



Pema Mandala

NEWSLETTER OF THE PADMASAMBHAVA BUDDHIST CENTERS Spring 1999 Vol. 7

Teaching Schedule of
Ven. Khenchen Palden Sherab Rinpoche
and
Ven. Khenpo Tsewang Dongyal Rinpoche

NEW YORK

April 17 New York City
Empowerment of Buddha Vajrasattva
and Ngondro Transmission and Teachings

May 29-31 Padma Samye Ling
(Upstate NY)
Memorial Day Weekend
Empowerment of Guru Dewa Chenpo
Transmission & Teachings of Riwo Sangchod
and Raising Up the Wind Horse
Saga Dawa Full Moon

June 1-6 Padma Samye Ling
Kriya Yoga Workshop (Upstate NY)

July 23 Padma Samye Ling
Guru Birthday Celebration (Upstate NY)

July 24-Aug 1 Padma Samye Ling
Dzogchen Summer Retreat (Upstate NY)
Teachings and Empowerment of
Vajrakilaya

OTHER PADMASAMBHAVA BUDDHIST CENTERS

April 2-4 Tennessee

April 5-12 Chicago

April 28-May 26 Moscow, Russia
St. Petersburg, Russia
Republic of Kalmikiya

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Padmasambhava Buddhist Center
Tibetan Nyingma Buddhist Meditation
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212/683.4958

OR PADMA SAMYE LING RETREAT CENTER
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His Holiness The Dalai Lama Visits Pema Samye Cho Khorling Monastery in India

PHOTO COURTESY OF ANI LORRAINE O'ROURKE



Ven. Khenpo Tsewang Dongyal Rinpoche (l) and Ven. Khenchen Palden Sherab Rinpoche(r) offer traditional greetings to His Holiness The Dalai Lama during his recent visit to their Monastery located in Sarnath, India.

A shower of blessings was recently bestowed upon Pema Samye Cho Khorling, the Tibetan monastic school founded by Khen Rinpoche and Khenpo Tsewang Rinpoche, when His Holiness The Dalai Lama made a surprise visit to the Shedra in Sarnath, India a few months ago.

Hearing of the upcoming short visit by His Holiness to the nearby Central Institute of Higher Tibetan Studies in Sarnath, the Khenpos invited His Holiness to visit their monastery. However, His Holiness' traveling schedule was a bit tight, so they weren't sure if he would be able to accept their humble invitation. Khen Rinpoche and Khenpo Tsewang Rinpoche were delighted to hear that His Holiness was very interested in seeing their monastic college which is housing 30 newly arrived monks (ages 6-17). They only had three days to prepare for this auspicious event. Even though His Holiness was supposed to stay for just a few minutes

(Continued on Page 4)

ABOUT PADMASAMBHAVA BUDDHIST CENTER

The Padmasambhava Buddhist Center spreads the teachings of Buddhism according to the Nyingma school lineage of Tibet. The Center was first established in New York in 1989, with the encouragement of His Holiness Dudjom Rinpoche, by the Ven. Khenchen Palden Sherab, Rinpoche and Ven. Khenpo Tsewang Dongyal, Rinpoche. Khenchen Palden Sherab and Khenpo Tsewang Dongyal, known informally as "the Khenpos," are the teachers and spiritual leaders of PBC. They also direct the activities of the New York Center, its many branches in the U.S.A., Puerto Rico and Russia, and its retreat center Padma Samye Ling in upstate New York. Their Sarnath Project in India has flourished with a traditional monastic institute and retreat center called Pema Cho Khorling; another monastic college and retreat center located in Shravasti, India called Padma Samye Jetvan is under construction.

BECOMING A PART OF PBC

Because the Padmasambhava Buddhist Center is a member supported organization, your contribution is essential to the continuation of its efforts. You are invited to join and become a member of our "pema mandala"—our worldwide dharma family at PBC. We thank many of you who have supported PBC for so long and we appreciate your continued membership. If you have not re-newed your membership with us, please consider making a commitment today; your contribution will really help make a difference.

As a not-for-profit, membership-based organization, we depend on volunteers to help us with a variety of small and large projects. We welcome your volunteer assistance in many of Padmasambhava Buddhist Centers' activities.

Padma Samye Ling (*Inconceivable Lotus Land*) Retreat Center located in Delaware County, New York is modeled after the great Samye Monastery situated in Central Tibet—close to Lhasa, which was a preeminent center of religious practice and teaching, and also a creative source for Tibetan moral development, philosophy, culture and art. Padma Samye Ling (PSL) now has a Sangha House: central lodge with shrine room, kitchen, guest rooms/baths, and an office. A 10,000 sq. foot formal temple features a large shrine hall, museum, study room, meditation gardens and provision for long-term retreat.

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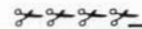


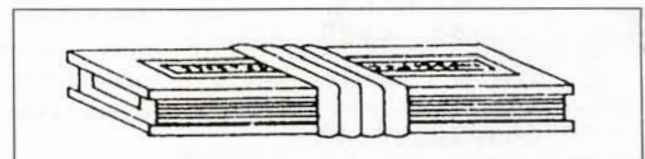
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Ven. Khenchen Palden Sherab Rinpoche (l)
Ven. Khenpo Tsewang Dongyal Rinpoche (r)

Venerable Khenchen Palden Sherab Rinpoche is one of the most qualified scholars and teachers of the Tibetan Buddhist tradition. He entered Gochen Monastery at the age of six, where he began intensive training in all facets of Tibetan Buddhism. At age 12 he entered Riwoche Monastery, training to become a *khenpo*, or professor of Tibetan philosophy. In 1960 he had to flee to India. There, for over 15 years, he was in charge of the Nyingmapa Department at the Central Institute of Higher Studies in Varanasi, as well as being a founding member of that Institute. Khenchen Palden Sherab Rinpoche has received many honors for his scholarship from His Holiness Dudjom Rinpoche and other Tibetan leaders. He is fully versed in many areas of Buddhist study and is the author of several learned works and Tibetan language books. He is also considered a master of *Dzogchen*, the highest tradition of meditation practice in Tibetan Buddhism.

