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# pema mandala

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ZULLY RIVERA

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Ven. Khenpo Tsewang Dongyal Rinpoche  
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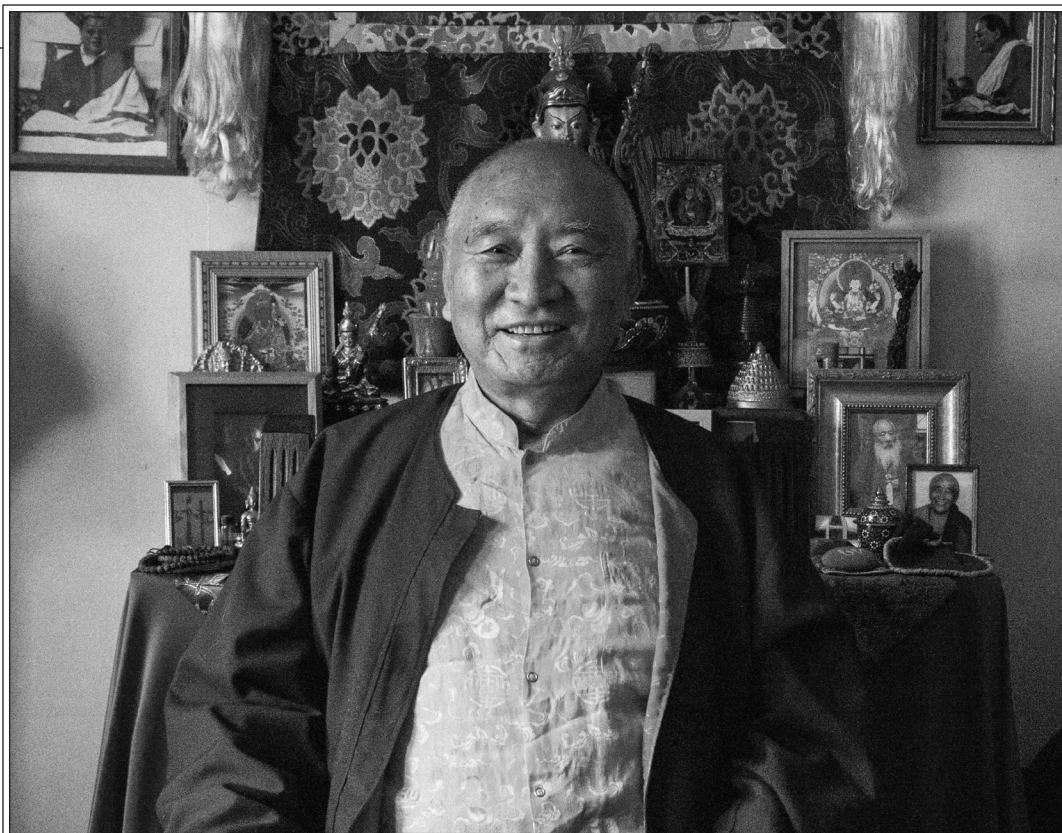
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DEREK SARNO

## Warm Greetings and Best Wishes to All Sangha and Friends,

**B**y the blessings of the Buddha, Guru Padma-sambhava, and all the lineage masters, this year our dream came true with the discovery of the reincarnation of Ven. Khenchen Palden Sherab Rinpoche!

We've also been able to enjoy a regular rhythm of many retreats at PSL, as well as all the PBC Centers in the USA and abroad. We're looking forward to another year of many rewarding and uplifting activities! How fortunate we all are!

While so many special circumstances are in our favor, let's use this opportunity wisely to enjoy wonderful results now and long into the future! Our Sangha is so precious, and our family and friends are so precious. So while we're gathered together for a moment in time, let's enjoy life. Celebrate! It's time to celebrate and fulfill our deepest wishes—appreciating each other, acknowledging

each other, respecting each other, forgiving each other, apologizing to each other, and moving forward together. This is known as Dharma.

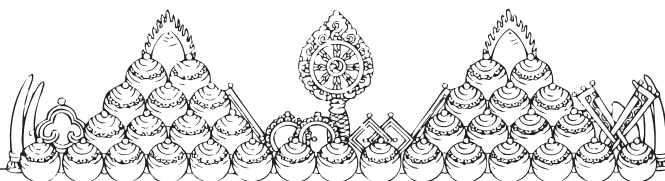
The gracious teacher Buddha Shakyamuni said that because of impermanence, we can improve—we can change the direction of impermanence for a good purpose to benefit ourselves and all beings.

Taking impermanence to heart will make us more calm, peaceful, gentle, and practical, and it will also activate more joyful effort, and more courage and commitment. For this reason, the Buddha said that among all conceptions, thinking of impermanence is supreme.

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

Yours in the Dharma,

Venerable Khenpo Tsewang Dongyal Rinpoche







# Honoring & Remembering Ven. Khenchen Palden Sherab Rinpoche

*The following was spoken by Venerable Khenpo Tsewang Dongyal Rinpoche  
at the Centro Budista Padmasambhava de Puerto Rico on  
November 12, 2016 during a White Umbrella meditation retreat.*

TRANSCRIBED AND EDITED BY ANDREW COOK (PEMA CHOPAL)

**T**oday I will briefly speak about our beloved teacher Venerable Khenchen Palden Sherab Rinpoche. As many of you know, he was my older brother, and we spent most of our lives together. I was born in Tibet in 1950, and Khenchen Rinpoche was about ten years older than me. Since I was able to walk, I always remember him looking after me, and I always wanted to follow my dear big brother. When I was about six years old, he went to live at Riwoche monastic university. During my entire life, this was really our main separation.

Father would often visit Khenchen Rinpoche at Riwoche Monastery, and I always asked if I could go with him to see my brother. He kindly took me, so I was able to visit Khen Rinpoche many times during his stay at Riwoche. The monastery was a little far from our village at that time, and since we didn't have any modern technology to help us travel, we always went by horse or by foot. In 1959, we were forced to leave Tibet, and ever since then, Khenchen Rinpoche and I were nearly always together. So, I was with him longer than anyone else.



HERESA COOPER

When I was growing up in Tibet, my kind father and mother always encouraged me to study and learn about Buddhism. So when I read the life stories of the great masters, I would always wish and pray to become like them. Truly, I had these dreams and visions in my heart all the time. In Buddhism, we have what is known as “studying,” “contemplating,” and “meditating” or “practicing.” So, there is (1) study and (2) contemplation on the one hand, and (3) meditation or practice on the other. In our tradition, these three always go together.

From a young age, I have been studying and contemplating the Buddha's teachings, which often discuss the qualifications of both teacher and student. I read about and learned these qualifications, and ever since then I examined individual teachers and students I met with these in mind. In a way, I am quite judgmental—I guess you could say I'm a little skeptical. But having observed our great teacher Khenchen Palden Sherab Rinpoche my whole life, I can really say

he became one of the great scholars and masters in India for the Nyingma school of Tibetan Buddhism. Truly, his level of scholarship was very beautiful. In addition to being a great scholar, I also observed that he had



the qualifications of a teacher. Thus, not only was Khenchen Rinpoche qualified as a scholar—he was also qualified on the level of practice and meditation.

Khenchen Rinpoche and I have been together since we moved to America. When we first came here in the 1980's, I served as his interpreter and translator. Our kind father encouraged us to stay together and help and support each other. And my brother himself was very kind to me: he was like my teacher, my father, my friend and supporter, and my mentor; he always played those roles in my life. And Khenchen Rinpoche always protected me—I stood right behind him so I could always be in the environment of his protection.

When I read various Dharma texts or the Buddha's teachings and looked at him, I always felt that Khenchen Rinpoche was really one of the very beautiful teachers. He was so low-key, so humble and simple, and he really stayed close to the Dharma. The Dharma is really more important than anything else, including any luxuries or material objects. Khenchen Rinpoche's simplicity and his genuine closeness to the Dharma made him one of the very beautiful practitioners and masters, and I always admired him for these qualities.

I saw that my brother was not caught up in the material side of life, but spent his time practicing in such a humble and simple way. He used every gift he received from students for the Three Jewels—not for any other purpose. In upstate New York at Padma Samye Ling, he mostly stayed in our small cabin, made a fire, and sat on the floor. Many of you know this—really, he was so simple. He would just stay there, practice, and study. And I really admired that.

