

pema mandala

MAGAZINE OF PADMASAMBHAVA BUDDHIST CENTER



Fall/Winter 2006



pema mandala MAGAZINE

**A Publication of
Padmasambhava Buddhist Center**
Nyingma Lineage of Tibetan Buddhism

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*Pema Mandala welcomes all contributions
submitted for consideration. All accepted
submissions will be edited appropriately
for publication in a magazine represent-
ing the Padmasambhava Buddhist Center.
Please send submissions to the above
address. The deadline for the next issue is
February 1, 2007.*

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Cover: The new reliquary stupa at Padma Samye Ling. Photo by Rita Frizzell.

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



LIBBA GILLUM MILLER

Venerable Khenpos during an autumn visit to Tennessee

Tashi Deleg, Sangha members and friends,

This year has been one of the very beautiful times at this glorious land of Padma Samye Ling. There have been many special developments that will nourish the mandala of Padma Samye Ling and provide comfort to all who come to practice, meditate, and reflect on the teachings in this special sanctuary and integrate them into their lives.

We also made significant progress in India due to the Hinman Foundation and all the Sangha members' gracious support. We are hoping to dedicate the remarkable new nunnery at Orgyen Samye Chökhör Ling this November, to commemorate the anniversary of Buddha's descent from Tushita Heaven, bringing the light of love and compassion to this earth. Also, according to the Theravada system, this is the 2550th anniversary year of Buddha Shakyamuni's mahaparinirvana, and therefore it is considered a unique and auspicious time.

We dedicate all our maturing activities — those we can see outwardly and those that arise from within — to the enlightenment of all living beings. For this time in this world, we wish for peace, happiness, and joy for everyone, without disturbances, whether man-made or natural.

We would like to thank you for all your help and devoted support of Padmasambhava Buddhist Center. We are connected by a similar dream that we are achieving together. We thank you for this beautiful vision.

With warm regards,

Khenchen Palden Sherab Rinpoche
Khenpo Tsewang Dongyal Rinpoche



THE RELIQUARY STUPA

New Home for Ancient Treasures

It has long been the aspiration of the Venerable Khenchen Palden Sherab Rinpoche and the Venerable Khenpo Tsewang Dongyal Rinpoche to build and install a reliquary stupa (*chorten*) in the Dharmakaya Temple of glorious Palden Padma Samye Ling in upstate New York. This aspiration finally reached fruition on July 6, 2006 — the tenth day of the fifth month of the Fire Dog Year — when Rinpoches consecrated an enlightenment stupa, placing it on a throne to the left of the magnificent Amitabha statue on the third floor of the gonpa. It now accompanies the recently installed statues of the bodhisattvas Avalokiteshvara and Vajrapani. This special event was all the more auspicious since it coincided with the celebration of the birthday of Guru Padmasambhava, as it is celebrated at Gochen monastery, the Rinpoches' home monastery in the Kham region of eastern Tibet, as well as His Holiness the Dalai Lama's birthday.

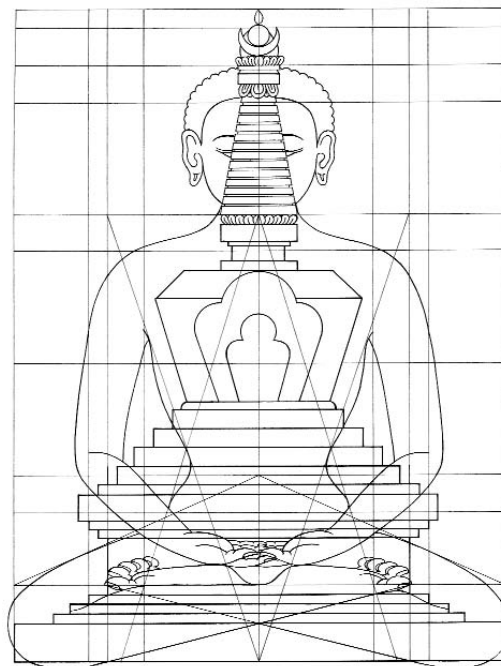
The benefits of building stupas are many. As Khenpo Tsewang explained, "Stupas benefit both visible and invisible beings, and the world as a whole. They balance and store up the power and energy of the elements and release that power into the environment in a timely fashion [at the appropriate time], like a satellite." He emphasized that stupas are very helpful to the invisible beings as well as those beings we can directly perceive, and that they lessen warfare and disease.

Moreover, it is widely taught that stupas are "stabilizers, and removers of hindrances, illnesses, and epidemics," and that additionally they "bring peace to strife-torn lands, longevity to the local inhabitants, and a sense of harmony to the whole environment" (from *The Encyclopedia of Tibetan Symbols and Motifs* by Robert Beer, Boston: Shambhala, 1999). For these reasons, stupas serve as places of worship, prayer, circumambulation, and blessings.

The story of the enlightenment stupa begins about 2,470 years ago, with the birth of Prince Siddhartha and his subsequent awakening under the bodhi tree, after which time he was known as the Buddha, or Awakened One. Upon his Mahaparinirvana, stupas essentially became the earliest representations of Buddha Shakyamuni's body, speech, and mind. The form of the stupa itself is derived from his body sitting in full lotus posture, or *vajrasana*. Buddha gave instructions on the

design of stupas during his lifetime, and after he manifested his passing into mahaparinirvana in order to teach beings about impermanence, two sets of eight different stupas were built to honor eight principal events in his life and house his physical remains or relics. The great Buddhist Emperor Ashoka rebuilt and restored many of these great monuments in the third century B.C. It is believed that he built 84,000 additional stupas from the original relics of Buddha Shakyamuni. Thanks to the generosity and blessing of the Fully Enlightened One, the custom of erecting stupas has continued to this day and now represents an extremely rich and diverse tradition in the Theravada, Mahayana, and Vajrayana systems.

The Khenpos recently taught that stupas are symbols of peace, harmony, balance, and prosperity. Taken as a whole, they also symbolize the nature of enlightend awareness — the union of wisdom and compassion, or the Dharmakaya — of all the Buddhas of the three times. Stupas are composed of three main parts: a throne base, a dome (*bhumpa* in Tibetan), and a *harmika* (the square part of the stupa immediately beneath the spire). On one level, the symbolic lion throne represents the Buddha's body, the dome his speech, and the square harmika and spire symbolize his mind. More specifically, the throne forms the Buddha's thighs in meditation posture, the dome forms his torso, the harmika his face and eyes, and the spire represents his *ushnisha*, or head protuberance.



The origins of our own reliquary stupa began in Nepal in 2003, thanks in part to the generosity of several donors who sponsored the project and the ongoing assistance of Ani Lorraine O'Rourke, who is steadfast in facilitating the compassionate intentions of the Khenpos Rinpoches. Many thanks are also due to Sangha member Mark Simons, who was instrumental in initiating and encouraging the building of the stupa. Eventually, a plan was drawn for the design of the stupa and construction began. It was rebuilt twice over the years, under the guidance of the Rinpoches and Ani Lorraine, in order to ensure that its dimensions followed the traditional Tibetan custom of stupa building. The finished copper stupa is approximately four-and-a-half feet tall and inlaid with gold plating.

Opposite page: Above: the Venerable Khenpos complete the consecration of the reliquary stupa. Below: some of the relics enclosed within the stupa.



Amitabha Buddha, flanked by two great bodhisattvas in the Dharmakaya shrineroom

In the spring of 2006, the enlightenment stupa finally arrived at Padma Samye Ling. Those who helped move it up three flights of stairs all agreed how heavy it is — at least several hundred pounds! Preparations for the installation and consecration began at the end of May, and were completed at the beginning of July. During this time, the Khenpos gathered many precious substances, objects, and relics. In tandem with their efforts, Lenny Cooper crafted a beautiful throne upon which the stupa now sits. On several occasions, students assisted the Rinpoches and Ani Lorraine with organizing and preparing many of the offerings to be placed inside the stupa.