Venerable Khenpo Tsewang Dongyal Rinpoche—born in eastern Tibet—was enthroned as a Nyingmapa Abbot by H.H. Dudjom Rinpoche, supreme head of the Nyingma school of Tibetan Buddhism. He studied extensively Hinayana, Mahayana, Vajrayana, poetry, history, and Tibetan literature. Khenpo is the author of many books on poetry, historical perspectives of the great Nyingmapa masters and translators, as well as Buddhist philosophy and practice which he co-authored with his brother Ven. Khen Rinpoche. As holder of the complete Nyingmapa lineage: kama, terma, and *Dzogchen* teachings, Khenpo Tsewang Dongyal Rinpoche is the co-founder of PBC International whose activities include monastic institutes, Buddhist meditation, research, and study centers.



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Pema Mandala #7

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Padmasambhava Buddhist Center Members receive substantial discounts to all PBC retreats and teachings throughout the world + Pema Mandala Newsletter which is published periodically.

Pema Mandala

The Newsletter of The
Padmasambhava Buddhist Centers
Nyingmapa Lineage of Tibetan Buddhism

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Pema Mandala

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MESSAGE FROM KHENPO



Dear Sanghas,

Tashi Deleg!! It is wonderful that we all equally have Buddha nature, Buddha seed, that gives full opportunities, freedom, growth and fulfillment—to the final goal of Enlightenment.

Since Khenchen Palden Sherab Rinpoche and I came to the West, we have given teachings of the Buddha and Guru Padmasambhava to many people—jointly and separately. I truly feel that we are planting Buddha seed and nourishing it for growth. At times while giving teachings we felt we were digging in hard rock, sowing the seed with difficulty. The earth seemed hard, yet at other times it was like good farm land, easily turned over. Sometimes we just planted the seed in a pot.

In the beginning, planting the seed and nourishing it is the teacher's job. But after that, the practitioner is increasingly responsible to continue to take care of each seed, planted together by teacher and student. Because of this Buddha said, "I show you the path of Enlightenment. Achievement of Enlightenment depends on yourself." In another sutra Buddha said, "You are your own protection. No one is your protector." These teachings give us a sense of independence and responsibility for ourselves.

Nothing happens by itself. We need to make an effort. Even the jackpot lottery has to be played: The lottery will not play itself for you. Therefore, each of us must nourish his or her own Buddha seed, with bodhicitta, devotion, joyful effort, courage, commitment and confidence. All are essential. All bring miraculous growth and make for perfect conditions. These qualities, this motivation, you keep whether you are with the teacher or not. Each Sangha gathering and practice will help you to renew commitment and restrengthen motivation.

Now is the season to work with our seed and garden. We should have courage to take full benefit of this precious time of Buddha, Dharma and Sangha.

With best wishes, love and prayers,
Khenpo Tsewang Dongyal

LETTER FROM THE EDITOR

Dear Sangha Members,

Tashi Deleg! Greetings from the desk of our Pema Mandala Newsletter. I would like to tell you how wonderful it has been to serve PBC—as a form of practice—by producing this newsletter for you these past years. Both Khen Rinpoche and Khenpo Tsewang Rinpoche are always teaching us—within the context of Dzogchen—the importance of maintaining our joyful effort in whatever dharma practice we have chosen to do.

This issue the Khenpos bring us back to our roots with teachings on The Seven Line Prayer. How interesting that this is volume 7 of Pema Mandala.

It has been an exciting year for all with the visit of His Holiness the Dalai Lama to Khenpos' monastery in the Holy city of Sarnath, India. Their vision has been fulfilled there with the recent arrival of many monks studying Nyingma Buddhism under the abbot in

charge, Ven. Khenpo Pema Gyaltzen. (page 5)

Now many of us are busy preparing for travels to Upstate New York this summer to visit the Khenpos at Pema Samye Ling—the beautiful 500 acre retreat site for PBC. (See inserted flyer) I look forward to seeing you all there.

If you would like to contribute an article or some photos we would really appreciate hearing from you. There are so many talented folks in our growing sangha; share your words of wisdom and creativity with us.

To be included on the PBC mailing list or to make changes, please write Barrie Hinman at 119 No. Grant Street, Barrington, Illinois 60010 or you may Fax her the info at: 847/382-8422.

May all of your aspirations be achieved. Many thanks to all who contribute in so many ways. ♦

Yours in the Dharma,
Nancy Ash (Pema Tingdrön)
West Palm Beach Sangha

The Dalai Lama's Visit *from Cover Page*

and take a quick tour, there was much to do...many preparations to be made.

The consecration and official opening of the Shedra at Pema Cho Khorling by His Holiness began with traditional opening prayers. As the 14th Dalai Lama of Tibet cut the big red ribbon across the massive double wooden doors entering the shrine everybody was overjoyed. The Khenpos Rinpoche presented His Holiness with the traditional Mandala offering representing body, speech and mind of the Buddhas, a statue of Buddha Amityus, a Prajnaparamita text, and the enlightenment Stupa.