When Khenchen Rinpoche got sick, Jomo Lorraine and I looked after him. Many sangha members supported him as well. I was really so inspired by the way he handled all situations. Khenchen Rinpoche continually kept up his practice, so calmly and peacefully, all the way to the end of his life. The day before he entered mahaparinirvana, I asked him, "Shall I sleep in your room?" and he said, "No, sleep in your own room. I don't need that." About three days before he entered mahaparinirvana, he said this to me: "How many years have we been together? We have been together a long time. I don't have any regrets. Ever since I was young, I have grown up with the Buddha's teachings. I took ordination and wore Dharma robes, and I always



kept up my vows. I have been studying and practicing, and I have taught others whatever I know. And the two of us together have been able to perform a lot of good activities here in America, in India, and in Tibet. We have also been able to write many books. Therefore, I

don't have any regrets." He told me this. In a way, it was really one of his last conversations. Of course, he also told Jomo Lorraine a few times, "You shouldn't worry. Don't worry. Everything will be okay."

When he passed away, he was so calm and peaceful. At that moment, he was meditating, and he stayed in this beautiful meditation state for the next three and a half days. After he passed away and was resting in thukdam meditation, his complexion became so clear, and he really appeared so radiant, so youthful, and so brilliant. He was sitting upright in meditation, and I really thought maybe he's going to speak. It really seemed like that.

During Khenchen Rinpoche's thukdam, some of our sangha members heard such a big noise one night, and the sound came from several different directions. The Dzogchen teachings explain that if a big sound appears when a great practitioner passes away, this is a sign of high realization. The texts even describe that the direction of the sound—whether it occurs in

the east, west, north, or south—indicates slightly different aspects of that individual's realization. All of this is clearly explained in the Dzogchen tantras. An earthquake also occurred during Khen Rinpoche's thukdam, and rainbow light appeared during his cremation. According to the Dzogchen teachings, all of these are signs of high realization.

I was really so inspired and amazed by the way he handled this whole process, how he entered mahaparinirvana, and all the signs and indications that appeared during and after his passing.

These are a few brief words about the life of our great teacher Venerable Khenchen Palden Sherab Rinpoche. And I am so grateful and thankful that we have now been able to discover his reincarnation. And I pray, along with all our sangha members, that his tulku has a long life, with no obstacles to fulfilling our great teacher's wishes, and that the Buddha's teaching, the lineage teachings of the Nyingma school of Tibetan Buddhism, and all the PBC centers flourish now and long into the future. Thank you everyone! ☀

*Statue of Khenchen Rinpoche at Sarnath Memorial Stupa*



LAMA LORRAINE



# Discovering the Reincarnation of Ven. Khenchen Palden Sherab Rinpoche

*The following was spoken by Venerable Khenpo Tsewang Dongyal Rinpoche on April 16, 2016 during the annual One Month Dzogchen Retreat at Padma Samye Ling, the third consecutive year of teachings on Lama Shabkar Tsogdruk Rangdrol's Flight of the Garuda.*

TRANSCRIBED AND EDITED BY ANDREW COOK (PEMA CHOPAL)



*Meeting Khenchen Yangsi Rinpoche for the First Time*

EDNA DE JESUS

**T**ashi delek and happy Guru Rinpoche's tenth day puja, Chimed Padma Jungne. Today is a very glorious and beautiful day for all of us sangha members, and for me it represents the fulfillment of a wish I've had ever since our great teacher Khenchen Palden Sherab Rinpoche entered mahaparinirvana. Since then, I have continuously been praying for him to reincarnate in this world, and asking myself, "How can I discover the reincarnation of Khenchen Rinpoche?" Well, today I have fulfilled that great wish: I have had the opportunity to find the reincarnation of our beloved master Khenchen Palden Sherab Rinpoche.

Khenchen Rinpoche was one of the very beautiful and accomplished masters of our time. He followed the same manner and path as our gracious teacher Buddha Shakyamuni. The Dharma was his heart. The Dharma was his blood. The teaching was like his own breath. He made the Vinaya, Sutra, Abhidharma, and Vajrayana teachings part of himself. Ever since he began to practice the Dharma and took ordination, he always kept that up: he never let his practice linger, and he never abandoned or disregarded any of his vows or let them fall apart. Really, truly, he maintained these things, and I really admired that about him. Throughout his life, Khen Rinpoche had so many opportunities to do so many different things, but he always upheld the Dharma and the teachings, and truly I was so fortunate that he was also my brother. Out of this great master's kindness, he kept me under his wings all the time, nourishing me and putting up with my stubbornness.

When Khenchen Rinpoche passed away amidst so many beautiful signs and indications, I thought, "He must have a reincarnation." So, again, I made the aspiration and prayers that I could discover his tulku. However, after his parinirvana we were engaged in a lot of activities. In particular, at that time we were working on the memorial stupa, statues, and temples in India that were being built in Khen Rinpoche's honor, and that took a lot of time. Especially in India, many of our monks and sangha members began to ask, "When are you going to look for his reincarnation? We have to do it sooner than later." But I told everyone, "I'm not going to do anything before I complete the memorial stupa."

During this time I thought again and again, "Whom should I ask to help find Khen Rinpoche's reincarnation?" When we eventually completed the temple and memorial stupa, I began to focus more on the search. So, when our sangha members asked again about finding the reincarnation, I asked them, "Whom do you think we should ask to help?" They



all thought we should ask one of the renowned Tibetan Buddhist teachers. They said, "That is the tradition, and everybody follows it."

I myself thought, "I have a very hermitage nature and style, and so did Khenchen Rinpoche. He did not like to engage in many different activities. If we were to seek the assistance of one of those great masters, I'm sure they would have recognized his reincarnation. But asking a big lama always felt a little tiring to me. First of all, it is generally difficult to get in touch with them, and then there are a lot of restrictions and bureaucracy involved, a lot of going back and forth, back and forth, and pursuing so many different aspects.

The Tibetan word *tulku* means "reincarnation" or "emanation." Why are they emanating? To benefit the teachings and beings through love, kindness, compassion, and through their good example. They are exemplary. That is the real point of emanating, or intentionally reincarnating. Along with this, a tulku keeps up the legacy and vision of his or her predecessor, the former lama or bodhisattva.

So, I continually asked myself, "Whom should I ask to help?" There is a renowned, great master and tertön named Namkha Drimed Rabjam Rinpoche, whom I feel very close to, and this is the lama who ended up finding the reincarnation of Khenchen Rinpoche. He is the father of the wife of Sakyong Mipham Rinpoche, who is Trungpa Rinpoche's son and the head of the Shambhala Buddhist centers. So, the father-in-law of Sakyong Mipham is Namkha Drimed. In particular, he is a renowned tertön of Gesar, and over the years he has become quite well-known for his special Gesar connection. I have watched his activities and behavior, and I find him to be more open, more frank, more direct, and more straightforward.

For this reason, I thought, "I really might like to ask Namkha Drimed Rinpoche. That way perhaps I don't have to go back and forth so much to request his assistance. Maybe when I ask for his help in finding Khen Rinpoche's reincarnation, he might accept that responsibility, and then we can move forward." When I mentioned this to my Tibetan Dharma friends, they said, "It's up to you. Whatever you'd like to pursue, we should pursue."

After their response, I thought, "I should not decide whom to ask by myself alone. Maybe I should make a list of great masters and do a divination about whom is best to ask." There are many kinds of divinations in Tibet, but among them all, Khenchen Rinpoche and our father Lama Chimed very much liked mirror divinations. There are also many kinds of mirror divinations, but in the very best one, indications and predictions arise on the surface of the mirror, like letters on a computer screen. A person asks a question or puts forward their wish, and then the mirror reader—who has accomplished the divination practice—says some prayers and looks into a special mirror where words or images appear. The mirror reader transcribes exactly what arises.

I wanted to ask for a mirror divination from someone very good. So, I called Lama Sherab Tharchin who manages our monastery and nunnery in Sarnath, and asked him, "Do you know of a good mirror reader, someone well-known in Tibet for their divinations?" He said, "Yes. I have a friend in Tibet who tells me there is a renowned mirror reader in his



*Yangsi Rinpoche with His Mother*

EDNA DE JESUS

area." Lama Sherab Tharchin's friend knew this mirror reader to be very good: everyone says that whatever he reads is always very accurate. I asked Sherab Tharchin to please call his friend and find out how we could reach this lama.

When Sherab Tharchin explained the situation to his friend in Tibet, his friend said, "I invited this mirror reader to our village, and he is actually here right now if you want to ask your question." Sherab Tharchin called me back and I thought, "How wonderful!" I requested that he pass along our question to the mirror reader: "Which lama should we ask to find the reincarnation of Khenchen Palden Sherab Rinpoche?"

