset. It was starting to get dark and I was heading back to my tent. I came upon Khenpo Tsewang Rinpoche talking to someone who was in the back of a pickup truck. I couldn't understand his words, I think he was speaking in Tibetan, yet his tone of voice was so gentle and sincere, I knew he was encouraging whoever was in the truck bed. By the time I crossed quietly behind him I saw it was his little dog Saymo who was the recipient of this kindness. —Bernice Davidson



LAMA LORRAINE

A Buddha for a Buddha

It was a great pleasure to offer Khenchen Rinpoche a memento to celebrate his birthday. Mimi helped me pick out a gift—a beautiful buddha statue. As she selected it, she said, “A buddha for a Buddha.” I thought how that truth was perfectly spoken. I wanted to offer something that conveyed a small token of my personal respect, affection, and devotion. The buddha was wrapped in a katag and carefully placed in a gift bag with a card. When I approached Venerable Khenchen, he gave me a broad smile and I told him how grateful I was that our lives had intersected and that he had placed me on this life-changing precious path. I gave him the gift bag. I thought he might open it later, but he took the time to find the gift in the bag and unwrap it. He gazed at the Buddha and then gave me a look with his eyes that made me feel as if I had given him the most precious gift he had ever received. And I said spontaneously, “A buddha for a Buddha.” It was the last thing I said to him. I am so glad that I had a chance to tell him how I felt and express my heartfelt appreciation. —Maureen Glasheen

Peaceful Activity

I saw Khenchen Rinpoche in Portland, Oregon on two separate occasions when I was pregnant with each of my two children. He blessed my stomach for each child and I am so grateful. Both times I felt a magnetic pull inside my stomach towards Rinpoche with increased fetal activity. Another time when Rinpoches came to town, I brought my older child, a toddler at that time, to see them. The event was crowded so my son and I waited outside the shrine room so he could play. Rinpoche came in through the back entrance to the shrine room, which was where we happened to be. He paused and greeted us, and looked directly at my son. Rinpoche reached out to him and gave him another blessing. My son, who is usually very active and a little naughty, was completely subdued. My children are so interested in Rinpoches’ books and beg for me to read them before bed. We keep a picture on display of the Rinpoches together and think of them often. I feel so fortunate to have had teachings from them and vow to remain connected for all time. —Amber Kapas

Shower of Blessings

On the second night of the 2008 Vajrasattva retreat with the Venerable Khenpo Rinpoches at Yeshe Tsogyal House in Nashville, TN, everyone practiced *The Shower of Blessings* together. Towards the



end of the practice, we read the last lines of the text before doing Dzogchen meditation: “Absorbed into one’s heart, inseparably mingling the Lama’s mind with one’s own mind in the self-born dharmakaya state ... AH AH.” There was a very brief moment of taking a deep breath, and then I heard the sounds of light tapping on the tent as sudden, yet gentle raindrops began to fall on that beautiful, warm evening. It happened very quickly and naturally, yet I’m sure my eyes widened as I looked over at Kirby Shelstad who was sitting in the front corner of the other aisle. He was smiling as his head slightly tilted back and he placed his fingertips together in supplication. I looked back up at the Khenpos who were in silent meditation and then straightened my back and took another deep breath. A calm, warm, feeling of peace filled the room in the presence of the lamas. A shower of blessings indeed. —Tracy Moore

Surprise Birthday Celebration

It was Khenchen Rinpoche’s 71st birthday, and all the sangha at PSL gathered together to throw him a surprise celebration. We baked several sugarless cakes and covered them with candles. After we quietly entered the back of his house, we began singing “Happy Birthday” and our hearts lifted to join with Rinpoche’s aspirations as he blew out the candles. We gave Rinpoche balloons and baskets filled with presents we had amassed—some were personal gifts, but many were small, colorful ornaments, tools, and trinkets like pinwheels, toys, crayons, and markers. We had so much fun, laughing together as Rinpoche took his time opening every single present, one by one, giggling and playing. Such pure joy!

At one point, Rinpoche went into his room and brought out some very special relics to show us, including stones with self-emanated buddhas and pieces of sky metal from Tibet that were naturally shaped as ritual symbols. During the party, Khen Rinpoche said that right before we arrived he was reciting a Jigme Lingpa text, and the very moment we entered the house, he reached the part of the sadhana where there was a spontaneous tsok ceremony of dakas and dakinis bestowing offerings! How wonderful! —Amanda Lewis

Children Playing

A number of years ago, I set myself up to do a weeklong house retreat. In my case, this involved setting up a schedule, getting up early, doing practice, and accumulating mantras. Saying a lot of mantras creates an energetic vibration where the solidity of the mind changes and the world can seem more dynamic. After I finished the retreat, I remember that people seemed a little frightening, kind of like, “It’s a wild world out there and you have to watch out.” I was able to see the Khenpos in Portland shortly afterwards, and I asked Khenchen about the experience. He said rather casually, “Oh, the whole world is children playing.” I have thought about this advice quite a lot over the years, and it still seems wise, true, and useful to remember those words. So I’m passing along what he said: “Oh, the whole world is children playing.” —Mark D. Johnson

Burst Into Laughter

One time I went to visit the Khenpo Rinpoches in their apartment in New

CONTINUED ON PAGE 22



Join Us to Inaugurate the Stupa Memorial in India

Ven. Khenpo Tsewang Dongyal Rinpoche and the PBC Sangha Will Consecrate and Dedicate the Stupa Memorial in Sarnath, India this Fall in Honor and Memory of Ven. Khenchen Palden Sherab Rinpoche



ELIZABETH PASQUALE

In November 2013, students of the Venerable Khenpo Rinpoches are gathering from around the world in the holy land of Sarnath, India where the Buddha first turned the Wheel of Dharma to celebrate the inauguration of the Many Doors of Auspiciousness Stupa Memorial in honor and memory of our precious teacher, the great scholar and master Venerable Khenchen Palden Sherab Rinpoche.

The Stupa Memorial at Orgyen Samye Chökhör Ling Nunnery will be consecrated and dedicated by Venerable Khenpo Tsewang Dongyal Rinpoche and the PBC monks and nuns on November 24, 2013, the anniversary of the Buddha's Descent from the Gods Realm, Lha Bab Duchan.

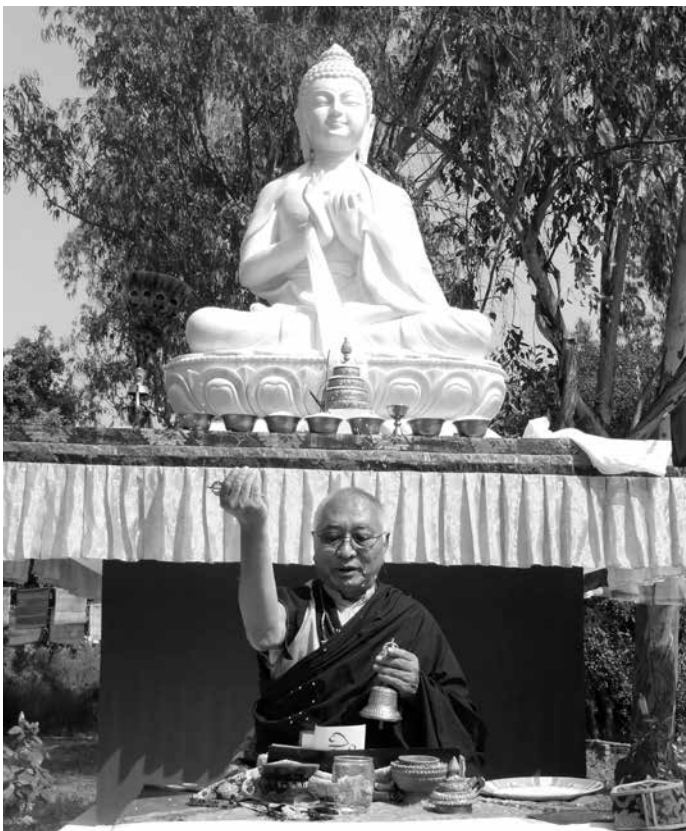
According to lineage instructions, preserved within the Many Doors of Auspiciousness Stupa, its surrounding Eight Great Stupas, and the new Temple which will house a life-size solid marble statue of Khenchen Rinpoche, there is a treasure trove of precious texts, relics, and sacred substances that will continuously emanate blessings, including:

Body, speech, and mind relics of the great master Venerable Khenchen Palden Sherab Rinpoche; Hundreds of volumes of digital



Making light offerings and prayers requested on behalf of loved ones around the world

teachings from all the schools of Tibetan Buddhism, which were kindly offered by the Tibetan Buddhist Resource Center (TBRC) and collected by Karma Gongde; Mendrup from HH Dudjom Rinpoche and HH Dilgo Khyentse Rinpoche; Piece of Do Khyentse's robe; HH Dudjom Rinpoche purification pill for broken samayas; Hair from the First Jamgon Kongtrul the Great; Yeshe Tsogyal handwriting (given by Dudjom Sangyum Kuzhok); Piece of brain of Dungsor Repa (who discovered famous Black Ati dark retreat instructions); Salt from the *kudungs* of HH Dudjom Rinpoche, HH Dilgo Khyentse Rinpoche, and HH the 16th Karmapa; HH Dudjom Rinpoche's robe; Robe of Dudjom Sangyum Kuzhok; Hair from Sera Khandro; Frac-



Khenpo Rinpoche Blesses the New Buddha Statue at Orgyen Samye Chökhör Ling Nunnery

tion of Chenrezig terma statue revealed by Choling Kunzang Ozer; Choling Kunzang Ozer bone fragment; Hair from HH Dudjom Rinpoche; Hair from Dudjom Sangyum Kuzhok; Long Life pills from HH Dudjom Rinpoche; Longchenpa's robe; Jatson Nyingpo Dharma robe; Jamyang Khyentse Chokyi Lodro's (2nd Khyentse) cremation robe; Juniper from Samye and Ganden areas, as well as Mongolia and Oregon; Arura fruit from Jowozegyal; Plants from Pemako; Rock from Red Lake in Zegyal area; Zegyal glacial stone; Samye Chimpu mineral rock; Sand from Lake Manosaravar; Two turtle shells; Solid gold; Sage from the USA; Stones from Padma Samye Ling.