The monument was to be filled with juniper, many fine-smelling herbs, medicinal plants, and special medicine (*men-drup*) made and blessed by H.H. Dudjom Rinpoche, H.H. Dilgo Khyentse Rinpoche, and H.H. the 14th Dalai Lama. Also included were precious and semi-precious stones, and jewelry. Many rocks, crystals, and blessed objects gathered at holy pilgrimage sites, including Bodhgaya, Varanasi, Vulture Peak Mountain, Jetavan Grove, Nalanda, Mount Kailash, Samye, and Samye Chimphu, were among the stupa offerings. The Rinpoches even collected objects from the American Rockies, the Catskills, and Mount Shasta! Many Sangha members also offered special personal items to be placed inside the stupa.

In accordance with their lineage tradition, Khenpo Rinpoches crafted a central axle-pole for the stupa made out of wood, to which they tethered many relics and sacred objects, as well as millions of blessed and saffron-bathed mantras. Additionally, an image of Vajrasattva was placed in the ornamental doorway of the stupa upon the bhumpa. Khenpo Tsewang commented that the statue was appropriate, because “the mandala of Vajrasattva represents the body, speech, and mind of all enlightened beings.”

Rinpoches filled the stupa the evening before the consecration, on July 5. Shortly before this gathering, the stupa was washed both inside and out with pure saffron water. About fifteen people helped with the preparations and in the physical moving of the many objects to be placed into the stupa, as well as assembling the different parts of the stupa itself. As the sun set in shades of gold and crimson, immersing the Dharmakaya Temple in the colors of Amitabha’s pure land, the Rinpoches began filling the base of the stupa. They continually recited prayers as onlookers quietly murmured the Vajrasattva mantra. The room was literally buzzing — there was a flurry of activity as Rinpoches precisely indicated which sacred objects they needed and carefully but efficiently placed them in the base of the stupa. It was amazing and humbling to witness the joyful concentration of these vidyadharas as they worked — like being in the presence of lions intently gazing upon the vastness of the open plains.

Different objects were placed in the stupa according to their symbolic meaning and the position they would occupy within it. As symbols of the enlightened body of the Buddha, many Tibetan tsa-tsas and statues were included in the base, along with other statues and images of the lineage masters and dharma protectors. Juniper and herbs neatly wrapped in colored paper were placed in the base as well. To represent the Buddha’s enlightened speech, millions of mantras, all the Rinpoches’ books in English, the Rinpoches’ commentary on the *Diamond Sutra*, a complete CD collection of the *Kangyur* (all the teachings of the Buddha), Mingyur Dorje’s *Nam chö* teachings, and the *Rinchen Terdzö* (Jamgon Kongtrul’s compilation of precious *termas*, or discovered teachings) were all added in the dome and just below it. Finally, Rinpoches placed many symbols of the enlightened mind of the Buddha into the top of the stupa, including special dorjes, bells, and phurbas. The central pole, which would form the symbolic central channel of the stupa, was set in place before the top parts of the stupa were assembled.

As mentioned above, the Rinpoches had aspired to build a *reliquary* stupa here at Padma Samye Ling — a monument to house the precious relics that our venerable teachers have received and accumulated over the years. After almost two hours of ceremonial filling of the stupa, in response to students’ requests, Rinpoches described some of the relics placed inside the stupa: Guru Rinpoche’s clothes and personally blessed objects, the wisdom dakini Yeshe Tsogyal’s hair and her dakini script, relics of Vairochana, Shantarakshita, Longchenpa, Terdak Lingpa, Lochen Dharma Shri, Jigme Lingpa, Patrul Rinpoche, Mipham Rinpoche, Jamyang Khyentse Wangpo, and the First Jamgön Kongtrul, as well as blessed objects of the 16th Karmapa and the 14th Dalai Lama. Rinpoches placed many other blessed objects from different masters of each of the

four schools of Tibetan Buddhism in the stupa as well. While the blessings and sacredness of these offerings are beyond description, this list serves to illustrate the indescribable nature of the enlightenment stupa, signifying the awakened mind of the Victorious Ones, as well as its beneficial powers for all sentient beings throughout space and time.

In particular, Khenchen Palden and Khenpo Tsewang made a special point of announcing that the principal relics of the stupa were the mala and full-ordination dharma robes of their beloved father, Lama Chimed. He had worn these robes since 1964 and practiced with this mala for many years. On this night before the consecration, Rinpoches reiterated that their father Lama Chimed was instrumental in their lives as both a parental role model and a teacher, and that the way he practiced was a great inspiration to those who knew him. In the words of Rinpoches, "Really, he was always practicing!" They went on to explain that the inclusion of Lama Chimed's sacred possessions was one of the main reasons behind the building of the stupa, and that the stupa would serve as a blessing to all those who came in contact with it.

The actual consecration of the stupa, on Guru Padmasambhava's birthday, was brief in comparison with the preparations leading up to it. At that time, many Sangha members congregated in the Dharmakaya Temple while the Khenpos Rinpoches recited many prayers while throwing rice, symbolic of flowers, towards and around the stupa to bless the whole environment. Everyone then moved to the main shrine room where Rinpoches also blessed new statues of the two principal disciples of Buddha Shakyamuni, Shariputra and Maudgalyayana. Khenchen Palden and Khenpo Tsewang then led a *ganachakra*, or feast offering, to Guru Padmasambhava. The filling of the stupa and its consecration were both filmed for the archives of Padma Samye Ling.

During an interview, Khenchen Palden and Khenpo Tsewang commented on the purpose of the newly consecrated stupa:

It was installed in the Dharmakaya shrine with great prayers and aspirations that all living beings, through removing their obscurations and purifying their hindrances, will achieve enlightenment into the true nature of the Dharmakaya. Also, [it was installed] to glorify and commemorate the enlightened activities of all those great enlightened Buddhist masters of the past, and to ignite the qualities of enlightenment of all those now living and in the future, as well as to generate the aspiration that future beings may ignite in their minds and hearts the wish to attain enlightenment.

Due to the diligence and joyful effort of the Rinpoches, the



The two supreme arhats stand beside Shakyamuni Buddha in the main shrineroom

building, installation, and consecration of the stupa are finally complete. Now it stands as a glorious ornament of the Dharmakaya realization of enlightened awareness in the mandala of Khenchen Palden Sherab and Khenpo Tsewang Dongyal Rinpoches, and of all the lineage holders of the three times. While the stupa cannot be circumambulated in the Dharmakaya Temple itself, everyone who circumambulates the gonpa pays homage to and receives the blessing of the stupa and its precious treasures. The stupa serves as a beacon of blessings and benefit to all living beings, encouraging them to fully awaken to the basic space of awareness that is spontaneously present and pure from the beginning.

It is our good fortune that the Dharma wheel continues to be turned and that the teachings have come to the West by the blessings of great masters such as the Khenpos Rinpoches. In fact, shortly after the consecration of the stupa, Rinpoches gave the summer retreatants at Padma Samye Ling the opportunity to participate in a ten-day, round-the-clock *drubchen* practice of *tertön* Chogyur Lingpa's *Dusum Sangye* prayer to Guru Rinpoche. This *drubchen* was held in the Dharmakaya Temple, in the presence of the new stupa, and it gloriously rounded off months of *Dusum Sangye* practice, with recitations totaling 650,000 to the credit of Sangha members around the world.

Based on the aspirations and enlightened intent of all qualified teachers, and the joyful diligence of their students in recognizing and abiding their own true nature, may all activities be auspicious and may authentic practice and realization continue to increase for innumerable aeons into the future.

by Andrew Cook (Pema Chopel), Kentucky and Beth Niederst (Tsogyal Drolma), Ohio.