Sherab Tharchin again contacted his friend and asked the mirror reader to perform the divination. Here was the answer that appeared on the surface of the mirror: "Among all the lamas you mentioned, the best one to ask is His Eminence Namkha Drimed Rinpoche. He is an emanation of two famous [Gesar of] Ling warriors – Gyatsa and Anu Zigphin, and Khenchen Palden Sherab Rinpoche was an emanation of Sengtak Adom." Sengtak is another very famous Gesar warrior. The

mirror reader in Tibet even said that I myself was a part of Gesar's group.<sup>1</sup> He continued, "Because of all these connections, the best candidate to ask among all the lamas on your list is Namkha Drimed Rinpoche. However, you two need to find Khenchen Rinpoche's reincarnation together. If somehow you are unable to do this, you will not succeed." I thought, "Oh, that's very interesting, very beautiful. So, now we should pursue our search for the reincarnation with Namkha Drimed Rinpoche."

I was here in America and His Eminence lives in Kathmandu, Nepal most of the time, so I couldn't request his help in person. The only one who could really do this was Lama Sherab Tharchin, so I asked him to go there on my behalf. He traveled to Nepal and met with his friend Dhoshul Tsewang, and together they went to request the assistance of His Eminence. When they met with him, he was very open-minded and never said anything like "I cannot do that. I have no capabilities..." That's the usual terminology Tibetans use. Instead, he said, "Okay, I will recognize the reincarnation. I even thought to myself, 'Why are they delaying the search for Khenchen Palden Sherab Rinpoche's reincarnation?' It's about time. So, okay, I will help." His assistance really came so easily and so nicely. Then we put the search into his wisdom mind and his hands.

Initially, His Eminence said that when he was young, he had many dreams and visions, but these happen a little less now that he is getting older. Nonetheless, he said he would really do his best to find the reincarnation. He told us, "First I will perform the divinations and look to see if Khenchen Palden Sherab Rinpoche has reincarnated in this world—not all lamas have reincarnations. And, if he has reincarnated, where did he take rebirth? In Tibet? Bhutan? Nepal? India? Or somewhere else? I will check, find the location, and then tell you." So, Namkha Drimed Rinpoche examined his dreams, visions, and Gesar divinations. He

<sup>1</sup> According to the mirror reader, during the time of Gesar of Ling, Khenpo Tsewang Dongyal Rinpoche himself was one of the three princes of Ling, named Chongai Pasar Darwa [bc'o lnga'i dpa' gsar zla ba].



looked and searched everywhere, and then last autumn of 2015 he told us, “Khenchen Rinpoche has definitely reincarnated in this world—he is in Nepal. And where in Nepal has he taken rebirth?” He continued to search through his divinations, wisdom mind, and dreams, and said, “He has reincarnated in Kathmandu Valley. And where in Kathmandu Valley? In which direction? To the east of Boudhanath Stupa? Or to the south, west, or north?” Again, he came back and said, “He has reincarnated to the south of Boudhanath Stupa.” Examining further, he asked, “And into which tribe has he taken rebirth?” He finally answered, “The Tibetan tribe. He has reincarnated into a Tibetan family.” His Eminence really narrowed the search further and further, going step-by-step, and he even pinpointed the name of the parents, the name of the child, and so forth.

Namkha Drimed Rinpoche said these things to Lama Sherab Tharchin and Lama Tsewang Dudul whom he met in Nepal the next time they traveled there in the autumn of 2015. He gave them a letter and told them where to search for the reincarnation. I thought, “Oh, that’s really wonderful.” So, I asked Sherab Tharchin to go and look for the reincarnation as indicated, with the parents’ names and other details. However, at the time Nepal was having so much trouble: there were strikes and political trouble, there was no gasoline, and the country was experiencing many difficulties, so Sherab Tharchin couldn’t stay any longer—he had to return to Varanasi.

Eventually the Tibetan New Year arrived in February of 2016. We are now in the year of the Fire Monkey, which is a very special year for Guru Padmasambhava and the Nyingma school of Tibetan Buddhism. When the New Year came, I finally told Sherab Tharchin, “I think you should return to Nepal. We have to go now. We cannot delay any longer. I wish that we hadn’t had to interrupt the search earlier due to the situation in Nepal because the predictions indicated that we needed to search in the autumn. So, now is really the time. You must please go as soon as possible.”

Lama Sherab Tharchin returned to Nepal with Lama Tsewang Dudul in late March and continued to search for the reincarnation based on information given by His Eminence. During his first search the previous autumn, he found about thirty candidates, whose names he gave to Namkha Drimed Rinpoche for examination. His Eminence said that none of those children were the reincarnation of Khenchen Rinpoche. This time Sherab Tharchin did some research at the registration offices, and he got twenty more names that he gave to His Eminence for consideration. But again His Eminence said, “The reincarnation is not in any

*Khenpo Rinpoche and Lamas with Yangsi Rinpoche and His Parents after the Refuge Ceremony*



JENNA



EDNA DE JESUS

*During the Refuge Ceremony Bestowed by Ven. Khenpo Rinpoche near the Boudhanath Stupa in Nepal on March 7, 2017.*

of these groups.” So, Sherab Tharchin continued to search and search, visiting different people. Eventually he found the names of four boys who were about two years old—almost all the candidates were around two years old because His Eminence had previously indicated that the reincarnation was about that age.

Finally, Lama Tsewang Dudul and Lama Sherab Tharchin gave the names from this third group of candidates to Namkha Drimed Rinpoche. After they gave the information about the very last child in that group, His Eminence called Sherab Tharchin back and said, “This child really looks like the reincarnation. I had so many dreams and visions, and my Gesar divinations all indicate that this child is the tulku of Khenchen Palden Sherab Rinpoche. However, to make sure he truly is the authentic reincarnation, you must perform the following ceremonies: 100,000 ganachakra offerings of Guru Padmasambhava, 100,000 practices of the Dharmapala Mahakala and Mamo Ekajati, and many 100,000’s of prayers to Guru Padmasambhava, such as the Barche Lamsel and Sampa Lhundrup. Try to perform these, and then I will make a final decision.”

Sherab Tharchin called me with this news, and I tried to arrange and organize these practices in Nepal, India, and Tibet. Once we completed all the ceremonies and prayers indicated by His Eminence, he called back and confirmed: “Truly, this boy named Kunga is the reincarnation of Khenchen Palden Sherab Rinpoche.” When Kunga was presented to Namkha Drimed Rinpoche, he had many dreams and visions one after another, signifying that the child was truly the reincarnation of our great master. Even two days ago [April 14, 2016] he called and said, “I am very pleased with the decision I made about this reincarnation!” Really, he said that!



After His Eminence confirmed Khen Rinpoche's reincarnation, we immediately informed the child's mother and asked her about the baby. She said that when he was about a year old, as is tradition in that local area, they pierced his ears and gave him gold earrings. After that he got so sick. They went to so many places to bless the child, one after another. And finally they went to a lama who enters into trances. During a trance, this lama said, "This is a very special boy. You should not pierce his body, and you should keep him and yourself [the mother] very clean, and don't eat meat in the house. Keep everything clean. Within three years somebody is going to come from India and take this boy to India." She told us these things, so really it's very interesting.

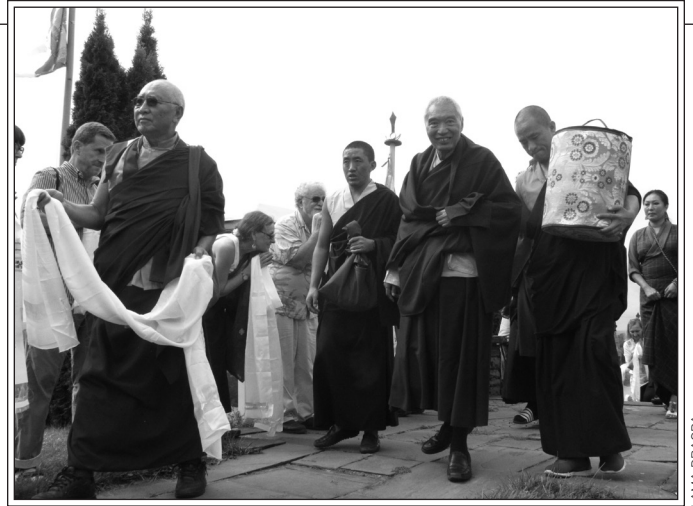
Additionally, His Eminence had many dreams and visions that indicated the former lives and incarnations of Khenchen Rinpoche. Here is a brief letter he wrote about the dreams and visions he experienced while searching for the yangsi: "In India, Khenchen Palden Sherab Rinpoche was Lalipa. And during the time of Guru Padmasambhava and his twenty-five disciples, he was the disciple Sokpo Lhupal." His Eminence continues, "During the time of Gesar, he was Guru Gyaltzen," who was another famous warrior. This differs from what the mirror reader in Tibet said, when he indicated that Khen Rinpoche was the Gesar warrior known as Sengtak Adom; yet, since the nature is so flexible, maybe he was both. And finally, "Now, he was Khenchen Palden Sherab Rinpoche. To the one who takes many different emanations, I pay respect deeply from the heart and pray to you. Please bless me."