Ani Konchok, head nun of Orgyen Samye Chökhör Ling and Nyima, monastery manager

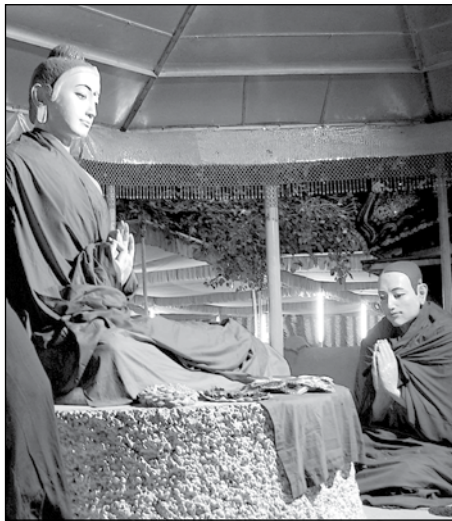


Khenpo Rinpoche, Lama Lorraine, and Lobpon Siraf Tarchin outside nunnery

Soon after the consecration ceremonies, everyone is invited to follow in the footsteps of the great masters and devotees of the past, and go on a guided pilgrimage to some of the sacred places of Buddha Shakyamuni, including a visit to the PBC Miracle Stupa in Shravasti near Jetavan Grove. For those wishing to stay longer, we'll also travel to Bodhgaya, Nalanda, and Vulture's Peak Mountain where we'll meditate, supplicate, and make offerings to all the enlightened beings of the past, present, and future. ❁

Please consider joining us for this pilgrimage and special dedication ceremonies!

For more information, contact us at Padma Samye Ling:
(607) 865-8068 • jowozegyal@catskill.net



Introduction to the Eight Emanations of Guru Padmasambhava

Excerpted from *Liberating Duality with Wisdom Display:
The Eight Emanations of Guru Padmasambhava*
published in January 2013

EDITED BY CRAIG BIALICK WITH
PEMA DRAGPA AND AMANDLA LEWIS

Buddha Shakyamuni presented Hinayana and Sutra Mahayana teachings, while Guru Padmasambhava taught the Vajrayana. Both revealed the complete and perfect path to awakening so that individuals of all capacities would benefit. The absolute level of the Buddha's teaching is beyond conception. If it didn't go beyond the conceptual level, there would be no need to change our normal way of understanding things. To help us realize the primordial nature, Buddha Shakyamuni repeatedly taught that we must transcend clinging to our ordinary dualistic conceptions, narrow attitudes, close mindedness, traditional rules, beliefs, and limitations.

The ultimate meaning of the highest teaching is not easily understood by sentient beings. This is why Buddha Shakyamuni remained silent for 49 days after his enlightenment. He thought, "I have realized the most profound and subtle Dharma, the clear light free of all complexity. However, this is much too deep for normal people to understand. Therefore, I will remain silent." He knew how hard it would be to communicate the truth of his insight. Although he eventually taught tirelessly for 45 years, his first thought reflected the extraordinary nature of the state into which he had awakened all of his relative, mundane ideas and conceptions.

Sutra is a Sanskrit word that means "condensed" or "summarized." Scriptures bearing this title indicate that these teachings were directly communicated in this world in order to provide a clear understanding of the two truths—both the relative and absolute



LAMA LORRAINE THANGKA

aspects of reality. The sutras provide instructions that a practitioner can apply to realize buddhahood.

Most of Buddha Shakyamuni's teachings address ordinary beings and offer a direct way to understand the nature of our experience. They present a non-esoteric view that appeals to common logic, with tenets that can be verified by close observation of the elements that constitute our everyday world. With this knowledge, you can move toward enlightenment. This is the basic intention of Sutra Mahayana.

The Vajrayana is also known as Tantra. Tantric teachings are based on the Sutra Mahayana, but offer a more subtle understanding of our experience and additional methods to realize enlightenment. Vajrayana practice encourages us to take a deeper look at our perceptions, recognize our primordial nature, and maintain our mind in its natural state. In this way, the sutras are more general teachings that clarify the nature of conditioned mind and its perceptions, while the tantras reveal the secret, subtle structure of our body, mind, and all phenomena. Therefore, the Vajrayana teachings were given for more advanced practitioners. Although the sutras and tantras both share the same foundation, the Vajrayana goes further towards understanding transcendental reality as it is without being distorted by our habitual, conditioned mind. Practicing the sutras and tantras in union can bring enlightenment within this very life, even within a very short period of time. Accelerating our path to enlightenment is a principle distinction between the practices of the sutras and tantras.

The Buddha only gave Vajrayana teachings privately to select groups of disciples. Because the essence and even the form of these higher teachings are beyond common conception, they are known as “secret teachings.” After the Buddha entered mahaparinirvana, these secret teachings were preserved by many wisdom dakinis. When Guru Rinpoche appeared as the reincarnation of Buddha Shakyamuni, he revealed the Vajrayana teachings in their entirety; this is why Guru Rinpoche is known as the Buddha of the Vajrayana.

Our present knowledge is limited to the input of our six sense consciousnesses. There is a limit to what we can see with our eyes. We hear sounds within the spectrum detectable by human ears. The flavors and fragrances we experience are within the limits of our senses of taste and smell. What we feel is conditioned by our degree of sensitivity to touch, and what we think reveals the parameters of our mental concepts and emotions. We do not really extend beyond these limitations. These six sense consciousnesses define the limits of our knowledge and make up our individual points of view. We can ignore what lies beyond our senses and imagine that other things cannot exist, but there’s really much more to life than what we perceive.

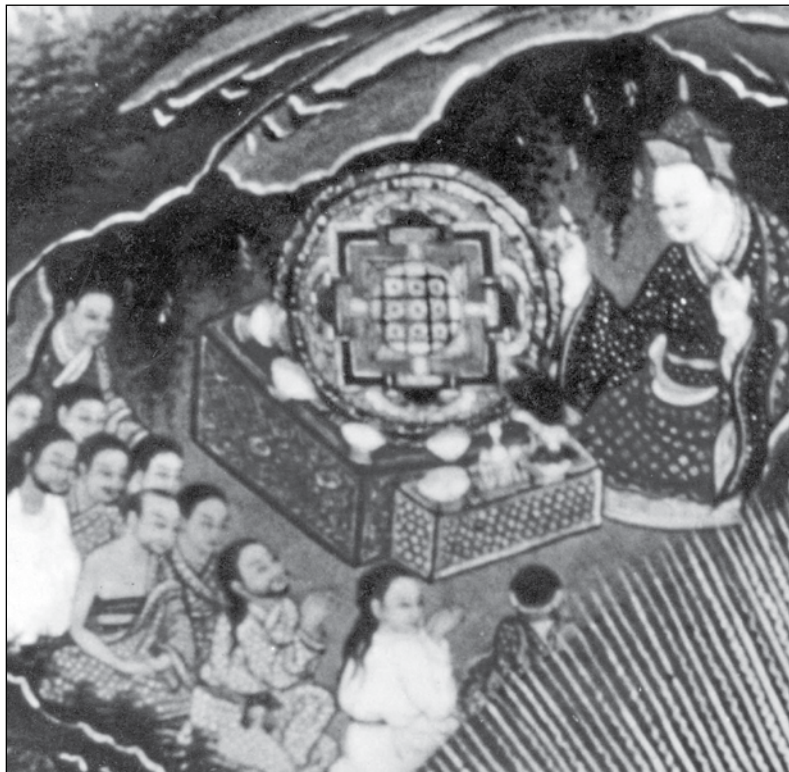
We only notice about 1% of what’s happening and habitually ignore the other 99% we haven’t yet discovered. Our knowledge is very limited. We shouldn’t block our ability to learn by assuming that what we can’t see doesn’t exist and isn’t possible. This kind of thinking obstructs further learning, as if we didn’t really want any deeper understanding. We block every opening and sit there in the dark. We must open the door. This is the first type of ignorance that we must recognize. It’s always necessary to stay open and aware that there is an infinite spectrum of knowledge still to be discovered.

For example, if somebody next to you was threading a needle, it would be pretty obvious what he or she was doing. But from a 100 yards away, you wouldn’t see the needle or the thread. You might even imagine that there wasn’t a needle simply because you couldn’t see it. This is the limitation of the knowledge we receive through the narrow power of our eyes. It doesn’t mean that nothing is there—we just don’t see it. There are so many things to be discovered beyond our present understanding.

Beings who realize great equanimity discover the infinite energy of the true nature and can perform many beneficial activities using their eyes, ears, nose, tongue, and body. They don’t always act conventionally or in ways that we normally understand. They may do things that don’t fit in with our usual perceptions. Phenomena and events that seem to go beyond physical limitations are sometimes referred to as “miracles.” At times, those who have the capacity

will display miraculous phenomena in the common world. People who don’t believe in the possibility of miracles think that these stories are myths, metaphors, or fairytales. In truth, there are people who can do amazing things, just as the ancient masters did. Don’t ignore certain aspects of the universe by thinking that they are just stories. The cosmos contains an infinite variety of wondrous qualities and activities.

These miraculous qualities and activities are totally incomprehensible from an ordinary, mundane point of view. They manifest to destroy the limitations of all conventional approaches to knowledge. Ego-based discriminations and habits have divided the world into “samsara” and “nirvana.” These dualistic notions are the only real cause of unhappiness. Guru Padmasambhava breaks through our dualistic patterns to lead us to perfect enlightenment beyond conception.



Guru Rinpoche bestowing empowerment to his nine heart students in Samye Chimpu Cave

In order to have a deep understanding of the meaning of Guru Padmasambhava’s activities, it’s important to keep an open mind. We must go beyond our present conceptual limitations and realize how our tendency to doubt and criticize fills our minds with contradictions. Most of our decisions are based on simple conceptual polarities. Don’t restrict your mind to the two extremes of affirming or denying. We ignorantly believe in the adequacy of this way of thinking and assume that what we don’t see does not exist. If we create sharp divisions and cling to narrow definitions of subjects and objects, whatever we see will always appear in the context of those limitations. When we see something, we say, “Yes, that exists,” but what

we don’t see directly is easily denied. In Buddhism, these views are known as “obscurations” or “dualistic conceptions.” They do not lead to true knowledge or wisdom since they are based on ignorance. It is ignorance that defines our experience of the world and puts limitations on our vision. We have to break through these barriers in order to understand the perfect activities of Guru Padmasambhava’s emanations and the infinite possibilities of the true nature.

Dissolving fixed conceptions and releasing our limited perceptions reveals the vastness of the true nature, the sphere of great equanimity. By breaking down the walls of rigid thinking, we merge with this evenness, seeing everything as inseparable and flowing in continuous transformation. This is also known as “interdependent origination.” In the Dzogchen teachings, it is called the “unimpeded openness of the true nature.”