STARTING TO PRACTICE

Dream Yoga

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

In the *Root Prayer of the Six Bardos*, revealed by Karma Lingpa, Guru Padmasambhava used these words to rouse and awaken us to the importance of developing mindfulness and clarity in the dream state: “When the dream bardo is dawning upon me, abandoning carelessly and stupidly lying like a corpse, enter in the natural sphere of unwavering attentiveness, recognizing your dreams, practice transforming illusion into luminosity. Don’t sleep like an animal. Do the practice which mixes sleep and reality.” The following excerpt from a Dream Yoga retreat led by the Venerable Khenpos introduces us to this profound practice.

Dreaming and sleeping are important to all beings, particularly to those, like ourselves, who live in what the Buddha called “the desire realm.” This is because consciousness in the desire realm is connected with the five elements of earth, water, fire, wind, and space. We are particularly connected with the earth element. For us, sleep is like food. It sustains both the body and the mind. It calms and soothes the body, and makes the mind fresher and stronger. According to the Buddha’s teachings, as soon as sentient beings obtain the form aggregate, they require sleep.

More than merely resting, we can use the time we spend sleeping to truly benefit ourselves and others. Human life in this world can last about one hundred years, and almost half that time, say fifty years, are spent sleeping. Unfortunately, the remaining fifty years cannot be totally dedicated to achieving enlightenment. We spend most of this time working for a living and doing ordinary activities like preparing meals and cleaning the house. If we could dedicate even fifteen full years to practicing with diligence and concentration, there would be a real growth of understanding of the primordial nature and enlightenment. However, very few people can do this. Most of us spend

only one or two percent of our time on focused practice. Since almost half of our time is spent sleeping, if we were able to do dream yoga, then our sleep time would be practice time. This would make sleep meaningful and an important part of the path.

Unless we do dream yoga, sleep is just sleep. Dream yoga practice redirects and transforms our neutral dream states into positive or virtuous states. It is possible to use our dreams for dharma practice. As we know, time is very precious, and time is always running. Whenever we have the opportunity, we should use our time for a good purpose. When we strengthen our courage, commitment, and devotion, we can make the time we spend dreaming meaningful for all of us.

There are basically three types of dreams: positive, negative, and neutral. Most of our sleep time is neutral and weak, and we are not doing anything in particular. There is very little sensation in sleep, and many people enjoy that. During sleep the five sense consciousnesses are no longer active; they dissolve into the mental consciousness, which Buddhism considers to be the sixth consciousness. While we sleep, the mind or mental consciousness travels with the energy of the inner winds through the channels of the body. There are many different channels. For example, there are six channel systems that correspond with the six realms. During sleep, when the mind and wind travel through the channels of the hungry ghosts, we have dreams during which we feel unpleasant and see horrible things. When they travel through the channels of the god realms, we have dreams of pleasure and beauty. Dreams vary according to the way the mental consciousness and energy winds move through the channels.

Dreams are affected by the postures of our body, the clothes we wear, the food we eat, and the pillow we rest our head upon. Certain vital signs can be changed by dreams. Some dreams are influenced by negative circumstances in our environment, and these are usually very fearful dreams. However, all dreams are just the mind's inner perceptions. Our mental habits continue to reflect in the mirror of the mind. When the proper causes and conditions come together, this results in specific types of dreams. Some dreams reflect habits from previous lifetimes. Some dreams are not based on memories, but are about the future. They may reflect the future of this life, or the next life,

or even further in the future than that. Most dreams are reflections of the habits and activities of this life. This life's habits are also reflected in the pattern of the channels of the body.

Dreams can be changed by blessings from the guru, the buddhas, and the meditational deities (yidams). Certain practices bring about special dreams. These dreams are a result of reciting mantras, visualizing, and meditating. When practicing dream yoga, the results manifest as dreams. We can dream of experiences that never occur in our waking life. These can be signs that our inner wisdom is increasing, and can give predictions about the future.

While we sleep, it is possible to use the activities of our body, speech, and mind for the enlightenment of all sentient beings. This is the purpose of dream yoga. It is one of the most meaningful and responsible activities we can perform in this lifetime. With dream yoga, we can eventually transform our dreams into clear light. This practice gives us a very special chance to attain enlightenment, which we can do even while asleep. People who learn to transform their dreams into clear light become great yogis and yoginis.

Prerequisites for Dream Yoga

A proper understanding of these teachings requires pure motivation. This requires bodhichitta, which means that we dedicate our dream yoga for the benefit of all beings. Enlightenment is totally dependent on intention, effort, and proper motivation. Without the ground of bodhichitta, the tree of enlightenment will not grow or bear fruit. Unless our dream practice is based on bodhichitta, it will only strengthen our ego-clinging, and will not lead anyone to enlightenment. We need to base our practice on loving kindness and compassion.

Another aspect of bodhichitta that we need is the wisdom to see all phenomena as dreams, whether during daytime or nighttime. Buddha Shakyamuni said this many times. In the Prajnaparamita Sutra, when he was speaking to his disciple Subhuti, he said, "Subhuti, the whole world is a dream. You need to learn to perceive all phenomena as a dream."

When we practice dream yoga, it is important not to cling to our dreams, nor cling to analyzing our dreams. That is not part of the practice of dream yoga. In this practice we are taught to

*More than
merely resting,
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others.*

think of all aspects of our life as a dream. For example, the life story of a famous person from long ago is like a dream. And in the future, if people hear our life story, it will sound like a dream to them. Recounting what happened in last night's dream is no different from discussing what we did yesterday. If you look closely, what is the difference between yesterday's activities and last night's dream? There is not much difference. Both of them are just memories. There is no way you can show them to others or hold them in your hand.

The dream analogy also applies to our present experience. Whatever we are experiencing right now is no more real than a dream. If we examine what is happening, it is dreamlike. If we want to accomplish dream yoga, it is very important to train in seeing everyday life as a dream. This understanding will make it easy to overcome our old habits of clinging to things as real. In this world we sometimes find ourselves in situations where we feel sad or upset. These feelings arise from clinging and attachment. If all phenomena are equally dreamlike, then sadness and suffering are a dream. If our problems are only a dream, there is no need to worry or be sad. It is the same with happiness. Happiness is also a dream, and there is no reason to cling to it.

Buddha told a story about this in the Samadhiraja Sutra. There was once a young woman who dreamed that she gave birth to a beautiful baby boy. She was so happy; she loved nourishing and caring for her baby. This was the happiest time in her life. But when he was a couple of years old, he became sick and died. Then, she became heartbroken. This was the most tragic time in her life. But if you examine this more closely, where was her happiness and where was her sadness? Where did they exist? They both happened in a dream. They both have the same nature, the dreamlike nature of great emptiness. Both experiences are unreal, both are untrue. They were just mental reactions due to grasping and clinging.

All the experiences in our life have this same nature. We need to see that all our experiences are illusions. Each moment looks so solid, so dense, as though it could not possibly change. But time passes and everything changes, and what used to be so important becomes insignificant. Like magic, life keeps going through different phases. So, we need to wake ourselves up and see that everything we experience is a dream. And as practi-

tioners we can use this waking dream to grow in wisdom and compassion, and help others to grow in these ways as well.

Preparations before Sleep: The Purification of Body, Speech, and Mind

Here we focus on the preparation stage of dream yoga, which has three main parts: purification of body, purification of speech, and purification of mind. The first part concerns one's body and environment. You should sleep in a comfortable bed with nice covers in a clean room. The bed should be neither too soft nor too hard. Do not eat much heavy food in the evening and do not drink alcohol. Anything disturbing will interfere with your practice. Try to think kind thoughts, stay balanced, and create a pleasant atmosphere.

The dream yoga text describes things you should avoid and things you should cultivate. Because different countries have different customs, these will vary from one culture to another. Being uncomfortable in your environment can cause doubt, which is an obstacle. In general, you should cultivate the things you feel are good for your practice, and avoid whatever is not good for your practice.