His Eminence goes on to describe one of his visions, in which an individual appeared to him and said, "The conch shell of the Dharma is blowing! The Dharma drum is beating! And the turning wheel of Dharma

*Yangsi Rinpoche Blessing Khenpo Tsewang Rinpoche*



EDNA DE JESUS



LAMA DRAGPA

*His Eminence Tertön Namkha Drimed Rinpoche Bestowing His Mind Terma Empowerment of Guru Padmasambhava at PSL on August 26, 2016.*

will spread all over the world! The victory banner of the Dharma is firmly erected, and the secret teachings will spread! A la ho! How wonderful!" The one who proclaimed this in his dream was Dorje Lekpa, who is one of the very famous dharmapalas, along with Mamo Ekajati and Rahula. His Eminence thought this was a very wonderful, auspicious sign. After finishing his letter, he signs his name, "Namkha Drimed Rabjam," as well as his tertön name "Dechen Dorje Zijid Tsal." So, that is what he wrote.

His Eminence also wrote a long-life prayer for Khen Rinpoche's tulku, and he lists various prayers that we should complete to remove any obstacles to the reincarnation. Then he gives the tulku's reincarnation name: Palden Yonten Thaye Lodro Chokyi Gyaltzen. Quite a long name! [KTDR and everyone laughs merrily.] It's interesting that the features of this young boy are very similar to Khen Rinpoche's features. I don't know if many of you remember, but one of Khen Rinpoche's fingers was a little bit irregular, and one of this boy's fingers is also irregular. And he was born into a humble Tibetan family and is a citizen of Nepal—I'm very happy about this.

Again, I wish and pray for you all, and thank everyone for continuously supporting and helping us reach this stage of fulfillment. I am so grateful and thankful to all our sangha members. In particular, I would like to thank all the resident sangha members at Padma Samye Ling. And I would also very much like to thank Lama Jomo Lorraine. She has been the backbone of the activities of myself and Khenchen Palden Sherab Rinpoche for a long time, and I am so thankful to her for all her activities. Without the support of you all, we could not have gone this far and achieved what we have.

Today represents one of the very beautiful fulfillments in my life. I have always thought that as the one who stayed behind after the dear ones left, it is my responsibility to keep up the legacy and vision they have begun, as well as create a memorial or monument in their honor, and recognize their tulku if they reincarnate in this world. These are their legacies, and to some degree I have been able to fulfill and maintain all of this due to your support and the blessings of the Buddha, Dharma, and Sangha, as well as Guru Padmasambhava and all the lineage masters. I say this truly—I am not just making up words. I really, truly believe this is due to the blessings of all the lineage masters and the Buddha, Dharma, and Sangha. Without their blessings and support, I myself wouldn't have the capability to do any of these things. So, it is due to everyone's blessings and kindness. I feel very happy and proud, on this beautiful, auspicious day, to share and inform all of our sangha members of this very special news and achievement. Thank you to everyone. ☀





DEREK SARNIO

# What is Buddhism Really About?

*Excerpted from the third year of Ven. Khenpo Tsewang Dongyal Rinpoche's teachings on Lama Shabkar Tsokdruk Rangdrol's Flight of the Garuda, on May 3, 2016 at Padma Samye Ling.*

EDITED BY MARY ANN DOYCHAK, LAMA PEMA DRAGPA, AND AMANDA LEWIS

**T**his is one of the very beautiful moments in our lives. We're activating and glorifying our innate beautiful nature of love, kindness, and compassion. Bring more joy and happiness to yourself, and bring joy, happiness, and peace to all living beings. This is so wonderful! What else is there in the world that is better than this?

Think carefully. This is not just some statement, or something the Buddha said that we should blindly follow. Think carefully. What do the teachings say? "Connect your mind with your heart, and reflect on whether it's true or not." What else are we doing? This is what we're all doing according to our best capabilities—with devotion, joy, and love. We're working to bring peace, harmony, and happiness to ourselves and to all living beings.

We're also trying to remove and release the hindrances and obstacles that are blocking these beautiful qualities. That's what we've been discussing and practicing, and that's what the Buddha taught. We're following the voice of the lineage masters. This is wonderful! What could be better? There's nothing more than that in this life—or even beyond this life. Therefore bring joy and peace into your heart.

Why are we creating darkness in our hearts and minds? Why are we spoiling our lives? We've already spoiled things enough. We've been carried away by the force of duality, ego, doubt, hesitation, and skepticism

for so long. According to the Buddha's teaching, this has been going on for a very long time—since beginningless time. Now we have to say, "Enough is enough." We're in America, so we have to follow the American rhythm and say, "Enough is enough." Truly, I'm not just making some casual statement.

If we want to be kind, good, and make something meaningful with our lives—to really change our state of mind and bring sunshine into our hearts—we need to bring up more joy, peace, and happiness in our minds. Also bring up more bodhichitta thoughts that are full of love, kindness, and compassion for all living beings—not just self-centered mind. We've been thinking of 'T' 'T' 'T' for a long time. The great master Shantideva said, "We've been practicing self-centered mind since beginningless time. How much have we achieved? How successful have we been?" On the other hand, look at the example of the Buddha and all those great bodhisattvas. They put all sentient beings in front of themselves. And what did they achieve? They became full of joy, full of love, full of kindness, and full of respect and appreciation. They were so down-to-earth—not hovering in the sky, following after this and that. Read about their actions and legacies. Read their life stories—those are great teachings on bodhichitta, love, and kindness. Similarly, we are trying to activate ourselves and follow in their footsteps. What could be better or more



beautiful than that? Think about this.

Of course, there are so many things in samsara that we can do. These are called the “five sense pleasures” of beautiful forms, sounds, smells, tastes, and sensations. How much pleasure, happiness, and peace do these things really give us? Look for yourself. This is one of the most beautiful and richest countries in the world, and we have all enjoyed pleasurable experiences to some degree—how much joy, peace, and happiness did they really bring us?

Many times people rely on drugs because they feel that what they have is not enough, and then it ends in disaster... all because they didn't illuminate their inner heart of joy, peace, and bodhichitta. On the level of samsara, they had the utmost supreme quality of the five sense pleasures, yet still they weren't fulfilled. We hear about this happening all the time in the news. Compared with that, what we're doing here is so special. So bring up more joy and peace. This isn't joy, peace, and happiness that comes from arrogance. I'm talking about joy and peace that is humble and simple, and filled with great confidence. Great self-contentment. In Buddhism—or by any standard—this is what makes a meaningful life.

Together with this, we are studying and practicing Vajrayana, and particularly Dzogchen. In reality, everything is already enlightened in the state of the three kayas. Our own experience of this is only spoiled by duality, grasping, and clinging. Today we would like to remove, release, and liberate that duality and reveal the way things are in reality. Open your windows and doors so that realization is not blocked and covered by the thick ice shield of grasping and duality. Open up! Activate your realization that everything is in the state of purity. Again, this is not just some casual statement. Truly, on the reality level this is how everything is. We want to open that door and not leave ourselves in a dark corner in the depths of the duality icebox.

This is known as “practicing.” We're practicing goodness—not ego. We're not practicing negative emotions. We are really trying to change our lives and make a difference for ourselves and other beings. That is what it means to be a true practitioner according to the Buddha's teachings. We're practicing very humbly, simply, and down to the ground. Following the advice of the



LAMA LORRAINE

great master Patrul Rinpoche, we're not just practicing “rainbow mouth”—merely talking and paying lip service to the teachings. We need to absorb the teachings into our hearts, and let them grow and shine. That is what practice really is.

Of course we know this is the Buddha's teaching. But what is the Buddha's teaching really? If you really think about it, we're talking about love. We're talking about kindness and compassion, and about how to remove and release the grasping of duality. Is this only taught in Buddhism? The nature is not dominated by this tradition or that tradition. The nature is free, open, and relaxed. These different labels are only duality. We fabricated them—we're trying to lasso and tie up the sky, just like the great master Mipham Rinpoche said. But we cannot tie the sky. It will only make us tired and bored

and we will be the ones who suffer—not the sky.