Dzogchen is the highest teaching of the Buddha and Guru Padmasambhava, but more precisely, Dzogchen is our real situation, the reality of all phenomena. Practice helps us break through the



Introduction to the Eight Emanations of Guru Padmasambhava

walls of our ego-clinging and merge with the infinite expanse of our mind, or rigpa, where anything is possible and everything arises perfectly without moving out of the sphere of equanimity. All of Buddha Shakyamuni's teachings, from the Hinayana up to Dzogchen, are designed to transcend all of our dualistic conceptions and actualize the full range of marvelous activities that arise within this profound equanimity. This is the central point of the Dharma and the inspired intention behind the actions of every great master. Guru Padmasambhava's teachings offer a direct path to actualize this understanding. His enlightened activity is especially powerful and effective in destroying the solidity of our dualistic concepts and fixed opinions, and in awakening us to true freedom.

The wisdom dakini Yeshe Tsogyal said that Guru Padmasambhava has 9,999 biographies. That's a lot of biographies! These biographies are divided three ways: (1) those relating the 108 activities of Guru Rinpoche according to his dharmakaya essence, (2) accounts told according to his sambhogakaya nature, and (3) works chronicling his compassionate activities as a nirmanakaya buddha.

On the dharmakaya level, Guru Rinpoche is known as the Primordial Buddha Samantabhadra. Inseparable from Buddha Shakyamuni and all fully enlightened beings, his appearances are never obscured or deluded, always free in the ultimate sphere of dharmakaya. He is our true nature, which is also known as "all-pervading primordial wisdom," because it permeates every external and internal object in the ten directions unceasingly. This is the dharmakaya Guru Padmasambhava. Fully awakened, this great equanimity is completely free of all conditioned marks and complexities.

The dharmakaya continuously emanates five wisdoms in every direction. These appear as the Five Dhyani Buddhas, or the families of wrathful, semi-wrathful, and peaceful buddhas and their retinues. All these buddhas are Guru Padmasambhava in sambhogakaya form, emanating wisdom lights to liberate all sentient beings in the six realms.

Different emanations of Guru Rinpoche appear in each of the six realms, as well as in every direction within those realms, to teach sentient beings according to their capabilities and gradually lead them all to enlightenment. There are one hundred million nirmanakaya emanations of Guru Padmasambhava helping sentient beings throughout the universe. Guru Rinpoche may take any number of forms within any realm. He is not limited to appearing in any particular way. His character and way of teaching varies depending on the sentient beings he is helping.

In the mundane sense, Guru Padmasambhava's activities are called "miraculous," but from the viewpoint of absolute reality, they



are not unusual phenomena. They are the natural, spontaneous activity of the true nature. From the perspective of realization, our normal, everyday activities are somewhat odd and unnatural. In this sense, we are all great magicians, conjuring up something totally unreal.

When Guru Padmasambhava appeared on this earth, he came as a human being. In order to dissolve our attachment to dualistic conceptions and destroy our complicated neurotic fixations, he also exhibited some extraordinary manifestations. If we try to compare our situation and capacities with that of Guru Padmasambhava and other realized beings, we will run into some difficulty. Our actions are based on dualistic ideas and habit patterns, while Guru Padmasambhava's activities arise spontaneously out of the great equanimity of the true nature. Nondual activities are incomprehensible within the scope of dualistic understanding.

A famous Tibetan master named Sakya Pandita spoke of a man who journeyed to a country totally inhabited by monkeys. When he arrived, all the monkeys gathered around to examine him. They were amazed. "How strange!" they thought, "This is the most unusual monkey we have ever seen. He has no tail!" Similarly, deluded sentient beings hear of the activities of enlightened beings and think that

such stories must be mythical or magical because they don't meet our preconceived ideas of how the world works.

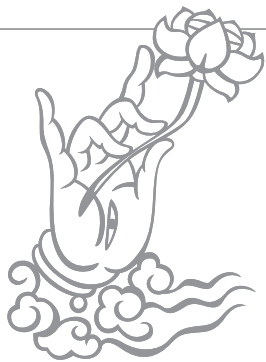
There are many stories that explain how Guru Padmasambhava was born. Some say that he instantly appeared on the peak of Mount Malaya in Sri Lanka. Other teachings say that he came through his mother's womb. But most accounts refer to a miraculous birth, explaining that he spontaneously appeared in the center of a lotus. These stories are not contradictory because highly realized beings abide in the expanse of great equanimity with perfect understanding and can do anything. Everything is flexible and anything is possible. Enlightened beings can appear any way they want or need to.

According to the regular, conventional way of thinking, if something is black, it is not white. Usually, only one of these notions can be applied at any given time.

When we try to make reality fit the limitations of our preconceptions, we become very narrow. Working in this way will not allow us to understand the mystical or profound aspects of the universe. Our tiny peephole of knowledge reveals very little of the actual world. We see only what fits through that small hole. Chronological and linear thinking is characteristic of dualistic conceptions; we cannot apply it to the true nature or the state of great equanimity. Peering through such a small crack will not allow us to see much—we have to open our minds if we're interested in seeing more. ❀



CARLOS MOCOLLON



Women in Tibetan Buddhism

Vision of Orgyen Samye Chökhör Ling Nunnery



Khenpo Tsewang Dongyal Rinpoche, interviewed by Amanda Lewis at Padma Samye Ling on May 7, 2012



"The basis for realizing enlightenment is a human body. Male or female—there is no great difference. But if she develops the mind bent on enlightenment, to be a woman is better." - Guru Padmasambhava

Orgyen Samye Chökhör Ling is the first Tibetan Buddhist nunnery in Sarnath, India since the time of Buddha Shakyamuni. The nunnery is committed to cultivating self-esteem and confidence in the resident nuns, and they are encouraged to develop both their intellectual and spiritual potential through study, meditation, and service. The bhikshunis receive ordination and are given the exceptional opportunity to become lineage holders of Buddha Shakyamuni, Guru Padmasambhava, Tsasum Lingpa, Khenchen Palden Sherab Rinpoche, and Khenpo Tsewang Dongyal Rinpoche, enabling them to preserve and pass on this beautiful lineage of compassion and wisdom.

They receive a minimum of seven years of education in the nine levels of study and practice in Tibetan Buddhism, which

includes the Buddhist scriptures, rituals, sciences, language, and training in specific Nyingma lineage practices that date back to the eighth century in Tibet and 600 B.C. in India. As their knowledge and experience in these various fields deepen, they achieve the necessary stability to become great practitioners, teachers, translators, physicians, and academic leaders. By nurturing their inner qualities of courage, intelligence, compassion, and determination, these women become pillars within their communities and a source of inspiration to those on the path.

"Now and throughout the history of Buddhism, there have been many monasteries in Deer Park, but Orgyen Samye Chökhör Ling is the first nunnery on this holy land. Establishing this beautiful nunnery is a historical achievement that is the fulfillment of the diligent work, kindness, and aspiration

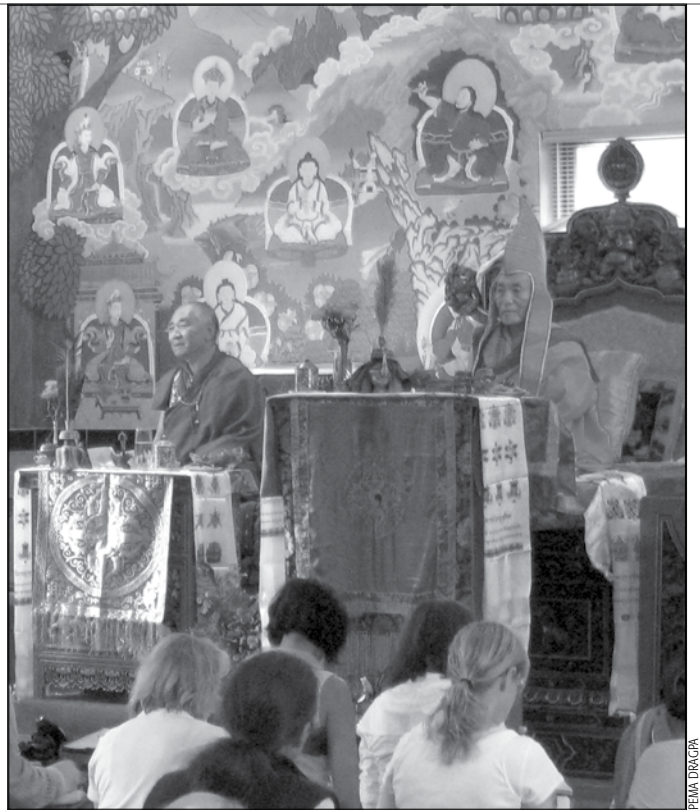
prayers of many people. We pray that this is not only a singular historical event, but that it will become a special starting point that will begin a new chapter in the history of Buddhism in Deer Park. We hope that it will deeply inspire the resident nuns on their path of knowledge, wisdom, and compassion, and immediately benefit all women and all of humanity for many generations to come."

"In Buddhism, everyone is equal. The Buddha said that everyone has the same potential, the same nature; no matter who they are, the potential is the same. There have been so many great female practitioners and realized beings that have played a very special and crucial role in upholding, maintaining, and continuing the lineage of the Buddha and the Nyingma teachings, and spreading those teachings to others. There have also been so many great teachers in recent Tibetan Buddhist history who became such great masters and teachers and through them, the lineage has continued until now.

There were so many nunneries in ancient times, and there are many now too. Nunneries are very, very important. Even though the Buddha's teaching is open and available equally for everyone to practice and uphold, due to social traditions and various cultural systems, women have mostly stayed behind the scenes. Therefore, now with the support of these nunneries, we're hoping women will come to the forefront equally with male practitioners, helping to spread the Buddha's teaching. The Buddha gave teachings widely and openly, so we really hope this nunnery in Sarnath will give great hope, vision and inspiration to female practitioners according to our way of offering that opportunity. Therefore nunneries serve a very special purpose.