For the body purification, before you go to sleep, sit up in bed and meditate for a while. It is best to sit in the seven-point posture of Vairochana, but if you cannot do that, you can simply bring your knees up and hold them with your hands. As you meditate, try to maintain your mind without concepts, or at least focus on the understanding that all phenomena are like dreams. Do not think about the future or the past; just stay in the present. If you can sit like this for thirty minutes, it will help you be successful with the exercises that follow.

The next part of the preparation is the speech purification. You begin by doing the breath purification practice three or nine times. Keep the body posture as before, and keep your breathing normal. Mingle your mind with your breath for about ten or fifteen minutes. During this time, exhale and inhale softly, and hold the air in for a short time after inhaling. Also, during this period, cultivate strong devotion and visualize Guru Padmasambhava in front of you, surrounded by all the great masters, dakas, dakinis, buddhas, and bodhisattvas. Try to feel the presence of these realized beings, and stabilize that feeling as much as you can.

If we want to accomplish dream yoga, it is very important to train in seeing everyday life as a dream.



Then, say these five aspiration prayers:

May I recognize my dreams and hold them with full awareness.

May I never have frightening dreams.

May I become very familiar with dream yoga and actualize it fully.

May I be able to transform my dreams into clear light.

May all confusion be clarified and transformed into the three kayas. May I realize the oceanlike wisdom of the true nature of the mind.

When you practice dream yoga, it is best to be alone. It is good to say these statements aloud, softly but with confidence and courage. Each night as you say these aspirations, take the meaning to heart. Think of them again and again until you deeply feel them. While doing this meditation, keep in mind that all phenomena are essentially the same as a dream.

For the third part, the mind purification, you continue with the feeling of strong devotion to the guru, deity, and dakini, mixed with the understanding that whatever we see, feel, or think is no different from the experience of a dream. Recognize that your body is a dream, your conversations are dreams, and your thoughts are dreams. Your father and mother are dreams,

your friends are dreams, and all your relatives are dreams. Everything you can think of is a dream.

Think about these things until you really experience all phenomena as dreams. This realization will come after a while, and when it does, maintain that understanding. The most important step in the mind purification is realizing that all daily experiences are just like dreams. If someone thinks that dreams occur only while asleep, that is mistaken. When people discriminate between dreaming and waking, and think that one is true and the other is false, that is what Dzogchen calls “duality.” The true nature of phenomena is not dualistic.

The final step in the mind purification is to dedicate all your efforts in dream yoga for the welfare of all sentient beings. So, the purification of mind starts with having strong devotion, then continues with cultivating the realization of the dreamlike nature of reality, and concludes with dedicating the practice to others. Even by itself, this kind of purification of body, speech, and mind brings great results. The results can come immediately or gradually. The main result is being able to remove all attachment to phenomena. As you become more familiar with this practice, you will see everything as a manifestation of the mind. This is the same as realizing that all one’s experience is a dream. This leads to dissolving our habitual patterns, and makes us much more likely to be fully conscious while we are dreaming.

Maintaining Awareness While Dreaming

In the main part of the practice, we train in holding full consciousness while dreaming, removing obstacles to dream practice, and becoming more familiar with the nature of illusion.

The first step is to maintain awareness during the dream state. Until we have mastered this ability, there is no way to proceed. Maintaining awareness during the dream must be the foundation. This involves concentration. Proper concentration requires strong devotion and a deep and abiding interest in doing the dream practice.

With strong concentration, we can learn to hold the awareness that we are dreaming. We will also be able to remember our dreams. Usually, while sleeping, we are unaware that our experience is a dream. When we do recognize the dream as a dream, it is very special. When you begin to practice dream yoga, it is very likely that you will wake up when you realize you are dreaming. With more practice you will learn to maintain your dream awareness and not wake up.

It is possible to have full consciousness of everything that happens in your dreams. The land of dreams is very large, much bigger than this country. You can begin to explore the kingdom of dreams. During this time you are in two countries at once: your body is sleeping in the bed while your consciousness explores the land of dreams. Some practitioners can do dream yoga while awake with their eyes open.

When you wake up, maintain mindfulness and realize that the dream state, the sleeping state, and the waking state are all experiences of the same mind. As thoughts enter your mind, try to hold your mindfulness and observe how your practice is developing.

If you have confidence and continue trying, you will develop the ability to maintain awareness of dreaming. Success will vary for different students, according to how they practice. If you find you are thinking too many thoughts, you cannot get to sleep. When that happens, maintain your concentration, and generate devotion to Guru Padmasambhava and the lineage masters. Use strong concentration to develop warm and loving feelings for Padmasambhava, and again recite the five aspirations mentioned earlier.

This practice requires courage and concentration. If your dreams are not clear or you have trouble going to sleep, do not postpone your dream yoga practice until the next evening. When you do that, you are simply postponing your realization. There is always tomorrow, and you can postpone until tomorrow again and again. As in all meditation practice, we need joyful effort, courage, and commitment.

Learning to hold the awareness of your dreams is good, but it

is not the final goal. Once you can hold the awareness of the dream, not just once or twice, but consistently, then you can go on to the next stage, which is purifying your dreams. Since dreams are only an illusory reflection of your mental habits, you can change what will happen. You can change the dream content into a reflection of the three kayas. These manifest in your dreams as the guru, deity, and dakini.

As you develop the ability to change the content of your dreams into the three kayas, duality will spontaneously cease. When you can become the guru, deity, and dakini, your appearance and perceptions will totally transform. Before you can do this, you must realize that everything you experience is a manifestation of primordial wisdom. All experience is actually the luminous mandala of the Dharmakaya.

This realization will purify all your obscurations and invoke your inner wisdom and bliss. The dream state can thus become your practice state. You need to maintain this meditative state without interruption after you wake up. Even though you are practicing in your dreams, this does not mean that you can forget about practicing the rest of the time. Make the transition from sleep to waking without losing mindfulness. Wake up and dedicate the merit from your dream practice to all sentient beings.

If your realization is true, there is no way you will become arrogant or proud. If your practice is not free from grasping and duality, then arrogance will still be present. This is not good. In its place you should have respect and devotion for enlightened awareness as embodied in the guru, deity, and dakini. This respect and devotion is part of your purification. Cultivating it is of benefit to yourself and everyone else.

After waking up and dedicating the merit to all beings, maintain your mind in the natural state of primordial awareness. This is the state of great equanimity, the deepest state of the true nature. To reach this state, we need to begin by remembering that, even in the daytime, whatever is perceived through the senses is not different from a dream. Whatever is seen, heard, smelled, tasted, thought, or felt is really no different from the phenomena experienced in the dream state. Keep this thought and your devotion to Guru Padmasambhava intently in mind. And gradually you will be able to do dream yoga.

The Khenpos' teachings on dream yoga were originally edited by Michael White. This excerpt was edited by Ann Helm for Pema Mandala.



Found in Translation

By Ann Helm, New York

Ann Helm is a professor, translator, and long-time student of the Venerable Khenpos who recently retired from Naropa University. Here she relates how she first met the Khenpos and her experience translating Khenchen's teachings on Mipham Rinpoche.

In 1984, when Ani Pema Chödrön was the Director of Karma Dzong (now the Shambhala Center) in Boulder, I was working there as her secretary. One day several members of the Nalanda Translation Committee returned to Karma Dzong from a trip to a Nyingma meditation center in Denver. They were all abuzz with excitement about their first meeting with two khenpos there. Chögyam Trungpa, who was still alive at the time, considered Khenchen Palden Sherab to be the most learned scholar he knew on the works of Mipham Rinpoche, and he invited Khenchen to come to Colorado to teach two texts by Mipham Rinpoche to his students in the Nalanda Translation Committee. For those visits, Khenchen Rinpoche and Khenpo Tsewang Rinpoche would stay at the Denver center connected with Dudjom Rinpoche.

When I heard the translators talking about the two khenpos, I couldn't retain their names, but I instantly felt a deep desire to connect with them. I thought to myself, "If I learn Tibetan, I'll be able to study with those khenpos, too!" That was when I decided to resume studying Tibetan, which I had spent a year on during the mid-70s, but had put aside. Of course, it turned out that I didn't need to learn Tibetan to study with the Khenpos, but I didn't realize that at the time.