His Holiness decided to stay longer than planned and much to everyone's delight, began to give a short talk and offer advice to the many monks in attendance.

He told them (especially the younger monks) that receiving an education in such a Shedra as this is a very precious opportunity to have in this lifetime. His Holiness said that the experience at this Nyingmapa monastic college would enrich them forever. His Holiness seemed quite pleased, perhaps pleasantly surprised as to the beauty of the Monastery. He remarked on several occasions how nice the Shedra was. He even inquired with great interest about the ornate mural painting completely adorning the four shrine walls (from floor to ceiling), painted by western artist Mikel Dunham, and assistant Tilghman Branner, with other students of the Khenpos. The Abbott in charge—Ven. Khenpo Pema Gyaltzen—on this auspicious occasion, presented His Holiness with a very rare

Commentary on the Gurya Garba Tantra. His Holiness was so appreciative of this unique gift, knowing how difficult it was to obtain; this was indeed an exceptional moment. His great laughter filled the room allowing all to feel at ease in his presence.

Refreshments and delightful exchanges were then made with Khen Rinpoche and Khenpo Tsewang Rinpoche. Joy and happiness pervaded the halls of the monastery. Discussion of plans for the future of Tibetan Buddhism in India and the West ensued.

The visit of His Holiness the Fourteenth Dalai Lama of Tibet was now at an end. His Holiness brought a shower of blessings with him—perhaps one day he may return. ♦

— Nancy Ash (Pema Tingdrön)

From an interview with Ani Lorraine O'Rourke in West Palm Beach, Florida.

From all regions of the country and Puerto Rico, we gathered to learn from our beloved Lamas the way to happiness for ourselves and sentient beings. The PBC Winter Retreat held in West Palm Beach, Florida in January was the Dzogchen view and practice of Chöd—the essence teachings of the Buddha and the Prajnaparamita.

An empowerment of the great wisdom dakini Yeshe Tsogyal, and her emanation, Machig Labdrön, introduced us to the rediscovery of our own true nature. I could not help but think of the Wizard of Oz reminding the tin man of his heart, the scarecrow, his intelligence, and the lion, his courage. Like the frozen arctic, when the conditions are right, the ice of our ignorance will melt to allow the flowers of our basic true nature of mind to bloom. With meditation, ritual objects and mantrams, our dear teachers planted the seeds of absolute empowerment. As we stated our samaya, a recommitment was made to live with bodhicitta.

Chöd Retreat

by Mary Ann Doychak



PHOTO COURTESY OF NANCY ASH

The Lamas led us through a rich and powerful visualization practice of crazy wisdom to transform and destroy ego clinging to benefit all living beings. As we moved through the practice of refuge, bodhicitta, mandala offering and guru yoga, we came to the core of the practice. Here is the union of Dzogchen and Prajnaparamita—a state which is free from ego clinging and all neurotic states. A state that exists without labels, without hopes and fears, where all are equal, so that limitless wisdom and compassion

may arise for all sentient beings.

The Khenpos taught us that the foundation of all practice is our motivation: ordinary as bodhicitta, and extraordinary as the understanding that the entire phenomenal world is the mandala of the Great Mother with unceasing bodhicitta for all sentient beings.

Chöd practice is a combination of the second and third turnings of the wheel of dharma. The very essence of chöd practice is the union of love, compassion and emptiness which cuts through duality. Chöd cuts the solidness of the phenomenal world and shows its' transparency. It cuts through the idea that ego truly exists. As Rinpoche said, this frees us from our selfishness, greed, tightness and attachment. We become a brilliant being—a universal friend to all beings, free from old, icy, habitual patterns. If chöd is to cut ego, what is ego? Khenchen explained that ego is just an idea in our minds, a trouble maker which leads us to anger, greed, doubt and attachment. When we remove it, there are no

(Continued on page 8)

HIS HOLINESS THE DALAI LAMA — SHOWER OF BLESSINGS —

PHOTOGRAPHS COURTESY OF ANI LORRAINE O'ROURKE



Khen Rinpoche with katag smiles as he waits for His Holiness.



Waiting patiently at the gates of Pema Samye Cho Khorling are a few of the younger monks now in residence at the monastery. They hold the traditional Tibetan offering scarf (katag) to present to His Holiness Tenzin Gyatso the XIVth Dalai Lama of Tibet.

A magnificent statue of Guru Rinpoche (Padmasambhava) in the monastery library is ready to be hand-painted by the monks.



Khen Rinpoche and Khenpo Tsewang Rinpoche lead 30 new monks in prayer, preparing them for the visit of His Holiness.

The Khenpos Rinpoche with Ven. Khenpo Pema Gyaltzen join with the many new monks for a photo at the entrance to the shrine.



Teachings on the Seven Line Prayer (Part 1- The Relative Level)

by Ven. Khenchen Palden Sherab Rinpoche and Ven. Khenpo Tsewang Dongyal Rinpoche

The Seven Line Prayer is a powerful and blissful prayer that is chanted to Guru Padmasambhava and other Buddhas as well. Because it has these qualities it is known as the Seven Indestructible Lines or the Seven Vajra Lines. The history of the Seven Line Prayer is plentiful. We begin with the question, "Who is Guru Padmasambhava? He is a fully Enlightened being whose existence was predicted in a number of ways by Buddha Shakyamuni. Because of his total Enlightenment, he appears in various realms and forms. In the realm of Dharmakaya he appears as Buddha Samantabhadra and in the Sambhogakaya as Vajradara or Vajrasattva. In the Nirmanakaya Pureland this Buddha is known as Shakyamuni or Guru Padmasambhava. It is because Guru Rinpoche is enlightened from both aspects—the relative and absolute—that he is seen as totally Enlightened.