Sarnath is one of the most special, holy places in the world. We hope that establishing a nunnery where the Buddha first taught the Dharma will be a very significant contribution to the education of women, and that it will help restrengthen the Buddha's teachings to spread more widely, promoting world peace." ❁

The Beauty of Awakened Mind: Teachings on Vipashyana, Prajnaparamita, and Dzogchen

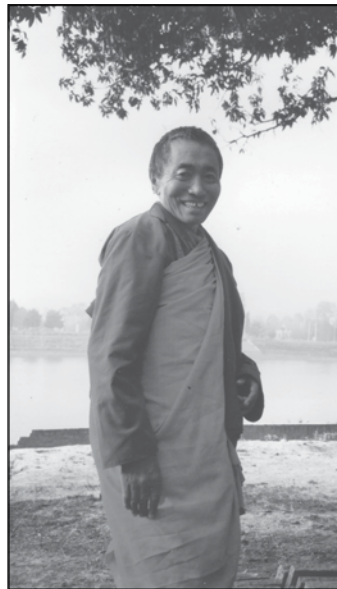


The Venerable Khenpo Rinpoches gave two weeks of teachings on the *Nyanglug* lineage of Shigpo Dudtsi at PSL during the 2009 Dzogchen Summer Retreat. This article is excerpted from *The Beauty of Awakened Mind*, scheduled for publication in Summer 2013.

EDITED BY RICHARD STEINBERG

Shigpo Dudtsi's teaching is rooted in bodhichitta, and this is true of Dzogchen in general. The great master says that it's also very important to contemplate impermanence because it's all-pervasive. Impermanence is the nature of life. After generating bodhichitta and contemplating impermanence, we take refuge and engage in the individual practices of Ngondro, step by step, according to the instructions we've received. After that we meditate on the Dzogchen state, and conclude by dedicating the merit. This is the complete way to do Dzogchen practice. The great master Shigpo Dudtsi gives specific meditation instructions for the three types of practitioners: high, medium, and low. We can apply whichever practice or practices best help us reconnect with and abide in the natural state. In particular, when we are flooded by thoughts, we should include some form of Shamatha meditation in order to stabilize our minds. After giving these instructions, Shigpo Dudtsi highlights Vipashyana.

Shigpo Dudtsi says that the purpose of Vipashyana is to realize *prajnaparamita*, the sixth and ultimate *paramita*. *Prajna* is a Sanskrit word. *Pra* means "supreme," and *jna* means "wisdom." Supreme wisdom is not based on the intellect. The supreme wisdom is to understand the true nature of the mind. *Paramita* means "transcendental." When we understand the true nature of the mind, we transcend everything, including our intellects, and behold reality as it is. From one perspective, Vipashyana leads to *prajnaparamita*; from another, they are the same. Shigpo Dudtsi says that Vipashyana



and *prajnaparamita* are ultimately the same.

Here Shigpo Dudtsi quotes the *Sancayagatha Sutra*, one of the only *Prajnaparamita* sutras where the Buddha teaches directly to his audience without any dialogue. In this teaching, the Buddha stresses the importance of *prajna* in relation to the other five *paramitas*. He says that just as five blind people cannot travel easily without the assistance of someone who can see, the five *paramita* practices of generosity, discipline, patience, joyful effort, and concentration cannot be transcendental without the assistance of *prajna*. When five blind people are led by someone who sees, they can easily go wherever they like. Similarly, when the five *paramitas* are guided by *prajna*, they become fully developed and very powerful.

Shigpo Dudtsi next quotes the great Indian master Arya Dignaga, known in Tibetan as Chokyi Longpo, who gave this definition of *prajnaparamita*: "Prajnaparamita is beyond duality; it is Tathagata. It is primordial wisdom beyond all thought. It is the Buddha's enlightened mind, and the texts which have this name." Arya Dignaga continues by saying that the reason these sutras are called "prajnaparamita" is because they convey—to the extent that words are able—the meaning and message of enlightened mind. The true *prajnaparamita* is the nature of the mind. In the Dzogchen tradition, the nature of the mind is called "awareness," "primordial wisdom," and the "Original Buddha Samantabhadra." Different names are used depending on the level of the teaching. Yet each name points to the innate nature of the mind, which is

beyond thought, and which is not outside, but within.

Even if we are learned scholars or can remain in one-pointed meditation for a long time, if we do not know the nature of our minds we are still subject to ego-clinging, dualistic fixation, and negative emotions. These negative states always inhibit and ultimately prevent our spiritual progress, as well as our attempts to benefit others. For this reason, in the 9th chapter of the *Guide to the Bodhisattva's Way of Life*, the great master Shantideva says that the five paramitas are branches of the sixth paramita of prajna. This means that prajnaparamita is the principle body of all the bodhichitta practices. Ordinary generosity and discipline can only go so far. The same is true for the other paramitas. Without supreme wisdom, we cannot get out of samsara. And if we cannot get out of samsara ourselves, how can we help others do so?

Guru Padmasambhava, Yeshe Tsogyal, and all the great masters proclaimed in a single voice the importance of recognizing and abiding in the true nature of the mind. For example, the great master Padampa Sangye and the wisdom dakini Machik Labdrön founded the Chod lineage in Tibet. *Chod* means “cutting through ego-clinging.” Ego-clinging is attachment to the idea of being an “I” that is separate and more important than everything else. Without the supreme wisdom of Vipashyana, Prajnaparamita, Dzogchen, Mahamudra, or whatever other name we call it, attachment to this sense of “I” cannot be cut. Otherwise we might say that we’ve cut our ego-clinging, but this will be in name only, and not in reality.

How do we achieve supreme wisdom? How do we make it a living reality within our hearts and minds? There are two ways. The first is known as the “way of the scholar.” You carefully read the teachings of the Buddha and the great masters, and you analyze and contemplate their meaning very thoroughly. The result will be great confidence in the truth of the teachings, which is called certainty wisdom. The second approach is the “way of the hermitage yogi.” In this way, you do not study the teachings very extensively. Instead, you meet a master and something resonates. You receive meditation pith instructions and practice them with great devotion. As the meaning takes root in your heart, you develop confidence and certainty.

Each of these two ways leads to the same result when they are followed with joyful effort, devotion, and bodhichitta. The way of the scholar and the way of the hermitage yogi meet at the same junction: the innate nature of mind, the primordial wisdom free from duality, which is the “ultimate Vipashyana.” Here Shigpo Dudtsi asks,



ERICSON PROFFER

“Which of these two ways are we taking in this *Nyanglug* teaching?” Here we are practicing the way of the hermitage yogi. We are not reading and studying texts, but are going straight to their essence.

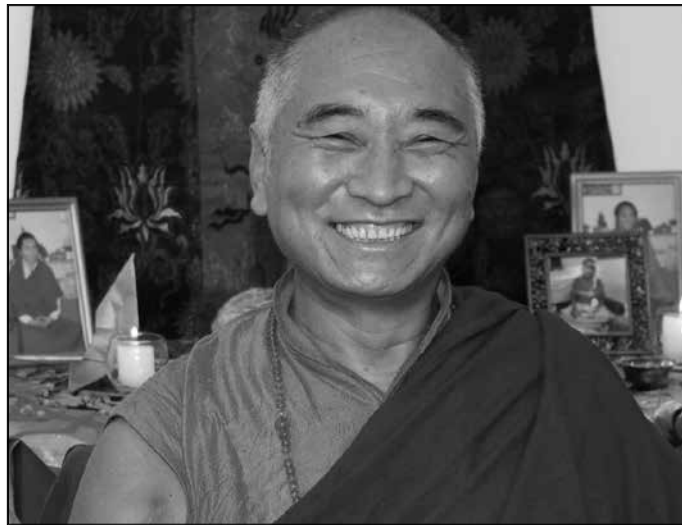
To get to the essential meaning, it is important not to limit yourself to Shamatha meditation. When you practice Shamatha by itself you have a goal. You are focusing your mind on an object, and trying to stop thoughts. This means that there is effort and grasping in Shamatha. Shamatha is and will always be a duality practice. To realize the nature of your mind, you need a meditation that is based on nondual awareness. This means that you need Vipashyana and Dzogchen meditation. Vipashyana and Dzogchen practice means to be relaxed, casual, and to let go of everything. At the same time, do not be distracted.

Shamatha is spontaneously present in good Vipashyana and Dzogchen practice without having to struggle. The moment you’re relaxed and undisturbed by thoughts, you attain the perfect stability and peace of the most advanced Shamatha meditation. You can reach this state at any time—just look at your own mind. The moment you look, there is nothing to see and nothing to hold. Do not look for anything else, just glide along in that state. Of course, a thought will arise. Let it come, let it be, and let it go. Maintain this state, and keep letting go of thoughts when they arise. Turn on your mindfulness radar so that you will not swing back into duality.

The great master Shigpo Dudtsi reiterates: when a thought comes up, simply let it go and remain in your present state of awareness. Do not analyze and interpret any thought. By practicing in this way, each and every thought will evaporate into primordial wisdom awareness quite naturally. When you remain relaxed and free, letting thoughts come and go without grasping, you are truly meditating. The Dzogchen Semde text known as *Lung Rabsal*, the *Clear Bright Teaching*, says that meditation

means “abiding in the natural state,” and that any other kind of meditation is like the husk on corn—just a temporary cover.

If you’re not abiding in the natural state, all of your efforts are nothing more than the activities of samsara. The moment you recognize the natural state, samsara collapses and the beautiful, rich qualities of your mind begin to shine. These inherent goodness qualities are collectively known as “great blissfulness.” But if you don’t know how to rest in the natural state, “great blissfulness” is just a name. The Dzogchen teachings explicitly state that people who want to experience great blissfulness as a living reality must stop grasping thoughts, and relax without effort in the natural state. The teachings are quite clear that delusion is not liberated by force, but by letting go. ❀



PETER PRAMER



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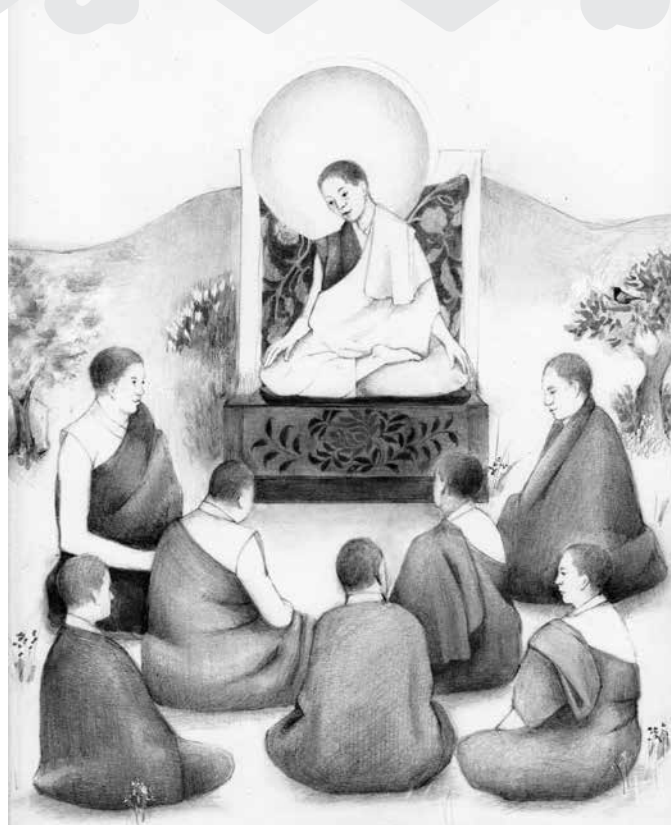
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Practicing *the Two Truths to Realize the One True Nature*



TERESA COOPER

Excerpted from *Pointing Out the Nature of Mind: Dzogchen Pith Instructions of Aro Yeshe Jungne* published in November 2012.