So, the following autumn I went back to Naropa University and studied with Lama Ugyen Shenpen and Jules Levinson. I managed to learn enough Tibetan to join the Translation Committee for their very last meeting with Khenchen Palden on the Mipham texts. It was December 31, 1986. When the meeting ended, Khenchen rather solemnly shook hands with



Above and on previous page: Khenchen Palden Sherab Rinpoche and Ann Helm discuss the finer points of an ongoing translation. Khenchen Rinpoche refers to a text, while Ann reviews the pecha in digital form on her computer. Pechas are volumes of Tibetan texts written or printed horizontally, kept in loose-leaf form and wrapped in cloth. A large pecha can be seen in front of Khen Rinpoche on the previous page.

each of the committee members — there were about ten of us there. As the most junior member, I was seated farthest in the back, and he shook my hand last. I felt like I had gotten my foot in the door just in time!

The next year, in fall 1987, Khenchen Palden and Khenpo Tsewang returned to Colorado and taught in Jules Levinson’s Buddhist philosophy class at Naropa. I was in that class and sat at the opposite end of the seminar table from Khenchen. The topic was Vasubandhu’s Twenty Stanzas, which Khenchen has written a Tibetan commentary on, and which the Khenpos recently taught at Padma Samye Ling at the 2004 Shedra. Back in 1987, I didn’t have a clue as to what they were talking about, in English or Tibetan, but Khenchen would occasionally smile at me from the other end of the table, and that made all the hours of listening to something incomprehensible seem worthwhile.

To bring this story up to date and give a little background for those interested in Khenchen Palden’s teachings on Mipham, in 2006 Jules Levinson, who is known for his literal translations, started translating Khenchen’s spoken Tibetan from those meetings in Denver in the 1980s. Those two books of Mipham’s are his “Lion’s Roar” texts: The Lion’s Roar of Buddha Nature and The Lion’s Roar of Shentong (Jules is now working on the Shentong text). This is the same Madhyamaka text that the Khenpos are teaching at the 2006 Shedra at Padma Samye Ling.

The transcription of Khenchen’s Tibetan was done by Lama Ugyen Shenpen. At the meetings in the 1980s, Lama Ugyen

did some of the oral translation for Khenchen when Khenpo Tsewang was busy elsewhere. Lama Ugyen was a Nyingma lama who had been the secretary of Dilgo Khyentse Rinpoche for many years. He stayed in Boulder after Khyentse Rinpoche’s first visit to the United States in 1976, and he passed away there in 1993. Lama Ugyen was an invaluable advisor to the Nalanda Translation Committee. At one point he transcribed all of Khenchen’s spoken Tibetan from those meetings, which came out to hundreds of handwritten pages. That is the transcript that Jules is now translating into English. When Jules’s translation comes out, it will provide us with new insights about Khenchen’s oral teaching style and the depth of his scholarship.

One more detail to round out the story of my learning Tibetan so that I could study with the Khenpos: I am now working with Khenchen on translating his commentary on another text by Mipham, called *The Definitive Meaning: The Sword of Wisdom*. Mipham spontaneously composed this text of 104 verses as an overview of his understanding of the Buddhist teachings. Starting in 1967, Khenchen taught *The Sword of Wisdom* as the first course of study in the Nyingma Department of the Central Institute of Higher Tibetan Studies in Varanasi. Every year Khenchen would write notes on the blackboard and the students would copy them down. Eventually, the students compiled the notes, and in 1986 Khenchen revised and published them as his Tibetan commentary on *The Sword of Wisdom*. So finally, all my Tibetan study is starting to pay off — I get to have translation meetings with Khenchen! I also get to study harder than ever to prepare for these meetings. But as you might expect, I don’t really mind.



The Eight Great Bodhisattvas from the Gonpa murals at Padma Samye Ling

10 Aspirations of a Bodhisattva

May I follow the example of all the buddhas, bodhisattvas, and arhats. May I serve them and make offerings to them.

May I hold and practice all the Buddha's teachings, from the foundation practices up to Dzogchen.

May I be able to emanate many forms to help all beings.

May I be able to travel to all the realms and pure lands, and benefit them.

May I accomplish the six paramitas.

May I be able to mature the minds of beings to bring forth their good qualities.

May I help all beings have pure perception by removing their habitual patterns.

May I act in ways that please all beings so that they will reveal their true nature.

May all my actions be of benefit to myself and others.

May all beings quickly attain complete enlightenment.

*From the Khenpos' teaching at the 2006 Spring Dzogchen Intensive.
Translated by Ann Helm.*

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fall, 2006/ winter 2007

PADMASAMBHAVA BUDDHIST CENTER

SCHEDULE OF TEACHINGS

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Contact Paul Levy, Coordinator, paul@awakeninthe dream.com; (503) 234-6480, (503) 230-4841.

September 23–25 • Bend, Oregon

Contact Michael Stevens, mtdharma@iinet.com; (541) 388-3352.

October 7–9, 2006 • Padma Samye Ling NYUNGNE RETREAT

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

Suggested Donation: PBC members \$130; \$46/day
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Contact West Palm Beach PBC, Mary Shaw, Coordinator, (561) 547-4711.

October 14 & 15, 2006 West Palm Beach, Florida NGONDRO TRANSMISSION & TEACHINGS

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October 19 & 20, 2006 • Orlando, Florida

Contact Orlando PBC, Janie Floren, Coordinator, 407-830-4458.

December 30 to January 1

222 Bowery, New York City MORNING VAJRASATTVA FIRE PUJA & AFTERNOON VAJRAKILAYA PRACTICE 9am–12pm • 2–5pm

Let us begin the New Year's practice with Vajrasattva and Vajrakilaya! The ceremony of the Jin Tsik is one of the rarest ways to begin the new year. For twenty years this has been one of the very special practices that we have been able to do in New York City through the open kindness of John Giorno. Jin Sik is considered a very powerful skilful means practice of the Vajrayana, as fire is one of the five powerful elements. This Vajrasattva practice mainly focuses on pacifying negativities and obstacles while increasing prosperity, joy, longevity, peace, and realization. Vajrakilaya is the embodiment of all the buddhas' activities and is one of the most famous practices of the Nyingma School. Practicing on Vajrakilaya removes our obstacles, eases the flow of Dharma activity, and reveals the Buddha nature. Daily practice of Vajrakilaya is suggested, as it is very powerful. Practice on special occasions is also very beneficial. Transmission and instruction for both practices will be given.

Suggested Donation: PBC members \$78; \$38/day
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Contact New York City PBC, Cathy Allen, Coordinator, (212) 683-4958

January 6 & 7 • Padma Samye Ling ANNIVERSARY OF HIS HOLINESS DUDJOM RINPOCHE

Join us in celebrating and honoring the mandala of enlightened blessings, realization, and activities still abounding from this great master of our time. A ganachakra festival will be held on Saturday. On Sunday we will have calm abiding meditation in the morning, followed by afternoon instructions on preparing sacred mantra rolls for consecrating future stupas.

Please call or write for more information. Padma Samye Ling: 607-865-8068; jowozegyal@catskill.net

January 13–20, 2007

West Palm Beach, Florida

Annual Winter Dzogchen Retreat EMPOWERMENT OF BLUE VAJRASATTVA plus TEACHINGS ON THE CLEAR LIGHT DZOGCHEN ACCORDING TO MINLING TERCHEN RINPOCHE AND LOCHEN DHARMA SHRI

The great tertön Orgyen Terdag Lingpa, also known as Minling Terchen, is renowned as the speech emanation of the great translator and Dzogchen master Vairochana. His younger brother, the master Lochen Dharmashri, is renowned as an emanation of the master Yudra Nyingpo, one of the twenty-five disciples of Guru Padmasambhava. During their exceptional lives these great masters together made tremendous efforts to revive, restrengthen, and continue all of the Nyingma kama and terma teachings. They did this by receiving empowerments, teachings, and instructions from all of the masters of that time, regardless of their fame or reputation. Because of these activities, they fully benefitted the teachings and all beings. Using the legacy of their teachings on the Clear Light Great Perfection as a cornerstone, the Venerable Rinpoches will impart pith instructions for practicing and actualizing the path whose boundless natural fruit is Buddhahood.