We're talking about loving-kindness, compassion, joy, peace, happiness, respect and appreciation. We're talking about removing all the grasping of self-centered mind. Is this only taught in Buddhism? The Buddha simply pointed out the way the nature is. That's why the Buddha said, “I'm a teacher. I'm showing you the nature as it is.” This is what the gracious teacher Buddha taught and what he practiced. His actions followed his words. He was humble and simple, and walked with bare feet, holding an alms bowl, carrying his own robes. He walked through cities and villages,

picking up his own food along with his students. The Buddha didn't act as if he was a big deal, saying, “I'm the boss” or as if he was a big king. This is because of his love, kindness, compassion, joy, and appreciation for every living being.

The teachings say the Buddha loved all living beings like his only child. Truly, this is what the Buddha did and this is what he taught. Love and compassion have no boundaries, no boundaries at all. We need to reactivate these beautiful qualities within ourselves. This will make our lives meaningful. We will be happy, peaceful, and joyful in this life, and we will leave this life with joy, peace, and happiness. We will also leave a good legacy and example for our family members, friends, neighbors, and for everyone we are connected with. ☀

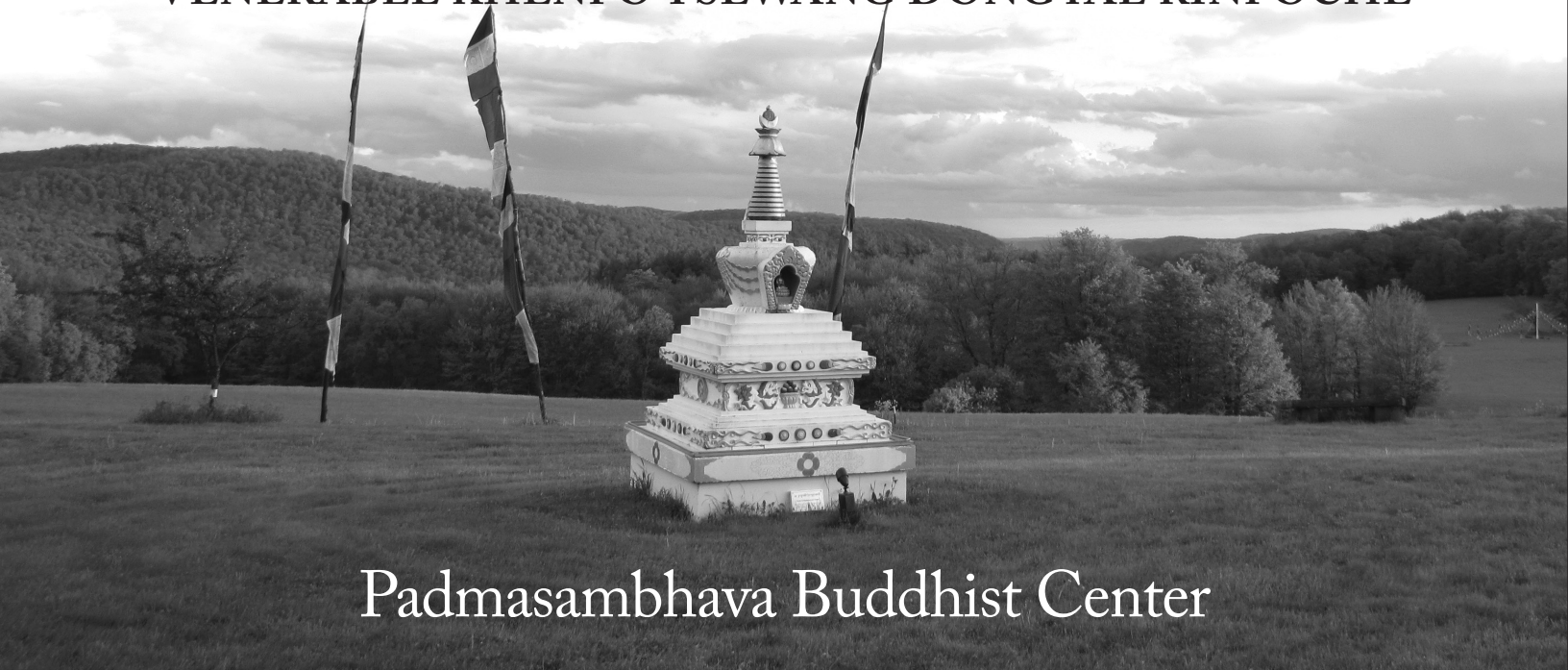


PEMA LODRO



# 2017 SUMMER/FALL SCHEDULE

*Upcoming Teachings & Retreats with*  
**VENERABLE KHENPO TSEWANG DONGYAL RINPOCHE**



## Padmasambhava Buddhist Center



**MAY 2-8 2017**  
**MOSCOW, RUSSIA**

Empowerments and Teachings on Tsasum Lingpa Vajrakilaya, Odzer Chenma, and Dzogchen Instructions of H.H. Dudjom Rinpoche

**MAY 10-15, 2017**  
**ELISTA & IKI-BURUL, KALMYKIA**  
Empowerments and Teachings on *Flight of the Garuda*, Black Garuda, Guru Pema Gyalpo, Vajrasattva, and Stupa Earth Blessing Ceremony

**MAY 12-19 2017**  
**ST. PETERSBURG, RUSSIA**  
Empowerments and Teachings on Orgyen Menla, Orgyen Khandro Norlha, and Dzogchen Pith Instructions of Aro Yeshe Jungne

**MAY 27-29, 2017**  
**PADMA SAMYE LING, NY**  
Raising Wind Horse Retreat  
Empowerment and Teachings on Buddha Akshobya

**MAY 29-JUNE 4, 2017**  
**PADMA SAMYE LING, NY**  
Spring Kriya Yoga Workshop

**JUNE 9, 2017**  
**ALL PBC CENTERS**  
Saga Dawa Duchen  
Anniversary of Buddha Shakyamuni's Enlightenment and Mahaparinirvana

**JUNE 9-11, 2017**  
**PADMA GOCHEN LING**  
**MONTEREY, TN**  
Empowerment and Teachings on Prajnaparamita, Mother of All the Buddhas





**JUNE 19, 2017**

**ALL PBC CENTERS**

Anniversary of the Mahaparinirvana of Venerable Khenchen Palden Sherab Rinpoche

**JULY 27, 2017**

**ALL PBC CENTERS**

**Chökhör Duchen**

Anniversary of the Buddha's First Turning of the Wheel of Dharma

**JULY 15-23, 2017**

**PADMA SAMYE LING, NY**

**Annual Summer Dzogchen Retreat**

Empowerment and Teachings on Guru Padmasambhava as Dorje Drolo according to the lineage of His Holiness Dudjom Rinpoche

**JULY 24-30, 2017**

**PADMA SAMYE LING, NY**

**Self Development Dzogchen Retreat**

Dzogchen View of the *Heart Sutra*

**AUGUST 26-31, 2017**

**PADMA SAMYE LING, NY**

**PSL Shedra Philosophy Retreat**

**The Philosophy of Dzogpa Chenpo**

**Atiyoga (Year 2):**

*The Jewel Staircase* by Shechen Gyaltsap Pema Namgyal Rinpoche

**SEPTEMBER 1-5, 2017**

**PADMA SAMYE LING, NY**

**Developing Natural Vitality with Calm**

Abiding and Yoga

**OCTOBER 7-9, 2017**

**PADMA SAMYE LING, NY**

Nyungne Practice at PSL with Lama Laia

**OCTOBER 9-15, 2017**

**PADMA SAMYE LING, NY**

Fall Kriya Yoga Workshop



**FALL 2017**

**PALM BEACH DHARMA CENTER, FL**

Nyungne Practice at PBDC with Lama Jomo Lorraine

**NOVEMBER 10, 2017**

**ALL PBC CENTERS**

**Lha Bab Duchen**

Anniversary of the Buddha Descending from the God Realms

*For full schedule details, updates, and registration information, please go to [padmasambhava.org](http://padmasambhava.org)*

### PERSONAL RETREATS AT PSL

*Deepen your practice within the mandala of Padma Samye Ling!*

- Very comfortable, modern retreat facilities available year round
- 500 acres of forests, meadows, and natural springs
- The Three Kaya Temple at Padma Samye Ling has traditional murals and art that embody the blessing treasure of authentic lineage
- Special rates available for longer term stays in private or shared accommodations