EDITED BY RICHARD STEINBERG

When you practice Dzogchen you are practicing every aspect and every word of the Buddha's teaching. This is why Dzogchen is known as the "completion teaching." It includes the foundation, as well as the central columns, walls, ceiling, and roof. It is beautifully ornamented and furnished. When we practice Dzogchen we should not and cannot ignore any aspect of the teaching.

The gracious teacher Buddha gave many extraordinary teachings—these teachings are about the true nature and nothing else. His entire teaching is about the way things are. In one of the renowned Mahayana sutras called the *Samadhiraja Sutra*, or the *King of Samadhi Sutra*, the Buddha said that there are two truths—relative and absolute—and that there is no third truth. The two truths are expressions of reality. They are not in opposition; one truth is not more important than the other. They appear as two, but they are in union. The teachings say, "one nature, two aspects." It is like fire and its warmth, or the sun and its rays. It is the same for the two truths—they are inseparable.

The Buddha's teachings in general, and his Mahayana teachings

in particular, say that if we want realization, we should cooperate with the nature, and practice the two truths. Relative truth practices are called "skillful means," and absolute truth practices are called "wisdom." In the Vajrayana, these are respectively known as the "creation stage visualization" and "completion stage dissolution." By practicing in this way, we will attain full realization without any sidetracks or detours, without falling into the ditches of extreme, narrow views and skeptical mental states.

What are the skillful means practices? These are practices that increase merit, or positive energy, and include cultivating good thoughts like loving-kindness and compassion, as well as putting these into action for others' benefit. As we discussed earlier, in the Mahayana, cultivating good thoughts is called "wishing or aspiring bodhichitta," and putting these into action is called "actualizing bodhichitta." Skillful means practices include contemplating the four boundless thoughts, practicing the six paramitas, and doing prostrations and circumambulation. They also include helping to create monuments to enlightened body, speech, and mind such as statues, thangkas, stupas, and monasteries, as well as participating in public work projects like building, maintaining, and repairing roads and bridges, and working to alleviate poverty and hunger. All positive activities performed with love and compassion are skillful means practices. All of this is part of Dzogchen meditation, and helps bring forth realization.

The wisdom practice is meditating on the absolute state of Dzogchen, which means going beyond conceptions. You can begin with Shamatha meditation and then go on to Vipashyana, or you can immediately practice the union of Shamatha and Vipashyana. The main thing is to experience and abide in the absolute state of the true nature of the mind. Rest, relax, and be in the natural state without focus or fixation, without grasping and clinging. Abide in the vast, open nature of the deep blue sky. Let thoughts come and go, grasping nothing. This is the heart of wisdom practice.

As long as duality mind is functioning, you must perform the relative and absolute truth practices we just described in order to actualize realization. You also need to practice in formal sessions. As your meditation grows stronger, your experience of relative and absolute truth, as well as your skillful means and wisdom practices, gradually merge into a single, inseparable state. At that time, meditation and post-meditation also begin to merge. Yet even when these signs of progress appear, it is very important to keep up your practices. The final goal is total merging, with no separation. It is only duality mind's continual grasping onto thoughts and emotions that stands in the way of the final goal.

Every time you complete a formal practice session, you should always conclude with bodhichitta by dedicating the merit and making strong aspiration prayers. Sincerely wish good things for all living beings, without excluding yourself. You can even dedicate the merit and make aspiration prayers after doing something mundane. Keep the teachings alive in your heart and mind as much as you can, and put them into action. Keep growing. This



Patrul Rinpoche

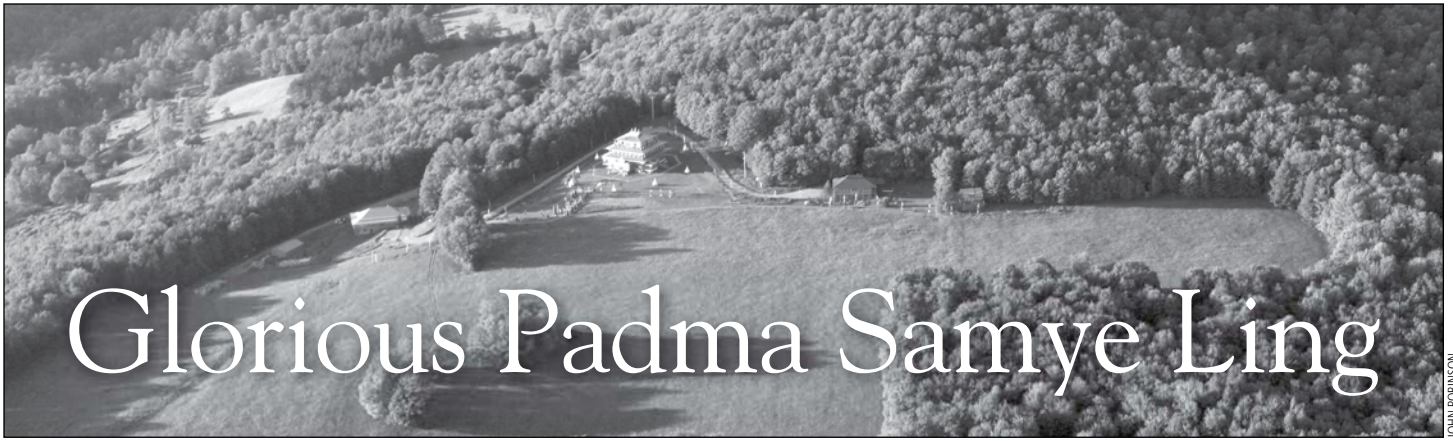


Union of Skillful Means and Wisdom
Calligraphy by Khenpo Tsewang Dongyal Rinpoche

is an overview of how to practice the two truths in union in order to realize the one true nature.

Now we will apply this understanding to the teachings of Aro Yeshe Jungne. The great master Aro Yeshe Jungne described how to practice Dzogchen meditation nine different ways. But although he taught nine different ways to practice, there are not nine different views—there is only one view because there is only one true nature. And there is only one result: realization of that nature. Master Patrul Rinpoche tells us that according to the oral teachings of many Dzogchen masters, high capability practitioners experience the view and can maintain it the moment they hear the teachings. In other words, their realization of the unity of relative and absolute truths is immediate. Medium capability Dzogchen practitioners cultivate the view in practice. As their meditation develops, realization dawns, and in a short time is stabilized. Lesser capability individuals practice skillful means along with wisdom meditation. They gain realization gradually over time with joyful effort. Although the time and effort required to achieve realization varies among practitioners of the three levels of capability, the result they attain is exactly the same. It is the unity of the two truths.

Here Patrul Rinpoche offers this reminder: when your meditation is scattered and your mind is unstable—when it seems as if you are not progressing—focus on the relative skillful means practices like devotion and bodhichitta. Connect to the lineage, cultivate a good heart, and perform virtuous activities. This will stabilize your mind, reinvigorate your practice, and develop momentum for progress and ultimate realization. ❁



Glorious Padma Samye Ling

JOHN ROBINSON



DRACPA

Theresa completing mural painting of Khenchen Rinpoche



LMA

Zoë working on the Buddha thrones



After Fire Puja in the meadow

Due to the continual love and joyful efforts of many PBC sangha members and friends, the glorious mandala of Palden Padma Samye Ling is thriving! We're happy to announce many new Dharma activities that were accomplished this past year:

Special thanks to the local PSL sangha for ongoing support to maintain and glorify the PSL mandala!

Thank you to all the Learning Dharma Skills participants for your time and dedicated efforts: John DiLeo, Eamon Durkan, Ross Hathaway, Bonnie Holsinger, Jack Housman, Tom Jahn, Dylan Lewis, Pema Lodro, Zoë Park, Silvia San Miguel, Tess Sarbutt, Edward Sierra, and Carol Stromek.



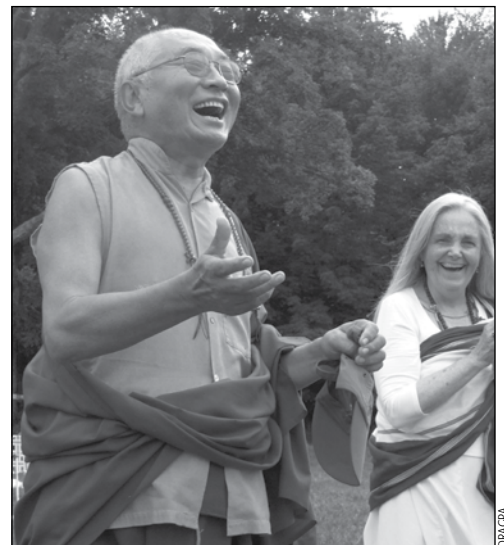
LMA

Cynthia Friend gardening



AMANDA LEWIS

Doug and Elizabeth thank Khenpo Rinpoche



DRACPA

Celebrating summer with Sangha

Mega Prayer Flag pole sponsored by Doug Polley; painted by Mark Simons, Dara Norman, and Andy Millar; flags sewn by Philippe and Melanie Turenne and family. Thank you!

Special Gesar Flag with Khenchen Palden Sherab Rinpoche's dream teaching in calligraphy by Ven. Khenpo Rinpoche and sewn by Mary Ann Doychak—how incredible!

48 copper prayer wheels installed along steps leading to the Three Kaya Temple. Thank you Steve Dorn, Andy Millar, and Mark Simons; painted by Eamon Durkan and Tess Sarbutt.

Eight Great Stupas painted with colorful embellishments. Thank you to Tashi Palden for the creative design, and intricate painting details by Amanda Lewis, Pia Dehne, Zoë Park, Tiffany Andras, Eamon Durkan, and Judith Allen.

Buddha Lotus Throne vibrant painting embellishments, thank you to Lama Lorraine, Zoë Park, and Amanda Lewis; Woodwork by Zoë Park.