Contact West Palm Beach PBC, Mary Shaw, Coordinator, (561) 547-4711

February 16–18

Pema Tsokye Dorje Ling, Puerto Rico VAJRAKILAYA EMPOWERMENT AND TEACHINGS WITH LOSAR CELEBRATIONS AND GUTOR PRACTICE Tibetan New Year 2134 - Fire Pig Gutor Practice • Feb. 16

Vajrakilaya Empowerment & Teachings Feb. 17 Losar Practice and Festivities • Feb. 18

February 16 marks the last day in the Tibetan calendar this year. This day is traditionally a special day of pacification through the Gutor practice of averting the negativity of the old year and generating auspiciousness for the coming year. The following (new moon) day, February 17, Rinpoches will give an empowerment and teachings on Vajrakilaya. Sunday, February 18, marks the first day of the Tibetan new year. Losar celebrations will take place in the morning with festivities throughout the day.

Contact PBC Puerto Rico for further information: (787) 755-2816; padmasambhavapr@prw.net

Sangha at Padma Samye Ling and at centers throughout PBC will also be gathering for Losar practice and festivities. Contact your nearest center for more information.

**March 10 to April 7 • Padma Samye Ling
One-Month Dzogchen Meditation Retreat
with the PRINCIPLE TEACHING OF
VIMALAMITRA: CHETSUN NYINGTIK**

The first Dzogchen masters left this world in a characteristic way: in a rainbow body of light, after giving a final teaching to their disciples. In Tibet, the ones who spread the Nyingtik (heart-essence) teaching of Clear Light were the great masters who possessed their special direct transmission, chiefly the great scholar Vimalamitra and Guru Padmasambhava. Vimalamitra passed these instructions to Chetsun Senge Wangchuk, who also attained the rainbow body. These teachings he left were later revealed by the first Khyentse and are part of the secret category of Dzogchen pith instructions, Mengagde.

Rinpoches will give further instructions from the Chetsun Nyingtik. These rare and extraordinarily profound teachings precisely explain various essential methods for directly actualizing the innermost teachings of Ati Dzogpa Chenpo (the Great Perfection), the peak vehicle which is the direct method for swiftly realizing the ultimate nature of the mind and attaining Buddhahood in the Rainbow Light Body.

Following in the footsteps of the ancient lineage of Nyingmapas, we will put these rare and precious teachings into practice with joy and devotion. Held in noble silence, this retreat is arranged to provide a space to receive the pith instructions and deepen personal Dzogchen meditation with the guidance of our beloved Khenpos.

Students are required to pre-register at the earliest convenience as space is limited and other preparations need to be made so that we all may enjoy a harmonious and restful retreat. This retreat requires the commitment to conclude together as one mandala with special dedication ceremonies on Saturday, April 7.

*Suggested Donation: \$965 for PBC members;
\$1005 for non-members.*

Please send a 25% deposit with your pre-registration to Padma Samye Ling. A 10% discount is being offered for deposits received before December 3, 2006. Please be aware that deposits are non-refundable after February 3, 2007.

Special accommodations rates are being offered for this special one month event:

Dormitory – \$420

Single Dorm – \$520 (spaces very limited)

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June 30 to July 4

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July 23–29

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August 31 to September 4 • PSL

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In order to facilitate planning and preparations, pre-registration is requested for all events at Padma Samye Ling. Unless otherwise noted, a 10% discount for retreat contributions will be applied to all deposits received one month prior to events. Please send your 25% deposit to:

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

PREREGISTRATION involves letting us know:

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

***MEMBER DISCOUNT** Please note that the member donation applies to those who have committed to monthly or yearly membership at any of the

Padmasambhava Buddhist Centers. Membership is essential to the functioning of the centers and PBC International. Suggested membership is a minimum of \$25 per month. This enables us to maintain and improve the monastery as well as send information regarding our programs. We encourage all to join as members to support the growth of the Buddhadharm and the Ven. Rinpoches' work.

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

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

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

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WORK RETREATS Combine practice with participation in Rinpoches' mandala of activity here at Padma Samye Ling. Areas that you can help with are the following: culinary arts, kitchen management, building maintenance, groundskeeping, construction, office work, and the fine arts. As we continue to develop the mandala of Padma Samye Ling, we welcome students to contribute their talents in these important aspects of actualizing the visions and goals of our precious teachers. If you would like to apply for work retreat, contact us at the above address.

www.padmasambhava.org

Namo Buddhaya, Namō Dharmaya, Nama Sanghaya!

By Fernando Vela (Pema Donjin), Puerto Rico

A student reflects on a photograph of the Chokhor Duchen ceremony and finds that it evokes more symbols than meet the eye.

Upon gazing at this photograph, I suddenly became aware of something extremely obvious and yet vastly profound. I had long felt very drawn to it, and yet had failed to perceive what is, seemingly, its most significant dimension. At first glance the picture is, of course, very captivating. The perfect symmetry of its composition, the rare and beautiful structure atop the stairs, the lush vegetation in the background, familiar smiling faces, and the presence of our beloved teachers gazing down. However, beyond the perception of its aspects, one can find a deeper meaning captured by the image.

Contained in this photograph is nothing less than the three jewels of the Buddha, Dharma, and Sangha. The Buddha, seen here in the form of our supremely accomplished teachers, appears at the top of the steps, not unlike the rays of light that guide one through the perils of the path. The Dharma is represented by the texts held by the people, which flank the path from beginning to end. Also representing the Dharma aspect is the library on the second floor of the gonpa, symbolizing the way in which the path is often one with its fruition. And finally, the Buddhist community standing on both sides of the stairs is the Sangha. As seen here, Sangha members appear all along the path with a unified disposition, serving to assist and support fellow students along the path of discovery.

Some time later, I spoke to Venerable Khenpo Tsewang about the photograph, and he pointed out to me that yet another object of veneration had unintentionally been captured by this image of the 2004 Chokhor Duchen ceremony. The outline of the stairway left by the people on either side creates a shape that almost perfectly resembles a holy stupa. To this, I playfully replied that if the stupa is represented by the outline of the stairway, then the sun and moon disks usually placed on the tops of stupas could only be said to be represented by his and Venerable Khenchen Palden's brilliant presence at the top of the silhouette. Khenpo gazed downward and softly laughed, gracing our brief conversation with his warmth and unflinching humility.

The Buddha taught that every moment of suffering experienced by any being in any realm, and any such experience that could ever come to be, share one common thread: they all result from a belief in a substantial, separate, and definable self or I. The realization of this truth brings about a state of sublime relief since,



if all of these seemingly different experiences of suffering have one common cause, then all of the seemingly different causes of suffering lie unmasked as being ultimately illusory. Thus, the causes of suffering are unworthy of the concern habitually ascribed to them and collapse under their own weight. Abruptly following this feeling is a slightly less placid one as the thought arises, “Yes, but how can one turn this understanding into palpable realization?” In other words, how can one move from a belief in something to the experience of it. The answer to that question is provided to us by the great masters who have selflessly sought to uphold and maintain the profound teachings. The answer is, of course, through taking refuge in the three jewels. As His Holiness Dudjom Rinpoche himself once said: “Until we realize that the self and other are by nature without true existence, we rely on the Buddha, Dharma, and Sangha.”

So, indeed this picture is much more than a group of appealing forms, much more than the sum of its parts — it is a rich and unified representation of the very foundation of Buddhist faith. A treasure trove of wish-fulfilling jewels, loving companions, and the sole remedy for the suffering of sentient beings.