The prayer itself, has meanings on the outer, inner, and secret levels. These levels can be summarized into the absolute and relative. Of course, you may already know, but what is the actual meaning of relative and absolute truth? The relative level is the perception of our own vision. Nothing changes or goes beyond our six senses. What we perceive and experience through these senses is the relative truth. It also means that what we perceive is not beyond our imagination or conception. What you see, I see. What you hear, I also hear. It is the common ground that we share. If there is a broken glass before me, you also see it is broken. It is not necessary to use any special language or a course in logic to convey this information; The relative level is common and simple.

The second state—the absolute—is known in Buddhist philosophy as the Absolute Truth. This level is quite beyond our conception or territory of the imagination. In order to have an understanding of the Absolute, we must employ many different teachings and forms of reasoning. This may serve to give us a glimpse, but still we are quite limited in our understanding. We continue to hang out with our imaginations and our limited thoughts. This limited thought cannot judge or perceive the limitless experience or limitless truth. In our present state our perception is full of judgements and is quite regimented. In this relative state, we cannot understand the absolute state. We have heard of the Great Equanimity, the Absolute Truth. This is the state in which everything is equal, permanent and impermanent, good and bad, high and low—all are equal. Everything is within one great state of equanimity. Even though we have heard this many times, it is difficult to catch the meaning because we remain in this territory of conflict and judgement.

Garab Dorje, an illustrious Dzogchen master, explained that it is quite difficult to understand this Great Equanimity with our obscured thoughts. These obscured thoughts are based upon our totally limited view and experiences. It looks like many pieces all put together and the pieces cannot fully understand this Absolute. This limited knowledge cannot measure or perceive the totality of the Absolute Truth. Why do we have a mentality that cannot perceive the vastness of the Pure Nature? Why is our view in many pieces? Wherever our mind looks, wherever we focus, is all that we see. We do not see anything else at that time. When we look to the east, we do not see west, north and south. When we look forward, we do not see behind us and when we look up, we do not see down. This is the way our fragmented mind perceives.

On the other hand, the Buddhas—the totally enlightened beings—have thoughts that are fully realized. They can see everything clearly and perfectly. That is why Buddhas can see the three times at one time. How, you may ask, can a person perceive the three times, past, present and future in one instant? We have many doubts about this from the relative level. The Buddha can also perceive the ten directions at the same time. How can he see in all directions spontaneously with no obscuration? That is why this state is said to be beyond us. It is also difficult to understand many aspects of the Vajrayana view, the highest of Buddha Shakyamuni's teachings. For example, the Vajrayana expounds that everything and every being is in a totally Enlightened state. The external world is the Pure Land and all of its beings are fully Awakened. Unless we are beings with very high capabilities, this is very difficult to understand. Possibly while we are meditating, we can have some understanding of these truths, but in the post-meditation, our habitual way of viewing the world, quickly comes into play, blocking our understanding. So now I just want to say that it is important for us to understand that there are many other things that exist beyond what we see now. There are many things to see and know until we reach Enlightenment. For example, if we use a torch at night, we can see as far as the light goes. It doesn't mean that nothing exists beyond the light. Similarly there are more things to develop and attain beyond what we see now.

I am going to teach about The Seven Line Prayer in terms of the relative and absolute. It is simple to understand this translation of the prayer on the relative level. And yet, even on the relative level, the first syllable, HUM, is the word of the Vajrayana and the True Nature. It is a most powerful word on the secret level. Even on this relative level you may not understand this word so I am going to talk a little more here. This syllable represents our Pure Awareness or our Self-Born Awareness Wisdom. Every sentient being has this awareness, this nature. This awareness is totally identified with our present mind. This Self-Born awareness is totally pure from beginningless time and in that aspect it is known as the Great Emptiness State. That Emptiness is not a black hole, it is not simply voidness, rather it contains spontaneously arising luminosity or clarity. This clear light is always in union with emptiness as one nature. On the relative level we

can understand that this is the heart or the realization state of Guru Padmasambhava. On the Absolute level this nature is contained within our own nature. Therefore, Guru Padmasambhava is not outside of ourselves, he is our own Self Born Awareness. I intend to speak further on the relative level of the Seven Line Prayer, but keep in mind that even though we are praying from this relative level, we should maintain our mind in a perfectly pure state of awareness—the Absolute state of Guru Padmasambhava. This understanding of the Absolute through Guru Rinpoche also has another aspect. In the Vajrayana system the Lama is especially important. The Lama represents all the Buddhas of the ten directions, the Three Times and the Three Jewels. Therefore, to understand the nature of the Lama is to understand every nature. Lama is a Tibetan word which means Guru.

Let us focus again upon the syllable HUM. Actually, the syllable has five parts which represent five different wisdoms. In the center is HA, second is AH and third is OO or the sound of a long U. The fourth is a half moon and the fifth is a circle. The five wisdoms symbolized are as follows: Dharmadahtu Wisdom, Mirror-Like Wisdom, All-Accomplishing Wisdom, Great Equanimity Wisdom, and Discriminating Awareness Wisdom. Through these Five Wisdoms one can attain Enlightenment. We all have these Five Wisdoms within our Self-Born Awareness even though they may not be active. In brief summation then, the moment that we chant the HUM syllable, it reminds us of and re-establishes the understanding of the Pure Nature State of our own awareness.