Thank you to Deana Bodnar and Judy Sprague for completing the rope light offerings to Three Kaya Temple!

Portrait of Ven. Khenchen Palden Sherab Rinpoche in main shrine room mural with masters of the lineage, thank you Theresa Cooper!

Thank you Judith Allen for your fine artistic touches to the murals in the Gonpa hallway.

Bodhichitta Inn new front porticos and columns: Many thanks for weeks of hard work by Jeff Ibur, Andrew Cook, Lama Laia, and Eamon Durkan.

Bodhichitta Inn front hallway reflooring and beautification: Thank you Lama Lorraine and Andrew Cook.

Thank you so much for building the ground floor deck at Sangha House: Jeff Ibur, Michelle Webber, Tracy Moore, John DiLeo, and Roberto Irizarry!

The PSL road was regraded this past summer—thank you Doug Polley.

Wood carvings of several lineage masters for the PSL Shantarakshita Library: Thank you Felix Febo.

Thank you for all your help in the Chiso store online and at PSL: Pema Lodro, Lama Dragpa, and Amanda Lewis.

Kate Mueller and Andrew Cook, thank you for the extensive meal planning and delicious food during group retreats!

For overseeing the organic vegetable garden, thank you Pema Lodro, Cynthia Friend, Bonnie Holsinger, Eamon Durkan, and Carol Brush.

New Sangha House spice shelf and pantry organization, thank you Zoë Park.

Thank you PSL sangha for weekly study groups, and biweekly webcasts.

Ongoing cataloging and printing indexes of Tibetan pechas in Shantarakshita Library, thank you Nancy Roberts.

New Essence of Health retreats in June and August 2012: Organized by Lama Lorraine & Amanda Lewis; yoga classes led by Jessica Barber; juicing and nutrition demos by Elizabeth Pasquale; and healthy living classes by Amanda Lewis. ❁



Christine enjoying the summer season



Ornamenting the Bodhichitta Inn



Eamon painting prayer wheels



Lodro shipping Chiso orders



New deck around Sangha House



Kate preparing an incredible dinner



We're asking all PBC Centers to roll mantras for the 48 prayer wheels in front of the PSL Gonpa. Please contact PSL for mantras and instructions.



Summer Sangha birthdays





Caring for People at the Time of Death

An Interview with the Venerable Khenpo Rinpoches excerpted from *The Essential Journey of Life and Death, Volume Two: Using Dream Yoga and Phowa as the Path*, published by Dharma Samudra in August 2012.

EDITED BY ANN HELM, PEMA DRAGPA, AND AMANDA LEWIS

Question: What can we do to help Buddhist practitioners prepare when their death is imminent?

Answer: There are two aspects here: (1) preparation from your own side and (2) preparation from others' side. The best service from your own side is to have the bodhichitta motivation of love and compassion. Think about what they're going through and what they may need. With this foundation of bodhichitta, you should bring to mind Guru Padmasambhava, the lineage masters, and all the buddhas and meditation deities you practice, and think, "May I be able to benefit all beings just as the buddhas and bodhisattvas benefit all beings."

From the side of those who are dying, the most important thing is to have a positive attitude. If they have some regret or there's something negative in their past, help them to not dwell on that. Encourage them to feel that they can purify and forgive that now. You want to help them have a more open and clear mind. Encourage them to generate feelings of love, goodness, and appreciation for their life.

If they were committed Buddhist practitioners, support them in recalling the teachings and in continuing their practice. Maybe they would like you to read them books by the great masters that discuss death or the bardo. If you can help them feel more confident and joyful, they will have a beautiful transition and a very smooth passing.

In any case, try to create an atmosphere of peace, harmony, and gentleness. This is extremely important.

Question: Are there certain practices or ways to prevent death?

Answer: The teachings say there are two kinds of death: (1) one is karmic death and (2) the other is death from an obstacle. Karmic death means that when a person's time is up, death cannot be prevented by any means. The limit of this life has been reached. However, there's another kind of death connected with sudden obstacles. For example, even though the karmic duration might be eighty years, due to certain conditions someone might show signs of dying at age thirty or fifty. If the karmic duration hasn't been reached, then life can be prolonged. If signs of death come in dreams, then the bodily elements can be rebalanced by doing meditation practices like that of Buddha Amitayus or by virtuous actions such as ransoming lives, making donations, doing public service, and fixing and building roads and bridges. But as we said, if the time has come for karmic death, then it cannot be prevented.

Question: At the time of dying, what do you suggest we do for people, particularly our fellow practitioners? Is there anything you would recommend that we read to them?

Answer: Whether they're practitioners or not, the main thing is to encourage them to be free of the fear of death. Encourage them to let go of any hesitation or emotional thoughts.

Practitioners in particular need to let go of their possessions. Even though they may have designated things to be given to certain

individuals, it's time to think that they're making a spiritual gift or mandala offering to the enlightened beings. It's best if people can pass away without any attachment or concerns about what they're leaving behind. This also applies to the place where they live and their families and friends. They can imagine giving all their loved ones to the buddhas as well. The idea is to have nothing holding them back.

When you tell the dying person these kinds of things, speak in a friendly, humble, and simple way. Of course, it depends on how they can receive this—whether they hear you as a friend or as a teacher. But either way, speak as a reminder, and not as if you're bossing them around and telling them what to do.

You could also remind them of the wonderful things they did in this life, that they can be joyful, and that you will meet them in the pure land. The main point is to encourage and support them so there are no attachments to what they're leaving behind. This is a very important way that you can help.

If they are practitioners, you can remind them of their meditation practice. Encourage them to think of their practice and the buddha they feel closest to, or whichever deities or teachers they feel connected with. To encourage them, you could read the aspiration prayers from *The Tibetan Book of the Dead* or the *Root Verses of the Six Bardos*. You could also recite the renowned twelve-line aspiration prayer to be born in Dewachen. All these prayers are very beautiful. If the dying person is a Dzogchen practitioner, you could read some Dzogchen pith instructions, like Garab Dorje's *Three Words that Strike the Crucial Point* and Patrul Rinpoche's commentary to that text, or read whatever Dzogchen text they're familiar with. The point is to strengthen their meditation at that time.

Question: If it's possible and appropriate, and the family is okay with our doing it, should we do Amitabha practice in the room with the practitioner?

Answer: It depends on the situation. It would be great if you could say the mantra and practice on Amitabha. The practice doesn't need to be elaborate, but if they would like it done in an elaborate way, that's fine too.

Question: Is there any mantra or practice that takes precedence as a person is dying?

Answer: There are no real differences among the buddhas—all the buddhas are basically the same. We advise doing a little more of the Amitabha mantra, but all mantras are good. The Buddha and many ancient masters suggested doing the Amitabha mantra, the Chenrezig mantra, and the mantra of the Buddha Akshobya. Many of you may not know the Akshobya mantra, which is a long one, but Buddha Shakyamuni said many times that it is very powerful and special. If you know which personal deity the dying practitioner focused on, you could do a little more of that practice at their death. If you don't know their exact practice, then practice on Vajrasattva or Amitabha.

Question: After death has occurred, if the authorities are agreeable, how long should we request that the body not be disturbed?

Answer: If it's okay with everyone, the body should not be moved for three days after the death. For example, if they pass away on a Sunday,

then the body would not be removed until Wednesday. The average maximum for the consciousness to stay with the body is three days.

Question: What do we do for the body from the moment of death until the body is taken to the funeral home?

Answer: Assuming that they were a practitioner, or they and their family would want you to do these things, traditionally you would put a picture or image of Buddha Amitabha above their head, and leave that for as long as you can. It would be ideal to put a picture of the Samantabhadra mandala that contains the mantras of the hundred peaceful and wrathful deities face down on their heart and also behind their back at the heart level. If it's too difficult to move them to put the picture on their back, then just put it on the heart. It's best if you could leave it on the heart, even when they're taken to the funeral home or when they're cremated or buried. Even a short time of touching their heart center with the Samantabhadra mandala is very good. This is called "liberation by touching."

Sangha members could occasionally recite the mantra of Amitabha, Vajrasattva, or Chenrezig quietly and peacefully. If you have some grains of sand blessed by the mantras of Chenrezig or Vajrasattva during a Nyungne practice session, you can drop those on the body as well.

If you're meditating with a practitioner who has died, invoke the presence of various buddhas like Amitabha, Padmasambhava, Tara, and Chenrezig. Recite the mantras and visualize the light of love and compassion going from the buddhas to that person, as well as to all the beings who are passing away at that time. Meditating as much as you can during this time is very powerful and beneficial. This is the main thing you can do. Even if the dead person did not believe in enlightened beings, the person's consciousness is freed from its usual restraints and can perceive the display of the true nature, so the power of the buddhas and their blessings will help those beings.

Another point is not to change or move the furniture or major objects in the room. Keep the space very peaceful, just the way it was. Simply come there to meditate and pray quietly. It's also important not to disturb the relatives of the dead person because that will disturb the consciousness of the person who has passed away. The person's consciousness can see and feel those who are left behind and what's going on beneath the surface, so stay as peaceful and harmonious as you can.

Question: What practices can be done for a deceased sangha member without a qualified lama present or without receiving empowerment?

Answer: It's good to say the Seven Line Prayer, recite the Hundred Syllable Vajrasattva mantra, and practice on Tara and Amitabha. It's important to have the transmissions for these mantras and practices if you're going to be saying them. When the person dies, emphasize the Amitabha mantra.

To do Phowa, you definitely need the transmission for that practice, as well as having had the empowerment of Buddha Amitabha, and other Vajrayana empowerments such as Guru Padmasambhava and Vajrasattva. The teachings say that those who do Phowa for someone else should have experienced signs of accomplishment of Phowa and have finished the Ngondro practices. Otherwise, the Phowa isn't going to work—it won't help.

Even if you don't have the empowerments and transmissions, it's okay to chant the *Root Verses of the Six Bardos* as an expression of compassion. But those people who intend to recite prayers from *The*

CONTINUED ON PAGE 22

Caring for People at the Time of Death

CONTINUED FROM PAGE 21

Tibetan Book of the Dead on a long-term basis, for instance, as part of their hospice work, should get the transmissions and empowerments. Anyone who intends to say these prayers and mantras on different occasions with dying people should definitely receive the lineage blessings, and to some degree they should do the related practices. Saying these Buddhist prayers is not the spiritual equivalent of bringing in an oxygen tank and hooking it up to the person! Spirituality is based on love, compassion, and devotion, so people reading these prayers and saying the mantras need to absorb those in their own heart as much as they can. That is what all of the Buddha's teachings are about. You're not just saying something to others—what you say to them is what you are becoming yourself.