**Padma Samye Ling**

618 Buddha Hwy

Sidney Center, NY 13839

(607) 865-8068

[jowozegyal@catskill.net](mailto:jowozegyal@catskill.net)

**STAY IN TOUCH!**



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**Instagram**

Follow Khenpo Rinpoche at [khenporinpoche](https://www.instagram.com/khenporinpoche)

**MeetUp**

Join the Padmasambhava Buddhist Center on MeetUp to learn about local practices, teachings, and events around PSL





# 2017 Upcoming Teachings in Depth



May 27-29, 2017  
**Raising Wind Horse Retreat**  
*Empowerment and Teachings on  
Buddha Akshobya according to the  
Lineage of the Great Master  
Vidyadhara Longsal Nyingpo*

Akshobya (Tib. *Midrugpa*) is the unshakeable Buddha of the East who purifies all negative karma, particularly karma related with heavy suffering and the causes for rebirth in the lower realms. Buddha Shakyamuni highly praised Akshobya in many teachings, saying that just hearing his name and mantra would bring joy and peace to oneself and others, purify negative karma, and benefit those who are sick and dying. Connecting with Buddha Akshobya will also help animals achieve higher rebirth. ☸

July 15-23, 2017  
**Annual Summer  
Dzogchen Retreat**  
*Empowerment and Teachings on  
Guru Padmasambhava as  
Dorje Drolu according to the lineage of  
His Holiness Dudjom Rinpoche*

The eighth emanation of Guru Rinpoche is known as Guru Dorje Drolu. Dorje is the Tibetan word for vajra, which can be translated as “indestructible.” Drolu means “ultimately,” or “insanely wrathful,” and is sometimes translated as “crazy wisdom.” So the name of the eighth emanation of Guru Padmasambhava is “Indestructible Crazy Wisdom.”

Guru Dorje Drolu emanated right before Guru Rinpoche’s departure from Tibet as a way of confirming the legacy of his teachings and activities. Some histories say that Guru



Rinpoche stayed in Tibet for 55 years and that this emanation appeared about 5 years before he left. During this time, he gave many teachings that the wisdom dakini Yeshe Tsogyal transcribed, and following Guru Rinpoche’s instructions, she hid many of these teachings throughout Tibet.

In order to preserve the practice of Dharma in Tibet and secure the commitment of the local spirits to extend their protection across generations, Guru Padmasambhava emanated as Dorje Drolu. In this form, he reconfirmed the power of his realization and ensured the support of the invisible beings. Dorje Drolu is the buddha dedicated to the awakening of everyone living after Guru Rinpoche left Tibet.

Dorje Drolu is also a very special and powerful emanation to help clear away and dispel complex webs of mental and emotional obstacles. Dorje Drolu is the best practice for removing mental and emotional obstacles. Guru Rinpoche appeared in this form to liberate sentient beings from anger and attachment.

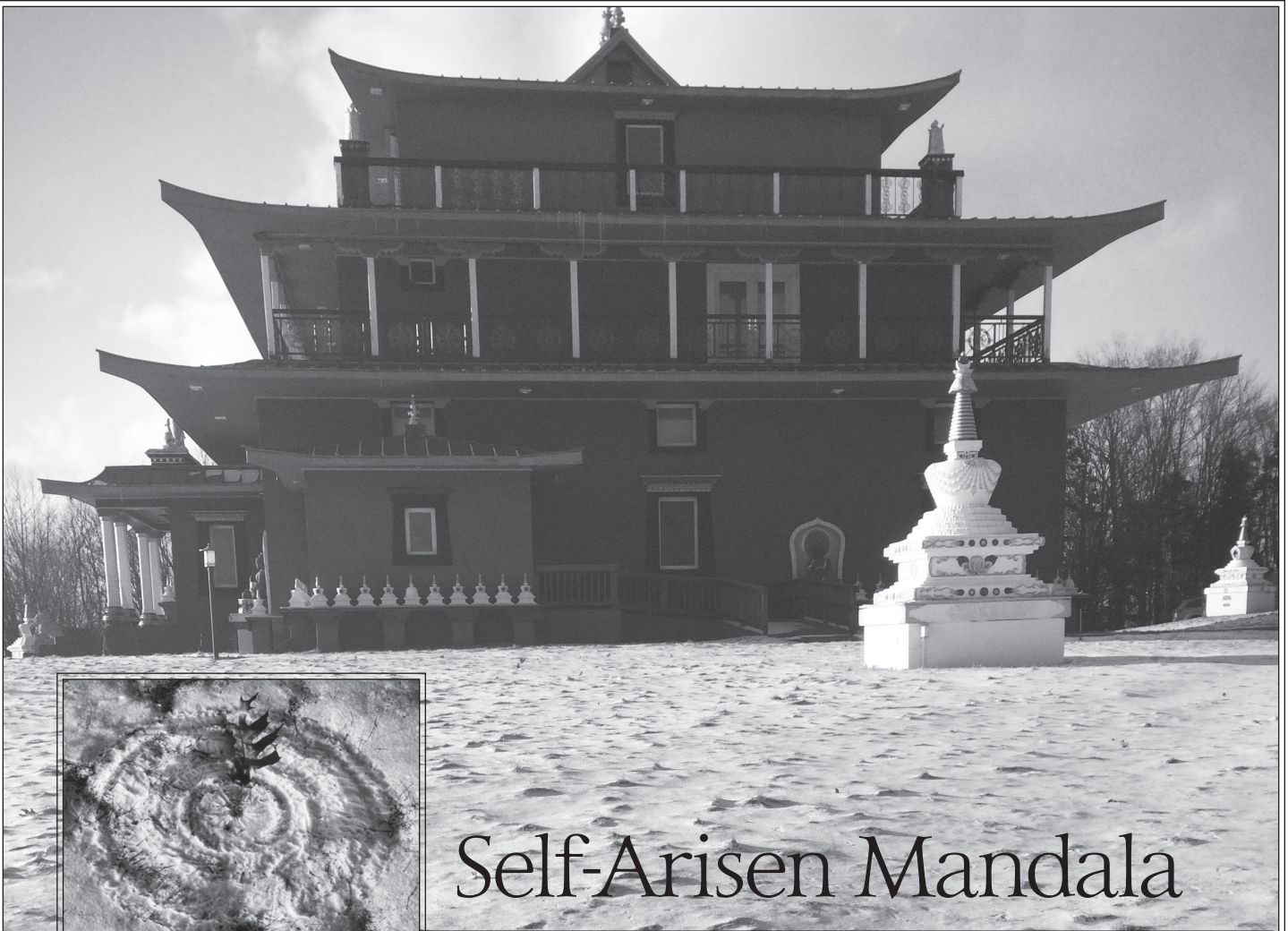
People who feel mentally unstable or unhappy for no apparent reason would benefit from practicing on Dorje Drolu. Even though everything is fine, sometimes the mind still doesn’t feel comfortable, relaxed, or at peace. We feel unsettled. This is when practicing on Dorje Drolu is especially relevant and useful. It will help calm and balance the mind. ☸

July 24-30, 2017  
**Self Development  
Dzogchen Retreat**  
*Dzogchen View of the Heart Sutra*

*The Heart Sutra* is the essence of the teachings of Buddha Shakyamuni, and is intrinsic to both the sutras and tantras. The *Heart Sutra* was first combined with the Vajrayana teachings by the famous Dzogchen master Shri Singha. Shri Singha then gave this combined teaching to one of his foremost students, the great Tibetan translator Vairochana, who brought it to Tibet from India in about the middle of the 8th century. Vairochana taught this commentary to King Trisong Deutsen, who kept and cared for these very precious teachings and shared them with others.

The root text is the *Heart Sutra*, which was taught according to the Vajrayana view by Vairochana in a text called *Commentary on the Heart Sutra, or Lamp of Clear Light*. ☸





# Self-Arisen Mandala

On the last day of Miracle Month  
 Even the elements wished to gain merit  
 And made a mandala offering  
 To the Three Jewels, Three Roots, and  
 Three Kayas!

The space element  
 Feeling inspired  
 By all the glories of Padma Samye Ling  
 Selected a spot next to the Gonpa.  
 Surely this is the blessing Vairochana!

The earth element  
 Usually content to be inert and stable  
 Took the lead as the central figure,  
 A leaf tethered to some grass.  
 Surely this is the blessing of  
 Ratnasambhava!

The water element  
 Wishing to be the medium  
 Offered snow of the right consistency  
 To perfectly hold the form.  
 Surely this is the blessing Akshobya!

The wind element  
 Set the leaf in a circular motion  
 And used its firm edges  
 To carve the mandala.  
 Surely this is the blessing of  
 Amoghasiddhi!