As for the remaining lines of the prayer, they are not difficult to understand in a relative or outer level. The first line tells us where Guru Padmasambhava was born, the Northwest border of Odiyana. Actually, in Buddhist cosmological systems, the area where Buddha Shakyamuni attained Enlightenment in Bodhgaya is considered a central location. Guru Rinpoche was born in the northern part of Odiyana. The ancient country of Odiyana is quite famous for its claim to many Vajrayana teachings. Most Vajrayana teachings appeared there and therefore, Odiyana is known as the Secret Dakini Land. This heart center of Odiyana is called Dhummatata and is considered to be a most powerful spot, the Northwest border where Guru Padmasambhava was born.

The Tibetan word for Odiyana is Orgyen. It is still considered to be a Sanskrit word with a change in the dialect. Khenpo Rinpoche would like to give you a little example of this change in the word. In English you say milk while in India the word is pronounced millik when they speak English. When the Napalese or Hindus speak this way, they are convinced they are speaking English! They never think they are speaking Napalese or Hindu. Similarly the Tibetans think they are speaking Sanskrit when they say Orgyen.

The second line of the prayer tells in which manner that Guru Rinpoche appeared. Although he did not have parents as we would, it tells of his unique form of origination in the center of a lotus. This is why his birth is considered to be miraculous. It was a sudden appearance rather than a growth in the lotus, the lotus did not serve as a womb. Among the four ways of taking birth then, Guru Rinpoche experienced the miraculous birth; The others are egg, moist and womb birth.

The third line of the prayer evinces the Realization of Guru Padmasambhava. If he attained this miraculous birth in the center of the lotus, then what realizations and qualities does he carry? The third line tells of his Supreme Attainments. He is totally free from the two obscurations and is the direct emanation of the three Kaya Buddhas. Therefore, he is the equal of Buddhas Vajradara, Shakyamuni, Samantabhadra and Amitabha. In a brief recap then, the first line tells of his birth place. The second describes the manner of his birth and the third extolls his many Realizations. Who is this miraculous being and by what name is he to be known?

The fourth line tells us that he is hailed as Guru Padmasambhava throughout all the Pure Lands. Actually, he has other names as well which have the same essential meaning. In Tibetan he is sometimes called Pema Jugne. In Sanskrit that translates to Pema Kara, meaning source of the flower or nature essence of the lotus.

The fifth line exalts his retinue of students. He is sometimes known as the Lord of the Dakinis or the Brother of the Dakinis. In that sense his retinue or sangha is seen as great Vidyadaras. Vidyadaras is a Sanskrit word which means those who have realized the Perfect Awareness Wisdom, or those who maintain a perfect state of awareness throughout all activities for the benefit of all sentient beings. Guru Rinpoche is surrounded by hundreds and hundreds of these female Wisdom Dakinis and male Vidyadaras. Dakini is also a Sanskrit word which literally means Skywalker or one who walks in space. The deeper meaning of Dakini is one who understands perfectly the nature of Dharmadhatu or the Absolute Primordial Nature. Or, it can also be said that the Perfect Awareness Wisdom is walking over the Pure Vastness State of Dharmadhatu free of hindrances. Then of course, if you have achieved this level of awareness, you can walk in the sky; you reside within Great Equanimity

Lines one through five all describe Guru Rinpoche as the Object of Refuge. The sixth line then describes the student, each individual, following in the footsteps of the Guru or taking Refuge in Him. This line is also the essence of Bodhicitta as well as Refuge practice. It not only signifies your confidence in following in the footsteps of the Guru, it also means that you wish to follow His steps in the Thought of Enlightenment. For what does Guru Rinpoche hold? He holds this Limitless Compassion, Limitless Wisdom, and Limitless Loving Kindness for all sentient beings. Therefore, I will walk in your path according to what capabilities I have in order to help all beings. And so, Refuge and Bodhicitta is taken in the sixth line. When you take Refuge in the Guru, you are taking Refuge also in the Three Roots: The Root of Blessing, or the Guru. Next is the Root of Accomplishment which are the Dieties, and the Root of Action or Activities,

boundaries to radiating love, compassion and kindness. Then we are the warrior on the road to being the hero, on the road to joy, peace and enlightenment for ourselves and all human beings.

Rinpoches discussed how this practice can be approached through the essence of Mahayana, whereby all beings are equal with ourselves in Bodhicitta. We all share feelings, wishes and a desire to be happy. This equalizing state progresses to a wish to exchange ourselves for others joyfully; eventually wishing to give ourselves symbolically for others. In Vajrayana, the egoless state is the vajra—the indestructable wisdom, the great emptiness—Dzogchen. In Vajrayana, chöd is the practice of Trechöd or cutting through, and Thogyal, clarity free from grasping. Instead of holding on to our thoughts, analyzing these shadows and creating more, Dzogchen liberates our emotions. It transcends the duality of a cutter and that which is being cut, and dissolves thought back to its emptiness state.



Chöd practice came to Tibet in a few ways. Kama, or oral transmission lineage came from the Buddha under King Trisong Deutsen, who is a direct



PHOTO COURTESY OF RUTH McMAHON

Khenchen Palden Rinpoche, Joe Scarpa, Ani Lorraine, and Khenpo Tsewang Rinpoche at the closing of the first holistic healing center affiliated with PBC. The center is called Palm Beach Dharma Center (PBDC).

manifestation of Manjushri. The Terma lineage began with Padmasambhava, then given to the wisdom dakini, Yeshe Tsogyal as manifested in Machig Lobdrön around the 11th century. A rich and interesting history was told of the extraordinary circumstances of her birth and life.