Question: When one of our fellow practitioners is passing away, do we call to them by using their Tibetan refuge name or their English name, or does it matter?

Answer: If they're practitioners, I suggest using their English first name followed by their refuge name, for example, Mary Pema Chödrön. The teachings say to use the refuge name because people may connect more easily to their previous meditation when they hear their refuge name.

You could softly say something like: "George Pema Tsewang, don't be distracted, now the time has come for you to approach the next stage and leave this body behind. You're about to go to the pure land, so restrengthen your meditation, keep your concentration and the

connection to your practice." The bardo teachings suggest saying, "Dear spiritual friend, now you are approaching the next stage, the stage of clear light. Please don't forget your meditation, don't forget your visualization."

Speak softly, gently, and close to their ear. The point is to create more hope and positive vision rather than thinking they're losing the battle to stay alive. You have to see what the situation calls for—you're not trying to force them to think in this way. You want to avoid their getting caught in depression. The idea is for them to have an uplifted vision that they're going forward toward the light, toward the land of Amitabha, or whatever imagery seems appropriate at that time. You want to remind them of their practice so that they can connect with that energy again.

Question: Should we encourage people who want to do meritorious actions for the benefit of the deceased?

Answer: Of course, that is excellent. People could do good works and dedicate merit for the deceased by ransoming the lives of animals and fish, and dedicating a space in a hospital, library, or public garden in memory of the deceased. Any sort of meritorious service will benefit the deceased.

One final point we would like to add is that many times disputes arise after someone has passed away. If you can help to avoid disputes, that will be very beneficial for the person who passed away. Cultivating harmony and peace is always the most important thing to do when someone has passed away. It's the most helpful thing for the deceased as well as for their family and friends. ❀

Personal Stories of the Venerable Khenpo Rinpoches

CONTINUED FROM PAGE 5

York. Lama Chimed had recently come to the US and was staying with the Khenpos at Lexington Avenue. I remember Khenpo Tsewang inviting me into the back room, where Khenchen and Lama Chimed were resting and practicing. I began an elaborate description of why I was so dissatisfied with my life, how afflicted my mindstream was, how unfortunate my life circumstances. I must have gotten about 3 or 4 sentences into my description when Lama Chimed, seemingly oblivious to my effort to explain myself, doubled or tripled the volume of his mantra recitation. I remember turning my head to look at him, somewhat affronted, while the Khenpos looked a bit embarrassed. But the next thing I knew, all three of us burst into laughter. We couldn't help ourselves. This must have lasted for about 2 or 3 minutes. We'd try and stop laughing, and resume the conversation, but then just start laughing again as if someone had leaked nitrous oxide into the apartment. Lama Chimed just smiled and kept on reciting his mantras—he must have known exactly what he was doing. Fi-

nally, Khenpo Tsewang put on a serious face, and began to redress my misunderstanding concerning the nature of samsara, and my failure to recognize how fortunate I was in all circumstances. I remember thinking how human and yet how extraordinary were my teachers. —David Mellins

Looking Directly Into My Eyes

One of the first times I visited Padma Samye Ling, I had the great opportunity to join sangha practice and also do a personal retreat. The Venerable Khenpo Rinpoches had just lead practices for the Tibetan New Year and I was staying to practice for another week or so. Everyone who came for Losar had left, and Khenpo Tsewang Rinpoche and Jomo Lorraine were also leaving for a short time. I went to Rinpoches' house to express my gratitude and see them off. While everyone was packing the car, I came to learn that Khenchen Rinpoche was staying to do some retreat also. After the joyous clamor of departure had concluded and the cars had rolled down the driveway, only Khen

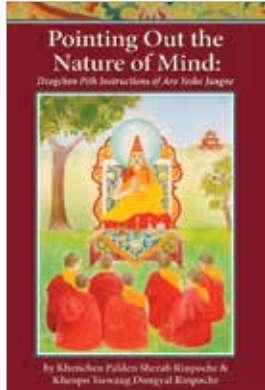
Rinpoche and myself remained standing in the silent winter afternoon. While I'm sure we spoke for a few precious moments before parting, what has always remained with me is Khenchen Rinpoche looking directly into my eyes and smiling. His warm, bright eyes and body radiating with fresh grace, strength, and majesty. And so simply. So light. So natural and unassuming, yet clearly looking, fully and deeply with insight. Simply kind! And there could be nothing greater, just like the Buddha's teachings never stray from the truth for even a moment, but only become more profound, vast, and complete. This steady, down-to-earth goodness embodied by both our precious teachers manifests in countless ways to myriad beings. How fortunate to be at home with wisdom and compassion's ceaseless display! —Lama Laia ❀

We're gathering as many stories as possible about the Ven. Khenpo Rinpoches for an upcoming book, and we'd love to include yours! Please email it to: memories@padmasambhava.org.

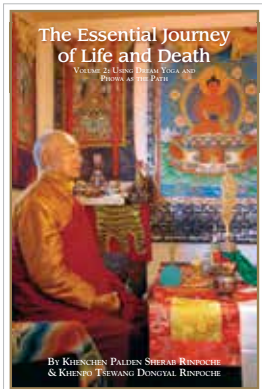
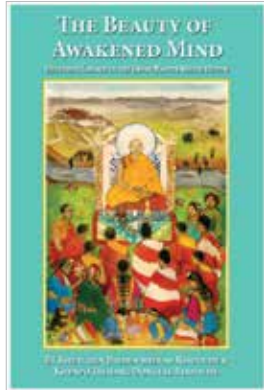
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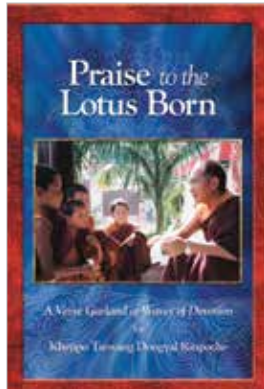
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The Essential View of Anuyoga

The Ven. Khenpo Rinpoches gave a week of teachings on Anuyoga during the PSL Shedra in 2009. This article is excerpted from their forthcoming book scheduled for publication in Winter 2013.

EDITED BY ANDREW COOK

When exploring the Anu-yoga teachings, the first thing we have to understand is that all phenomenal existence—samsara and nirvana, heaven and earth—is the display of one’s own mind. Since everything is the display of mind, there is nothing whatsoever *outside* of mind: Heaven is not outside of mind, nirvana is not outside of mind, and samsara is not outside of mind. Everything is concluded in the single state of the mind. But what is this mysterious mind? We could describe it as being free from all complexities, and free from existence, nonexistence, both, and neither. In other words, mind is free from any and all extremes, free from concrete, solid existence, and free from anything else we can name. Mind is none of those things.

Mandala of the Female Buddha Samantabhadri

Although there is no concrete, solid existence we can grab or hold on to—be it mind itself, samsara, or nirvana—everything is nonetheless bursting forth. It appears to exist. The vast and spacious nature of openness and great mystery within which everything arises is known as the “mandala of the female buddha Samantabhadri.” The Mahayana Sutras describe this as the “Great Mother Prajnaparamita.” Every single object we can name, think of, or imagine is inside this pervasive nature of Samantabhadri and Prajnaparamita. Everything is in the mandala of this great mother. The Anuyoga teachings also refer to this as the “original mandala” or the “original, ordinary mandala of the way things are.” All things share the nature of the Great Mother Samantabhadri.

Mandala of the Male Buddha Samantabhadra

The great nature of Samantabhadri is not just a dull, vague, blank state: it is filled with the total vitality of energy, also known as “great wisdom.” This energy cannot be divided according to time, space, or anything else. It is very powerful and can never be separated from

the nature of Samantabhadri we just discussed, nor can it be stopped or prevented. Thus, the pervasive nature of openness is inseparable from unceasing Great wisdom. The teachings refer to this energy and wisdom as the “mandala of the Great Father Samantabhadra” or “wisdom Samantabhadra.” Once more, because it is originally inherent and not newly created, the Anuyoga teachings refer to this wisdom energy as the “original mandala of the way things are.”

Blissful Mandala of the Children

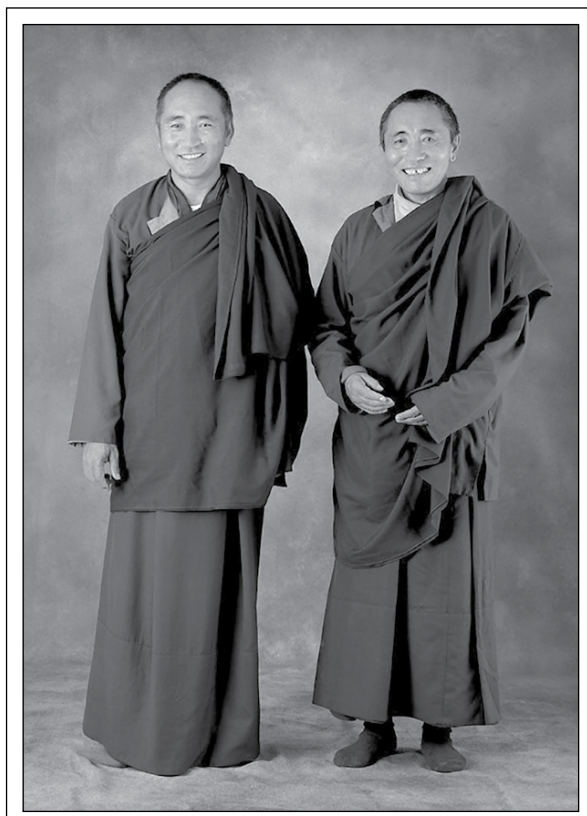
Great emptiness/dharmadhatu and great wisdom/energy are totally united in a single state. But this is not the union of two things put together—it is the primordial union of emptiness and wisdom, known as the “great blissful mandala of the children.” So far we have seen the mandala of the mother and father, and we are now exploring the mandala of the “children.” This gives us a total of three mandalas. Altogether, these three mandalas are known as the “mandala of bodhichitta” or the “mandala of the great mind of enlightenment.” The union of emptiness and wisdom functions in this way.

Summary

Generally speaking, these three mandalas are not separate from each other; as we have seen, all are in one

single state. Hence, the teachings explain that everything is encompassed by the three mandalas, and the nature of everything is great bodhichitta. Since all phenomena are inseparable from the three mandalas, all phenomena are in the enlightened state right now. Everything is liberated, so there is really nothing to sort out. The *Gongpa Dupa Do* states, “These three mandalas are all the same. They are of one taste.” Here the expression “one taste” means there are no distinctions—all is all. The mandalas are originally within the great blissfulness state of the buddhas. Their nature is beyond birth and ceasing, and beyond subject, object, and action.