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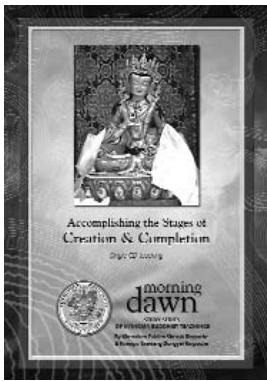
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Calling the Lama from Afar (3-disk set), \$45

The Ven. Khenpos' teaching and commentary on "The Prayer of Calling the Lama from Afar: A Spontaneous Song of the Original Nature," from the Dudjom Tersar Ngondro. Recorded on May 15–16, 2004 at Palm Beach Dharma Center, West Palm Beach.

The Diamond Sutra (4-disk set), \$58

The Diamond Sutra is part of the larger body of sutras entitled *Prajnaparamita*, which reveal the fundamental empty and non-dual nature of reality. In these teachings, the Khenpos also reveal the hidden meaning of *Prajnaparamita*, pointing out the luminous and vast qualities of the nature of mind.

The Hundred Verses of Advice from Padampa Sangye (coming soon), \$85

Padampa Sangye gave profound instructions on the nature of the mind as well as how to perceive daily activity as dharma. He was the founder of "The Lineage that Pacifies Suffering" and the teacher of Machig Labdron. Before passing away at Tingri in 1117, he gave these Hundred Verses of Spiritual Advice as a final teaching. Recorded on Jan. 14–21, 2006 during the Winter Dzogchen Retreat in West Palm Beach.

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The Khenpos teach the Four Noble Truths according to the profound view of Dzogchen,

the Great Perfection. Recorded in March 2006, during the month-long Dzogchen Intensive at Padma Samye Ling.

Raising the Wind Horse Energy, \$20

The Khenpos lead an annual springtime celebration, "Raising Up the Wind Horse Energy," when colorful prayer flags are put up that carry bodhicitta inspiration on the wind around the world and beyond. Recorded on May 6, 2004 at Padma Samye Ling.

The Seven-Line Prayer, \$20

The Seven-Line Prayer to Guru Padmasambhava is one of the most famous and widely practiced prayers in all of Tibetan Buddhism. In this CD, the Khenpos give a teaching on the outer meaning of the Seven-Line Prayer. Recorded on November 22, 1988 at Mandarava House, West Palm Beach.

The Seven Noble Treasures, \$20

Whoever applies these seven qualities in their life will cause their human existence to become profoundly rich and beautiful. Their life will be very joyful and meaningful. These qualities are known as the Seven Noble Treasures. Teaching given on June 10, 2005 at Padma Gochen Ling, Monterey, TN.

Sitting Meditation, \$20

Basic meditation instruction including the seven-point posture of Vairocana. Recorded on May 5, 1988 at Mandarava House, West Palm Beach.

Accomplishing the Stages of Creation & Completion, \$20

Recorded in New York City on January 18, 1990, as part of a series of teachings on Madhyamaka and Dzogchen.

Introduction to Vajrayana, \$20

The Khenpos introduce the view of Tibetan Buddhism. Recorded on February 1, 2006 in Carrollton, Georgia.

Virtue in Mind & Action, \$20

Sutra Series Teaching from Dzogchen Retreat

A teaching on virtue and nonvirtue plus bodhicitta activities and aspirations. Recorded in March 2006 during the month-long Dzogchen Intensive at Padma Samye Ling.

Living with a Good Heart, \$20

Sutra Series Teaching from Dzogchen Retreat

Teaching on aspiration prayers, loving-kindness, and compassion. Recorded in March 2006 during the month-long Dzogchen Intensive at Padma Samye Ling.

Reflecting the Richness of Life, \$20

Sutra Series Teaching from Dzogchen Retreat

Part 1: 18 Endowments, the Tripitaka, the Three Wisdoms. Part 2: Shamatha and Vipashyana. Recorded in March 2006 during the month-long Dzogchen Intensive at Padma Samye Ling.

Firm & Peaceful Journey, \$20

Sutra Series Teaching from Dzogchen Retreat

Teachings on mindfulness, courage, and commitment. Recorded in March 2006 during the month-long Dzogchen Intensive at Padma Samye Ling.

PADMA SAMYE LING SHEDRA

The Four Philosophical Schools Series

Study the academic and philosophical foundations of the path with the Venerable Khenpos. Recorded during the annual Shedra sessions at Padma Samye Ling.

Year One: The Vaibashika and Sautrantika Schools, \$150, \$108 for Shedra attendees

Year Two: The Mind-Only School \$150, \$108 for Shedra attendees

Year Three: Madhyamaka \$150, \$108 for Shedra attendees

Transcripts also available; call for information.

Morning Dawn Chant Series on next page.



GORGEOUS THANGKAS with Brocade (L to R)

- Guru Rinpoche with King Trisong Deutsen and Shantarakshita (3ft 8in x 2ft 4in) \$500
- 1000-Armed Chenrezig (5ft 6in x 3ft 4in) \$500
- Palden Lhamo, a protector deity of the Dalai Lamas and Tibet (5ft 6in x 3ft 4in) \$500
- 4-Armed Chenrezig (5ft 6in x 3ft 4in) \$500

STATUES — Gilded with Painted Faces

- Guru Rinpoche statue, approx. 13" \$400
- Buddha Shakyamuni, Guru Rinpoche, Green Tara, Manjushri, 4-Armed Chenrezig, Vajrasattva, White Tara, and Amitayus, approx. 8" \$200

RITUAL ITEMS

- Chöd Drum & Cover \$65
- Damaru (hand drum) & Cover \$35
- Bell & Dorje set. \$35
- Bell, Dorje, & Damaru (set) \$50
- Long-Life Arrows. \$15

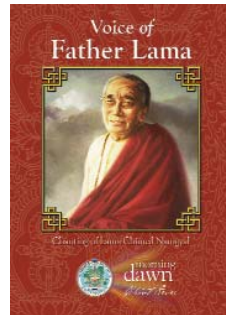
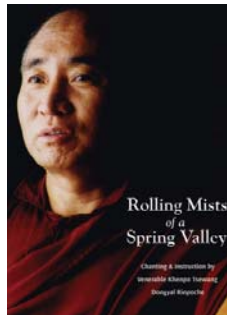
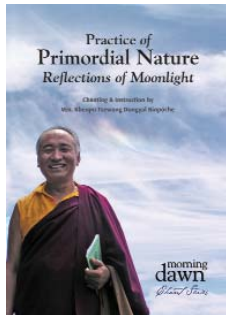
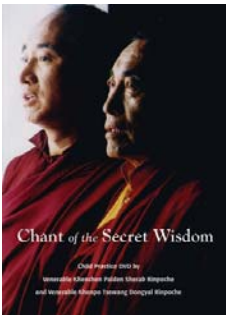
INCENSE

- Small carved and painted incense burners. \$35
- Red Crystal Incense \$10
- H.H. Dudjom Rinpoche Riwo Sangchod Incense . . . \$10
- Riwo Sangchod Kunchap Chotin Tibetan Incense . . . \$8

FABRIC ITEMS

- Silk Pecha Covers \$15
- Commemorative Stupa T-shirt. \$20
 - Bright yellow, navy blue
- Khatags (white offering scarves) \$5
- Shoulder Bags: jalla brocade silk in various colors & designs \$20

CHANTING ON CD & DVD



MORNING DAWN CHANT SERIES

Chant of the Secret Wisdom – DVD

Chöd Practice with the Ven. Khenpos \$28

Nyungne Practice, Ani Lorraine \$20

Practice of Primordial Nature: Reflections of Moonlight, by Khenpo Tsewang \$20

Chanting and instruction on The Twelve Deeds of the Buddha and the Prayer of Kuntuzangpo

Rolling Mists of a Spring Valley,

by Khenpo Tsewang \$20

Informal, devotional session of instructional visualizations and chants of Guru Padmasambhava, Buddha Shakyamuni, and Jetsun Tara.