The fire element  
 Wishing to glorify and illuminate the  
 mandala  
 So that I might see it as I walked by  
 Shone brightly as the sun.  
 Surely this is the blessing of Amitabha!

Just as a sand mandala is swept up  
 To show its impermanence  
 And returned to the water element  
 Such as a river or lake

So too this mandala  
 Returned to the water element  
 When two days later  
 We received three feet of snow!

*By Pema Dondrub*





LAMA LAIA



# The Inconceivable Lotus Land of Padma Samye Ling

**P**adma Samye Ling continues to thrive as a living mandala upholding the heart of the Buddha's teachings on love, compassion, and wisdom through study and practice. We're so grateful for the dedicated efforts of our exceptional sangha to nourish and expand our precious hermitage in upstate New York!

We sincerely thank all the long-term residents who continuously support PSL: Lama Laia, Lama Dragpa, Amanda Lewis, Pema Lodro, Kate Muller, Andy Millar, Pema Dondrub, Ross Hathaway, and Cathy Allen.

Thanks also to all the 2015-16 Learning Dharma Skills Program participants and local sangha volunteers: Don Alexander, Robert Amoils, Celia Barnes, Liza Barwick, Mikell Bursky, John Bussiculo, Keishla Caballer, Beatriz Céspedes, Andrew Cook, John DiLeo, Kerry & John Foose, Andrew Frondorf, Evan Ganick, Bonnie Holsinger, Jack Housman, Holly H, Vladimir Ignatur, Lancaster Zane Jeffries, Sally Lau, Sasha Loring, Tracy Moore, Ryan Nichols, Margo, Paul, & Zen Petersen, Don Shaffer, Judy Sprague, Carol Stromeck, Fernando Vela, Galina Whitman, Jacob Wise, and Devin Wiley.

Everyone is warmly welcome to come enjoy this special retreat land that is overflowing with lineage blessings, the sacred Dharma, and a dedicated community of practitioners. ☀



LAMA LAIA

*New Garage at PSL*



LAMA LAIA

*Chenrezig Fountain and Flower Garden*



LAMA LAIA

*Summer Sangha Help*



LAMA LAIA

*Many Hands Make Light Work*



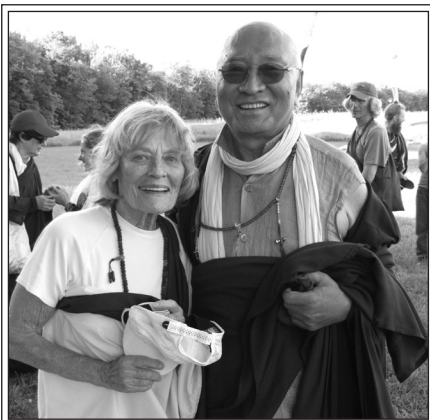
LAMA LAIA

*Receiving Blessings*





LAMA LAIA



PEMA DRAGPA

*Summer Festivities*



PEMA DONDRIUB

*Surprise Blizzard*



LAMA LAIA

*Sewing New Throne Covers*



LAMA LAIA

*Joyful Effort*



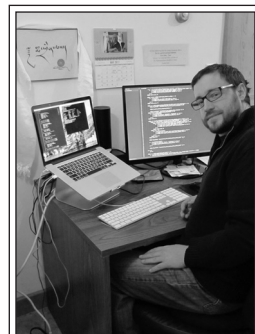
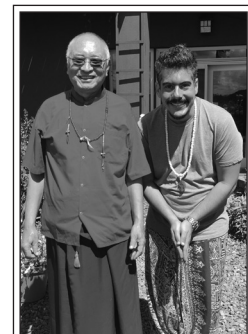
LAMA LAIA

*Ornamenting the Stupas*



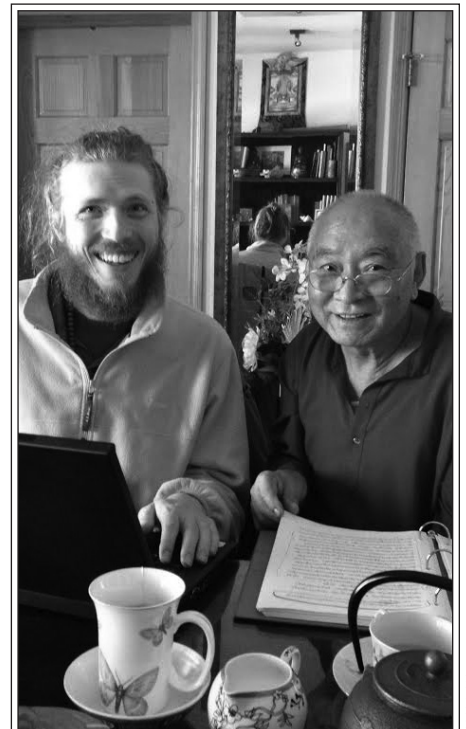
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*Posting No Hunting Signs  
Around Perimeter of PSL*



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*About to Release the New PBC Website*



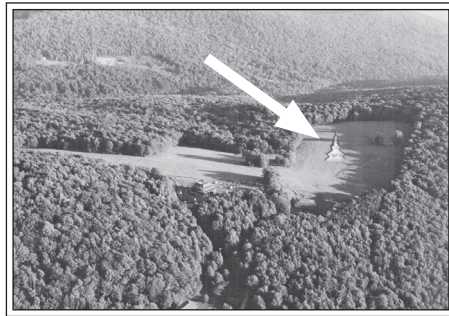
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*Completing Khenpo Rinpoche's  
History of the Nyingma School*

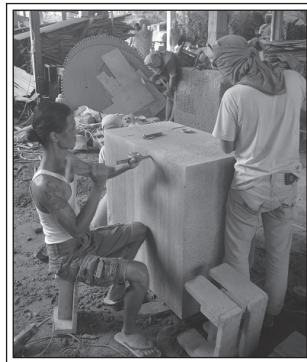




**O**n April 2, 2017 during the One Month Dzogchen Retreat at Padma Samye Ling, Ven. Khenpo Tsewang Dongyal Rinpoche joyfully announced that a long-standing dream of Ven. Khenchen Palden Sherab Rinpoche and his was coming true:



The carving of five new stupas that will be installed in the Padma Samye Ling meadow has begun!



- A 20' (twenty foot) Enlightenment Stupa will be placed in the center, surrounded in the four directions by the following stupas:
- 12' Heaped Lotus Stupa
- 12' Many Doors Stupa
- 12' Complete Victory Stupa
- 12' Mahaparinirvana Stupa

These five stupas honor and commemorate Buddha Shakyamuni's birth, enlightenment, teaching the Dharma, extending his life, and mahaparinirvana.

The stupas are being hand-carved in Indonesia out of solid volcanic rock by expert craftsmen. The carving will take about 1 ½ years, and the stone is said to last for over 1,000 years!

If you would like to support this glorious, meritorious project in honor of our precious lineage masters, or on behalf of a loved one, please go to the PBC website ([www.padmasambhava.org/psl-temple-stupa-garden/](http://www.padmasambhava.org/psl-temple-stupa-garden/)) or mail a check payable to "PBC" to Padma Samye Ling monastery, and note in the memo on whose behalf the donation is being made.

**Padma Samye Ling**  
**618 Buddha Highway**  
**Sidney Center, NY 13839** ☸

## Dedication

**A**s Buddha Shakyamuni taught in the Sutras, if you build a temple or stupa that represents the Buddha, Dharma, and Sangha, it will bring tremendous merit. Even when it is gone, the dust of that place will continue to generate merit and benefit all those connected to that project.

Thus, we dedicate the merit:

By this merit, may all obtain omniscience.  
 May it defeat the enemy, wrong-doing.  
 From the stormy waves of birth, old age, sickness, and death,  
 From the ocean of samsara, may I free all beings.

May this merit radiate to all donors, supporters and their friends.  
 May all their heartfelt wishes be fulfilled according to bodhi-chitta and may they have long lives, joy, peace, realization, and good health.

May this merit bring long lives and limitless Dharma activities to all the holders of the Buddha's teachings.

May all beings find joy, peace, and the fulfillment of their wishes, and be guided throughout their lifetimes by the Three Jewels, and may they all reach buddhahood.

May the elements be balanced.  
 May there be an end to natural disasters, war, famine, and sickness.  
 May this world be peaceful and blessed with a shining and everlasting Golden Age.