In his commentary on the Anuyoga tantra, Lobpon Vimala says, “Everything is within the mandala and space of Mother Samantabhadri. And everything which arises from that nature is Father Samantabhadra. As it arises, in that moment it is not arising. The movement of all display is the state of great blissfulness.” Nothing within the state of great bliss-emptiness is newly fabricated. And it is all in the state of harmony, peace, tranquility and blissfulness. This is the way the nature is. ❁



CLARK THOMAS

Supreme Wisdom: Nine Metaphors of Pure Perception

This article is an excerpt from *Supreme Wisdom: A Commentary on Yeshe Lama* by Ven. Khenchen Palden Sherab Rinpoche and Ven. Khenpo Tsewang Dongyal Rinpoche, to be published in 2014.

EDITED BY CLINT SIDLE WITH ELIZABETH GONGDE

Pure perception is when we see the world and our nature as they truly are: insubstantial and without any solid existence. This realization is not something we're making up. We are recognizing something that we haven't yet seen due to our duality perceptions and habitual patterns. We first understand this theoretically by receiving many teachings and studying logic. Next we gain a glimpse of this emptiness nature and what it really means through practice. Finally, we gain more confidence and certainty wisdom of this realization by continued practice.

The Buddha taught nine different metaphors to show that subjects and objects are empty, deluded, and not to be relied on:

1 Shooting Star: When you see a shooting star, you only see it for a few seconds before it disappears. Similarly, our perception of phenomena as existing and permanent is not real. It is like an ephemeral flash shooting across the sky.

2 Fire Ring: When we spin a ball of fire around in a circle, it looks like a solid ring of fire, but this is just a trick of the eye. Similarly, when we're riding in a car, the earth appears to be moving, but this is an illusion. In the same way, our experience of the world—both subjects and objects—is an illusion. There is nothing substantial or solid we can rely on.

3 Butter Lamp: When a butter lamp is lit, the flame looks permanent, but this is just another optical illusion because when the oil is finished, the light is gone. It completely disappears into the natural state without any trace. Similarly, everything we see now is impermanent, a hallucination or an illusion.

4 Magic Show: When a magician performs magic it looks real, but this is just a combination of many different elements that make it seem real. There is no substantial reality to it. Our world looks so solid and real, but just like the magic show, sooner or later it concludes as yet another display of impermanence and proof of great emptiness. The magic box is packed up and everything changes!

5 Dew: In the morning, dew looks strong, thick, and stable, but as soon as the sun rises it evaporates and completely disappears. Similarly, our world seems to solidly exist, but this is only a temporary effect; it is waiting for causes and conditions to change. When that happens, just like dew in the sun, everything evaporates.

6 Bubbles: The whole universe and all phenomena are like a bubble. Water bubbles look like they really exist with beautiful rainbow lights. Yet they're very fragile, and as soon as something changes they instantly pop. Even though the world looks solid and strong, it's very fragile and always depends on constantly changing combinations of interdependent systems, and when they change, it instantly disappears.

7 Dream: Dreams seem very real because everything we experience during the daytime also happens in a dream. We experience hope and fear, acceptance and rejection. But the moment we wake up, all that is gone. It's just a memory. In the same way, all our experiences, thoughts, and activities in the everyday world are like a dream.

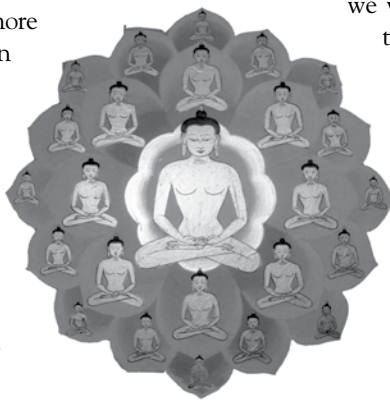
8 Lightning: When we see lightning in the sky, it looks so strong and powerful, but just as soon as it comes, it goes. It's just a flash. Whether we recognize it or not, believe it or not, the whole world is like this. All these systems come and go. Nothing lasts forever, and afterwards we cannot find even a trace of where it's gone.

9 Clouds: Our world is like clouds in the sky. Clouds appear in the sky, remain in the sky, and dissolve in the sky. We can't find where they come from or where they go. Sometimes they look so big, solid, and pervasive, but whatever their size, they all have the same root cause and the same nature, and sooner or later they merge back into that nature. We think the world is so solid and concrete, yet it is nothing but air.

...

Right now the world seems so solid and real that we think it will go on like this forever. We presume this, believe this, and wish this, but this is not the case. We only have to look at our own experience, and to our friends and families to see this. When we're together, everything looks so strong, solid, and indivisible. We never think it will change. Yet eventually something shifts, and all of our experiences become just a memory. Our mind is also like this. When we practice Dzogchen, we never find a substantially existing solid mind that we can grab onto. It is empty. Yet there are unending displays of thoughts and conceptions arising without any effort, contradiction, or shortage. This shows us how vast, open, and empty our nature really is. From this unchanging nature, arise endless changing forms.

We must wake up to this realization, and bring tremendous joy, happiness, courage, and commitment to our lives, radiating love, compassion, and kindness to ourselves and every living being. That is what it means to be a true practitioner of the Buddha's teaching. ❁



2012
IN REVIEW



Vajra Heart One Month Dzogchen Retreat - PEMA DROLMA



Guru Dragpo Summer Retreat - PEMA DRAGPA



Vajrasattva NYC New Year's Practice - LAIA



Padma Gochen Ling Vajrapani Retreat - KIRBY SHELSTAD



Calm Abiding Yoga Retreat - PEMA TSOGA



Medicine Buddha Revitalization Retreat - JESS FERGUSON



Lake Bom Guru Padmasambhava Winter Retreat at PBDC - RON WAGNER



Weekly PSL Morning Dawn Study Groups - JESS FERGUSON



PSL Nyungne Retreat - JESS FERGUSON



PBDC Nyungne Retreat - KIMBERLY LARUE



PBC Ithaca Monthly Retreats - KAREN FELTHAM



PSL Essence of Health Retreat - PEMA DRAGPA



PBC Puerto Rico Guru Padmasambhava Retreat - ZULLY RIVERA

Joy & Appreciation

With folded hands, we sincerely thank everyone for enjoying and supporting the Venerable Khenpo Rinpoches' vision, and for being a part of the living mandala of the Padmasambhava Buddhist Center.



Deep thanks to all PBC Board members whose exceptional, ongoing joyful efforts are so greatly appreciated. We're very thankful for your devoted service.

Thank you to the many international sangha members whose heartfelt devotion and year-round care maintains and glorifies the local PBC centers and Rinpoche's residences in Tennessee, Puerto Rico, Florida, New York, and India. We are very grateful for your service.

Thanks to the dedicated sangha members who host weekly PBC group practices and events.

New Reliquary Stupas installed in honor and memory of Ven. Khenchen Palden Sherab Rinpoche in Riwoche & Gochen Monasteries in Tibet, Kalmykia, and Sarnath, India.

Many new monks joined the PBC Sarnath sangha in March 2012, which now includes almost 100 nuns and monks.

Four new books and a Practice Guide by the Khenpo Rinpoches were published in 2012! Thanks to all the dedicated transcribers and editors for helping share Khenpo Rinpoches' precious teachings with the world, especially Lama Dragpa, Amanda Lewis, Richard Steinberg, Andrew Cook, and Cynthia Friend.

Beautiful layout and design of many PBC publications: Sandy Mueller, Michael Nott, and Mark Flinton.

Many new translations and published sadhanas by Dharma Samudra: Ven. Khenpo Rinpoche, Lama Laia, Ann Helm, Pete DeNiro, and Tenzin Chopak.

Since the beginning, Patrick Avic du Buisson has generously donated his professional expertise and numerous beautiful architectural designs, which recently include the new Temple in Sarnath, expansion of Yeshe Tsogyal House, & the upcoming Columbarium Memorial for our loved ones at PSL. Thank you so much!

Lots of thanks to Ericson Proper for his years of beautiful, talented help with the PBC website.

Deep appreciation to John Giorno for graciously hosting the PBC New Year's Puja at 222 Bowery for 26 consecutive years! How wonderful!

PBC NYC New Year's Fundraiser for PBC Nunnery and Monastery in Sarnath, India: Mardee Kravit, Toy Fung-Tung, Peter Tung, Joyce Loke,

Marie Friquenon, Theresa Cooper, and Michelle Montemayor.

We're always so thankful for Yvonne Jaquette Burckhardt's beautiful artwork donated in support of many PBC projects.

Ongoing fundraising in Tennessee for the expansion of Yeshe Tsogyal House—thanks for everyone's help!

Exceptional care for Khenpo Tsewang Rinpoche by West Palm Beach sangha in Fall 2012, with special thanks to: Mary Ann Doychak, Linda Bland, Mimi Bailey, Tim Tavis, and Chris Rothman.

Daily PBC Facebook updates, YouTube videos, and Tashi Deleg! Bulletins: Lama Dragpa and Lama Laia.

Ongoing PBC website developments by Fernando Vela, Ericson Proper, Lama Dragpa, and Pema Dondrup.

Our local PBC sanghas are growing! Special thanks to: PBC Chicago, Matt Lentz and sangha; PBC Ithaca, Karen Feltham and Tenzin Chopak; Scranton, Pennsylvania weekend retreats, Mark Stavish and Andrea Nerozzi; hosting Pittsfield, Massachusetts Dharma talks, Pema Tara.

Ongoing recording and archiving of Rinpoches' teachings and events: Thank you Lama Dragpa, Cynthia Friend, Kirby Shelstad, Ron Wagner, and Tim Tavis.

Exceptional gratitude to the Hinman Foundation, especially Joe Scarpa and Simeon Schnapper as the driving force of years of inspired support of the Ven. Khenpo Rinpoches and PBC Projects locally and abroad, and fulfilling the generous vision of great Dharma patron Bill Hinman.



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spent much time and effort searching for, acquiring, and eventually publishing 11 volumes of his terma, which were the only known copies existing. Most of these were sent to Tibet and India in order to help revive and propagate this vitally important lineage.

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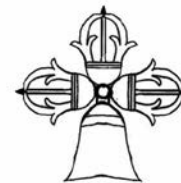
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