Voice of Father Lama, Lama Chimed. \$20

Practice of Du Sum Sangye, Calling the Lama from Afar, and two special Chöd practices.

OTHER CHANTING CDS

Songs of the Lotus: Nyingma Sadhanas by the Venerable Khenpos & Lama Chimed \$18

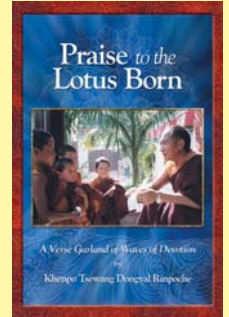
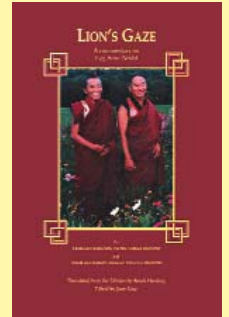
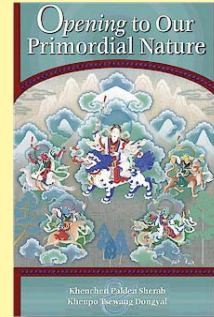
Mother of the Buddhas by Kirby Shelstad . . \$15

Longchen Nyingthig Phowa \$18
(for the Ven. Khenpos' students only – transmission required)

Tibetan Incantations \$18

Well-known chants of Chenrezig's Om Mani Padme Hung mantra by various artists.

BOOKS BY THE VEN. KHENPOS



Opening to Our Primordial Nature

The Ven. Khenpos explain how to develop a clear understanding of the nature of mind — our primordial nature — and outline the practices for cultivating bodhichitta, insight, and devotion so that our true nature can manifest. \$15.95

Lion's Gaze: A Commentary on Tsig Sum Nedek

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

Door to Inconceivable Wisdom & Compassion

Mahayana teachings: The Three Minds of the Buddha, The Seven Treasures, Refuge, The Eightfold Path, The Way of the Bodhisattva, Meditation, Exchanging, The Five Paths. \$18

Praise to the Lotus Born: A Verse Garland of Waves of Devotion

Khenpo Tsewang Rinpoche's epic ocean of praise, which HH Dudjom Rinpoche said would stand as a "stone monument" to Guru Padmasambhava. Hard cover \$35; Soft cover \$20



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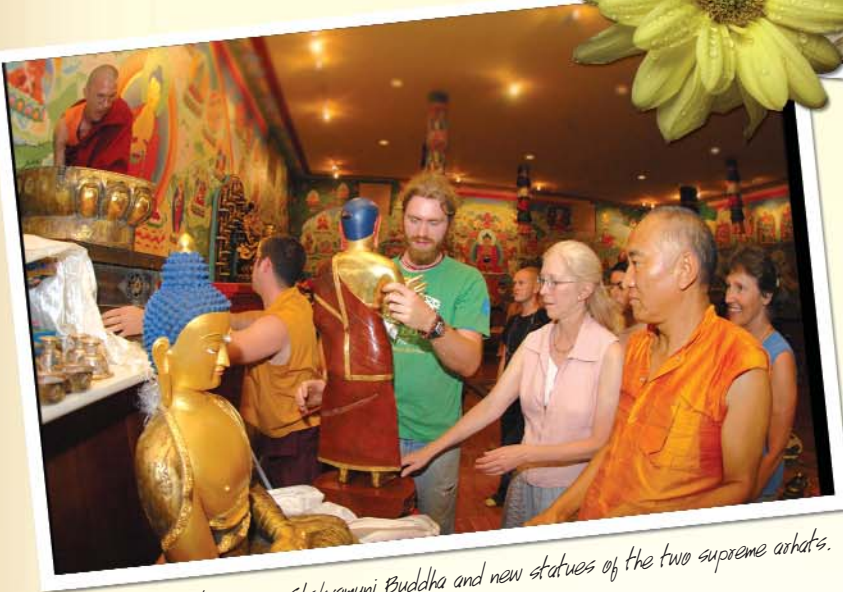
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Uplifting *the* Mandala



Team installs new molding in main shrine room.



Installing new throne for Shakyamuni Buddha and new statues of the two supreme arhats.

This summer season was an incredibly active and enriching time at Padma Samye Ling, where many Sangha members joined together to fulfill some of the Rinpoches' wishes for cultivating the mandala of the Inconceivable Lotus Land.

- The copper roofing of the gonpa was completed.
- 108 Norway spruce trees were planted around the gonpa.
- Five 18-foot-tall driveway lamp posts were installed along the road between the Sangha House and Bodhichitta Inn.
- A woodshed was built behind the Rinpoches' retreat cabin, whose deck was repainted.
- Bodhisattvas, the Buddha's principle disciples, and a five-foot-tall stupa were consecrated and installed in the gonpa shrine rooms, complete with brand new handcrafted, traditional wooden thrones.
- The ceiling of the Shantarakshita library was refinished and the Sheetrock was repaired.
- Hundreds of CDs and DVDs of Rinpoches new and older teachings were archived.
- Final touches of beautiful wood molding were affixed to the Nirmanakaya and Dharmakaya shrines.
- Several Tibetan texts were translated into English.
- The eaves of all three floors of the gonpa were cleaned and repainted light blue using a water pressure gun and a two-story-high scaffolding.
- The exterior walls of the Sangha House were repaired, waterproofed, and painted yellow.
- All the balconies of the Bodhichitta Inn were rust-proofed and painted glossy black.
- King Trisong Deutsen Road was repaired.
- The Pemai Chiso shop increased fundraising for Rinpoches' local and international Dharma activities.
- Rinpoches' book *Opening to Our Primordial Nature* was newly published by Snow Lion.
- Meal planning for retreat meals was further refined with great success.
- Numerous flowers were planted throughout the season.
- Thousands of dollars were donated in support of the flood victims of Walton and Trout Creek.

... Even now, an additional woodshed is being built behind the Rinpoches' house.

All of the Sangha's activities are greatly appreciated and welcomed. May the benefits thoroughly enrich us all.



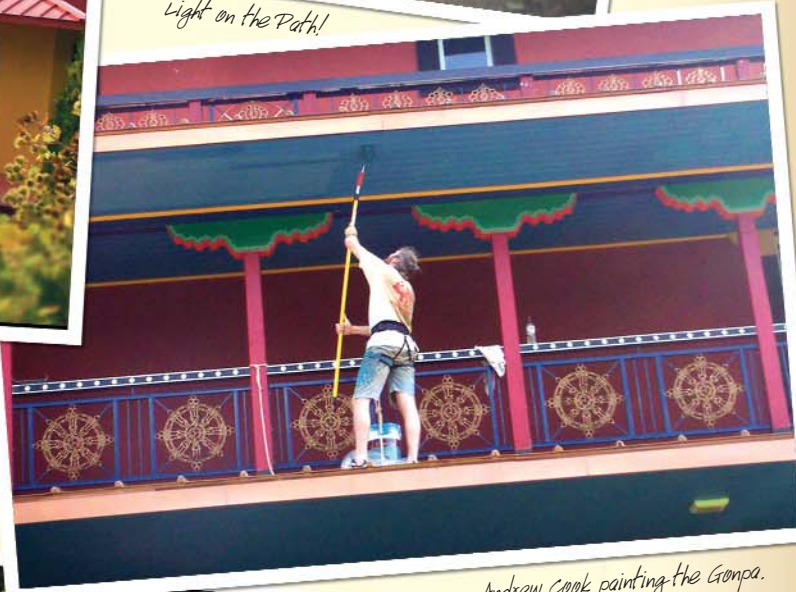
Delivering donation for flood relief.



Light on the Path!



Gangha House gets fresh paint.



Andrew Cook painting the Gompa.



Felix Febo crafts new molding to beautify our shrines.



unloading custom made snow lions



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

pbccenters

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

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