To hear these words and strive for the states of awareness they spoke of, seemed insurmountable and



CHÖD RETREAT PHOTOGRAPHS COURTESY OF NANCY ASH

unreachable. But Khenchen and Khenpo kindly—like a mother with her children—encouraged us to begin with whatever we can do... with courage and commitment. Their smiles and laughter warmed our hearts as their words uplifted our souls and strengthened our practice. With Floridas' warm sun, balmy breezes and beauty as a visual stage, we came together, practiced, laughed, ate, swam, and worked, offering the best of who we are in an effort to grow and become more. La Gyal Lo! ♦

Palm Beach Dharma Center Purchase A Reality

by Ruth McMahon

On the 8th day of the 2nd month of Tibetan Earth Hare Year 2126, Khenpo Tsewang Dongyal Rinpoche signed the closing documents for the purchase of a building in Lake Worth, Florida to house the long-anticipated Palm Beach Dharma Center, while Khenchen Palden Sherab Rinpoche, Ani Lorraine and Coordinator Joe Scarpa looked on with relief and anticipation. Relief — because the seller's legal obstacles had been overcome so that we were able to close at an auspicious time during a waxing moon cycle. Anticipation—because the vision of a holistic healing center was about to come true.

The center will perpetuate the teachings of Buddha Shakyamuni and Guru Padmasambhava in the tradition of Nyingmapa and Vajrayana Buddhism. It will include a meditation-shrine room, a room for activities such as yoga, qi gong, tai chi and workshops, a dharma store, four offices for counselors and professionals who practice various forms of stress reduction, a kitchen and an office for the Sangha.

After the closing, the Khenpos toured our new building where they recited blessings and contemplated the changes that would be taking place over the next two months to transform the former medical building into the first holistic healing center associated with Padmasambhava Buddhist Center.

Many thanks to the Khenpos for their vision, Joe Scarpa for the months of work that he has done to locate an appropriate building and to work out zoning and construction details, to all who have donated time and money to PBC for this venture and to all who will be working in the future to bring the center into being. We look forward to your visits to your new center! ♦

KHENPOS BESTOW GUHYAGARBHA EMPOWERMENT IN CALIFORNIA by David Ridnell



PHOTOGRAPHS COURTESY OF DAVID SULLIVAN



During three days in January, the San Francisco Bay Area was blessed by the presence of Khenchen Palden and Khenpo Tsewang Rinpoche, who bestowed the empowerment of the Guhyagarbha Tantra—The Tantra of the Secret Essence. The Khenpos came at the invitation of the Venerable Gyatrul Rinpoche, his Northern California Yeshe Nyingpo students, as well as PBC-San Francisco. Because Yeshe Nyingpo was to be hosting Khenpo Namdrol in late February to give extensive teachings on Mipham's commentary to the Guhyagarbha, Gyatrul Rinpoche felt it was important to have qualified lamas bestow the empowerment as a prerequisite for receiving the teachings. He suggested that his students ask the Khenpo brothers, who happened to be in India at the time. As communication with India can often be somewhat cumbersome, this proved to complicate things a bit. After a number of urgent faxes, telephone calls and e-mails to Sarnath, the Khenpos agreed to honor Gyatrul Rinpoche's request by bestowing this important initiation of "Vajrasattva's Magical Net of the Peaceful and Wrathful Wisdom Dieties".

According to the Nyingmapa tradition of Vajrayana, the Guhyagarbha Tantra, also known as The Tantra of the Secret Essence, is the basic teaching from the main corpus of the Kama lineage as taught by Buddha Shakyamuni. There are three major categories that the Nyingma teachings and practices fall under: the "Do" (transmission lineage), the "Gyud" (lineage of the Magical Net Tantra of the Secret Essence) and the "Sem" (lineage of the Great Perfection). The Secret Essence is a highly condensed and comprehensive root teaching from the Gyud category of tantra.

The Guhyagarbha Tantra originates with Buddha Shakyamuni and is not from the terma tradition. It has been a very important source of the Nyingma Kama tradition and to this day is studied extensively by scholars and practitioners. By receiving this initiation, not only do we make a direct connection with the blessings of Buddha Shakyamuni, but each of the peaceful and wrathful deities are introduced. The empowerment took place at Yeshe Nyingpo's center in Oakland, Orgyen Dorje Den. Over 125 people attended, including monks from Gyatrul Rinpoche's Tashi Choling retreat center in Oregon, who acted as chödpens. The Guhyagarbha empowerment can be given in short, medium or extensive versions. The Khenpos chose to give the extensive 3 day version and elaborate preparation was involved, including the construction of the mandala and making ready of various ritual materials. The first evening consisted of the introduction to the mandala. Here one tosses a flower onto a mandala plate and depending where it falls establishes a karmic connection with one of the five Buddha families. We also received the traditional kusha grass with the instructions to place it under our beds and watch our dreams that night.

On the second day the empowerments associated with the peaceful deities were given and on the third day the empowerments for the wrathful deities. The Khenpos exhibited incredible amounts of energy as they performed the respective ceremonies in five hour sittings without a break, not to mention the time they spent conducting the preparatory and concluding rituals. The students of PBC-San Francisco and the students of Gyatrul Rinpoche are sincerely grateful that the Khenpos were able to make this auspicious event happen, especially considering their very busy travel schedule. The students of PBC-San Francisco also wish to thank Venerable Gyatrul Rinpoche for inviting the Khenpos and his students: Scott Globus, Nick O'Connor, Les and Lindy Collins, as well as Jigme and Rigdzin Nyima, for all their tireless effort. ♦

Teachings On The Seven Line Prayer *CONTINUED from page 7*

which are the Dakinis. When you take Refuge in Guru Padmasambhava, he is the Guru. His Realization State is known as the Diety which is surrounded by many Dakinis. Therefore, according to the Vajrayana system, you are taking Refuge in the Three Roots as well.

Finally, according to Sutra Mahayana or general Buddhism, Guru Padmasambhava is known as the Three Jewels. His body is the Sangha, His speech is the Dharma and His Realization, or mind, is the Buddha. The seventh line asks for the Guru's blessings. You have taken Refuge and Bodhicitta in the Object of Refuge—the Precious Guru. What results do you seek? It is Enlightenment or Buddhahood that we are seeking through the support and kindness of the Guru. We have this Buddha Nature. It is only a question of bringing out these qualities through the practice and blessings of the Guru. It also means that you are asking for His assistance in attaining the same qualities that He possesses. Assistance in this instance means that we want His help in achieving His qualities identically. We want to be molded or blended perfectly with His qualities.

The last part of the seventh line, *Cheg Su Sol*, means *Sugata* in Sanskrit. In English, it is sometimes translated as *come*; the actual meaning is praying for Realization. It also means totally Enlightened One or *Gata*, Thus Gone, Thus Gone. So, we are asking or imploring: *Come, Enlightenment! Come, Buddhahood!* We do not want Buddhahood to be far from us. We do not want to actualize Buddhahood at some future time, but right here and now; This is the completion of the prayer on this level.

Then we have the GURU PEMA SIDDHI HUM which is the mantra of Guru Padmasambhava. In essential form it is the Three Kayas. GURU is a Sanskrit word which means heaviest or highest one. This is the Buddha of Dharmakaya, the highest and the immeasurable, therefore, the heaviest one. The Sanskrit meaning of PADMA is lovely one, perfect one, free from stains and obscurations. It is also the Buddha of Sambhogakaya, the Appearance Buddha or the Rupakaya. It has major and minor marks symbolizing beauty, freedom from obscurations, fully enriched with all the qualities of Enlightenment. He is also known as the Buddha of great wealth or luxury. SIDDHI means accomplished one—activities and actions are completed. This is the Buddha of Nirmanakaya, who fully accomplishes the activities of assisting all sentient beings. HUM has the same meaning that it holds at the beginning of the prayer. The Three Kayas though, are none other than one's own Primordial Awareness. To understand our own Awareness then, is to understand perfectly the Three Kayas. Therefore, the prayer ends with HUM to re-establish or confirm the Perfect Realization of the Three Kayas—one's own Self-Born Awareness. ♦

Transcribed by Pema Dam Choe Drön Ma from a talk given at the Padmasambhava Buddhist Center in West Palm Beach during the mid-1980's. Edited by Pema Tingdrön. In the next issue of Pema Mandala the Khenpos continue these teachings with the Absolute View of the Seven Line Prayer.

TIBETAN MONK SPONSORSHIP PROGRAM

On behalf of the Padmasambhava Buddhist Center, we wish to thank all of the many sponsors who have pledged to support the newly arrived monks residing at Pema Samye Cho Khorling monastery in Sarnath, India. Your continued commitment will help them immeasurably to receive food, clothing, medical care, and an extraordinary education preparing them for a lifetime of service in the Dharma.

Your monthly pledge will bring many blessings and incalculable merit for you both. All of these monks are from Tibet or it's border areas—arriving with little or no possessions except their enthusiasm; some are as young as six years old. They will be cared for and guided in the most compassionate way through the stewardship of Ven. Khenpo Pema Gyaltzen, who was personally appointed by the Khenpos to direct the Shedra.

May your continued support and generosity to these monks shine brightly as the sun. Please continue to send your donations to PBC with kind attention to Ani Lorraine O'Rourke – Monk Sponsorship Program.



PHOTO COURTESY OF ANI LORRAINE O'ROURKE

Under a shady palm tree, Khenpo Tsewang Rinpoche offers gentle words of encouragement to a few of the younger monks now living at the monastery he established in the Holy city of Sarnath.

Food and the Dharma

by Cynthia Friend



PHOTO COURTESY OF NANCY ASH

Appropriate diet—selection and amounts of food—is one of the foundations of maintaining and restoring health in the Tibetan medical system. Health—physical balance—is inseparable from spiritual balance.

As a guide to the quantities of food and drink, the Khenpos teach us to visualize our stomach, and mentally divide its capacity into three parts. At each meal, we should eat sufficient solid food to fill one part. We should drink sufficient fluid to fill the second section, and then leave the third section empty to provide space for the digestive winds to function.

Each of us has a characteristic physical constitution or "*rang zhin*." A practitioner trained in Tibetan medicine can determine this by pulse readings and other diagnostic methods. All ordinary beings have characteristic imbalances in their three humors: the wind, bile, and phlegm. These correspond respectively to the three mental poisons of desire, anger, and ignorance. There are specific foods to be eaten or avoided for each *rang zhin*, shifting somewhat with the changing of the seasons from hot to cold. For example, those with elevated levels of the wind humor (very common in Westerners, I'm told) are advised to avoid cold drinks, pork, and several other "cooling" foods. Drinking hot water and tea are excellent, but coffee is not considered good.

Thus, at the physical level, we can use eating as a practice to balance our three humors by mindful selection of appropriate foods. Simultaneously, at the mental level, we apply the practices we've been given for purifying or transforming our emotional obscurations or habit

patterns. These two practices are fully complementary—balancing the physical humors helps calm the emotional obscurations, while calming the emotional obscurations helps balance the physical humors.◆

*Thank you to all who made
donations
and have contributed in so
many ways to the
Padmasambhava Buddhist Center*

*May your generosity blossom
as summer flowers for the
sake of all sentient beings.*

Reflections From a Retreat: A Week of Openness by Colleen Wold

It has been a while since I attended the summer retreat at PSL, and yet, like other encounters with our Khenpos, remembrances come daily to remind me of those treasured teachings.

I drive, and look at the Florida sky—sharp, bright, with clouds obstructing and translucent. I am reminded of the special practice given for the advanced student to meditate on the openness of the sky. I endure a Florida downpour brought on by the tails of hurricanes and I remember showers in New York that prompted bodhisattvic kindness: people scurrying to protect retreatants' shoes by moving them under the eaves of the building to keep them dry.

The Khenpos Rinpoche gave teachings from the texts of Longchenpa, offering a historical view of his prominence in the Nyingmapa lineage. Khenpo Tsewang translates for us, patiently finding the words that will convey a special understanding. The

importance in devotion and Ngondro practice were reiterated; The different energy systems and chakras were explained. We practiced in the morning, listened to late morning teachings and attended afternoon practice with fire pujas. My feeling during this packed schedule was that I have so far to go.

Part of the pleasure of attending the summer retreat is the camaraderie of all the people attending—a reflection of the kindness inherent to our Khenpos' heart students. Many members I see only here (even though I met them in New York, West Palm Beach or Moscow!) It is a family reunion; like all family reunions there is the catching up on the news of sanghas, the chores that endlessly need volunteers, laughter accompanying stories of how we struggle with our samsaric self to rise above the mire—like a pure white lotus.

Orchestrating this loving, wonderful experience are our elders, Khenpo Palden and Khenpo Tsewang, who kiss our karmic sores and tell us ways of overcoming our egos that tug at us even at such a tranquil setting as PSL. They give us a vision of a future home, in the plans of a gumpa to stand as testament to the endurance of Buddha's teachings even when I or they no longer walk this earth. They see all the conflict and work the sangha creates as the growing pains that prepare us for larger steps in our future. They understand and love us all and give us simple cryptic answers in order that we use our own maturing awareness state to answer those questions ourselves from our own heart. They are our loving parents readying us for self sufficiency.

Scenes flash from this retreat: The windblown coolness on the Khenpos' cabin terrace as you look upon rolling hills and forests, the low lying fog that seeped into valleys overnight, and the perfect rainbow seen one afternoon that followed me into the town of Walton after we finished the Shower of Blessings practice.

Outwardly, I am preparing for the next retreat: juggling my vacation schedule from work, saving for expenses, and doing my practice. But in my mind...I am already there.◆

Padmasambhava Buddhist Centers International

Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche have established Padmasambhava Buddhist Centers to preserve in its entirety the authentic message of Buddha Shakyamuni and Guru Padmasambhava, and in particular to teach the tradition of Nyingmapa and Vajrayana Buddhism.

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by

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VENERABLE KHENPO
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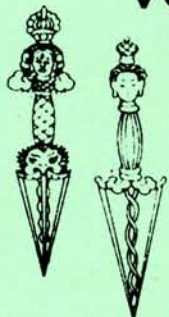
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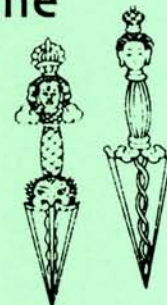
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The Padmasambhava Buddhist Center is pleased to announce

The Annual PBC Summer Dzogchen Retreat
with
Venerable Khenchen Palden Sherab Rinpoche
Venerable Khenpo Tsewang Dongyal Rinpoche



Teachings and Empowerment
of
Vajrakilaya and Yangdak Heruka



July 24 -August 1, 1999
Padma Samye Ling Retreat Center, Upstate New York

Vajrakilaya is one of the very famous practices of Nyingma Buddhism. This practice, revealed by the famous tertön, Tsasum Lingpa, emphasizes the four phurbas: the phurba of awareness, the phurba of compassion, the phurba of objects and the phurba of bodhicitta—which includes the creation and completion stages of Tsa Lung Thigle and Dzogchen. It is the essential practice of the three inner tantras: maha-yoga, anu-yoga and leading to ati-yoga.

This teaching on the four kilayas is in accordance to Yeshe Tsogyal's famous text, Phurba Bumngang. There will be an in depth explanation of basic and advanced mudras, their application in the practice, as well as instructions on the ceremonial aspects of tantra: emphasizing the importance of Rakta, Amrita, and Balingta as the essential key to transforming this world into the vajra mandala. Vajrakilaya and Yangdak Heruka are the perfect vehicles for ushering in the new millennium.

Suggested Donation: \$325 for PBC Members, \$38/day; \$425 for non-members; \$50/day
Camping available. Vegetarian meals will be served. Arrival early evening on Friday suggested.
For more information please call (212) 683-4958

Pre-registration is required.

Please mail this form to Padmasambhava Buddhist Center, 151 Lexington Avenue, No. 8A, New York, New York, 10016

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Yes, I would like to attend this retreat at Padma Samye Ling. Enclosed is my 25% deposit.

- I will be attending the full Dzogchen retreat.
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