*padmasambhava.org*



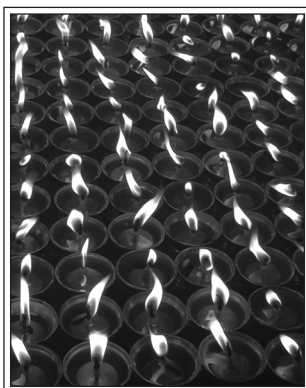


LAMA LORRAINE

# Making Prayer Requests & Saving Lives

Sponsor a Prayer Request  
with Light Offerings  
[www.padmasambhava.org/prayer.html](http://www.padmasambhava.org/prayer.html)

“Praying” means feeling a sense of closeness, appreciation, and confidence in whoever you’re praying to. There is also great joy and enthusiasm in knowing the value and importance of what you are asking for. It is the call of joy and confidence—an affirmation of love free from doubt and hesitation. We are becoming more settled and focused on our goal. We’re not lingering, but are clear, strong, and determined to explore further. This is the essence of prayer.



When we make a prayer request with urgency, what happens? We receive blessings in the form of understanding, or some movement of energy that changes our perceptions, shifts our conceptions, and develops our realization. We are able to make a difference in our capacity to love, practice true compassion, and apply wisdom.

We are not just praying externally, but activating our own understanding and awakening our original nature. From the outside, it may look like we are praying to something, but we are actually enjoying the process of reclaiming our secret nature which we have ignored and grown distant from for a long time. Today is a joyous, beautiful day to activate our great potential. ☸

Save Lives on Behalf of Yourself  
or Someone You Love  
[www.padmasambhava.org/animallib/anilib.html](http://www.padmasambhava.org/animallib/anilib.html)

In addition to prayer, we can also promote the health, safety, and well-being of others through the practice of “life release.” Life release, or “ransoming” (Tib. *tsetar*), is a Buddhist practice of saving the lives of animals that are destined to be killed.

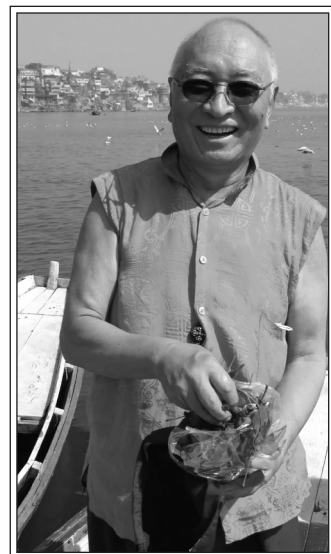
In the same way we don’t like to suffer, other beings don’t like to suffer either. All beings are constantly trying to find happiness and avoid discomfort. Although animals cannot speak like humans, we can easily observe that they are afraid of being hurt and are affectionate toward those who care for them. In addition, all sentient beings share the same essential nature of mind. Yet due to the dullness of their minds, animals

are constantly tormented by fear, and always run the risk of being eaten, enslaved, or exploited.

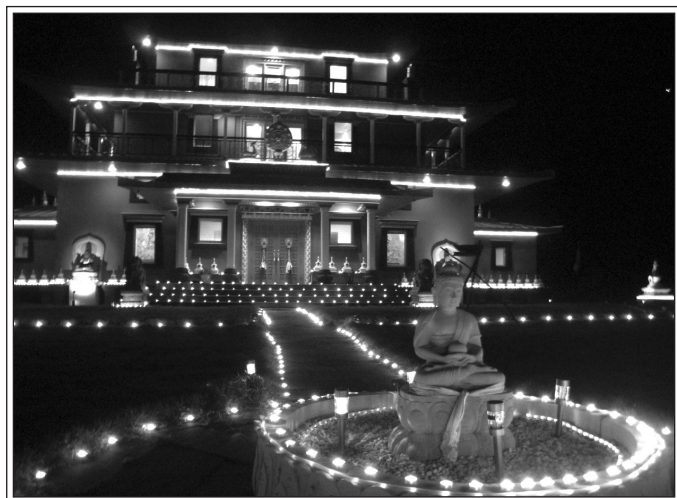
By saving the lives of animals destined to be killed, we immediately benefit their health and longevity. By reciting auspicious prayers and mantras for their present and future lives, we also increase the likelihood they will experience a higher rebirth where it will be easier to attain enlightenment by studying, reflecting, and meditating on the Dharma.

Some of the mantras and prayers recited during PBC life release practices include those of Amitabha, Chenrezig, Vajrasattva, Akshobya, Guru Padmasambhava, Tara, Amityayus, and Medicine Buddha.

The benefits of saving the lives of other beings while praying for their happiness is beyond imagination. This generosity practice of giving life is said to be one of the best way to prolong one’s own life, and is the most helpful act for living and deceased beings. Wherever ransoming the lives of others is performed, sickness among people and animals lessens, harvests are more abundant, and lives are longer. The moment of death leads more easily to higher rebirth for both the animal and the person who engages in ransoming, and this practice eventually leads to supreme enlightenment. ☸



LAMA LORRAINE



LAMA DRAGPA

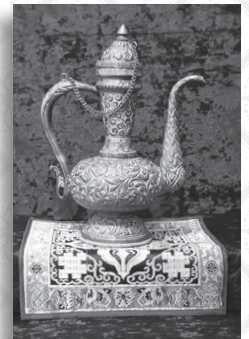
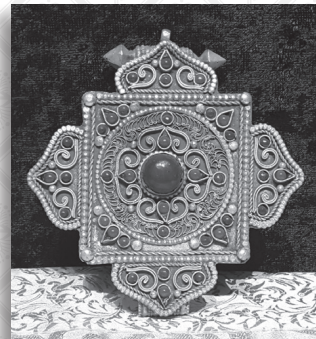




# CHISO

PBC DHARMA SHOP

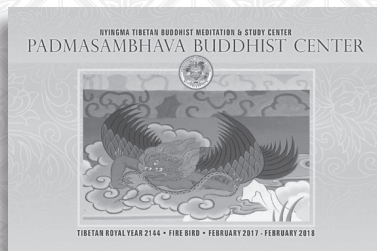
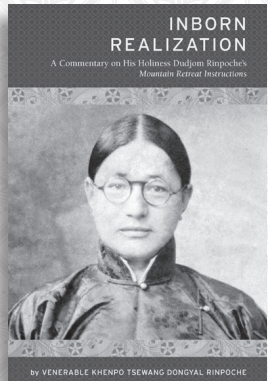
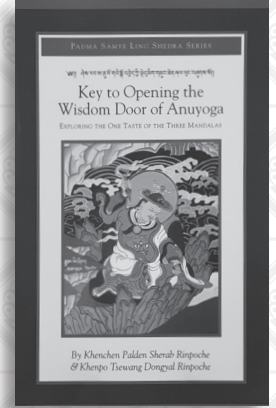
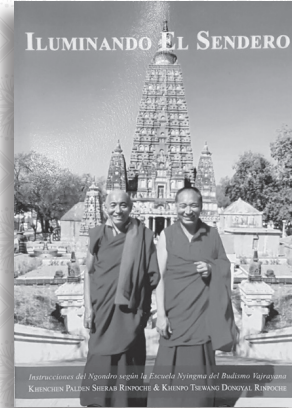
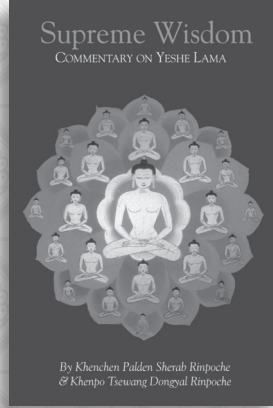
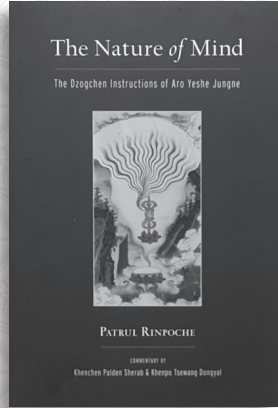
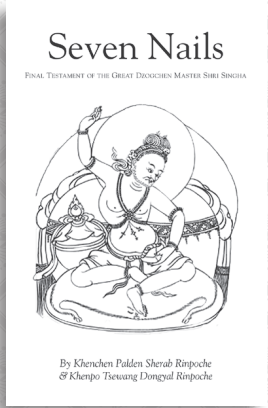
Browse the PBC Chiso store online for a wide variety of Tibetan Buddhist ritual items and Dharma treasures, including Khenpo Rinpoches' 25 books, Dharma Samudra sadhana prayer texts, new statues and thangkas from Nepal, a variety of malas, jewelry, and more!



VISIT THE PBC PEMAI CHISO DHARMA STORE ONLINE:



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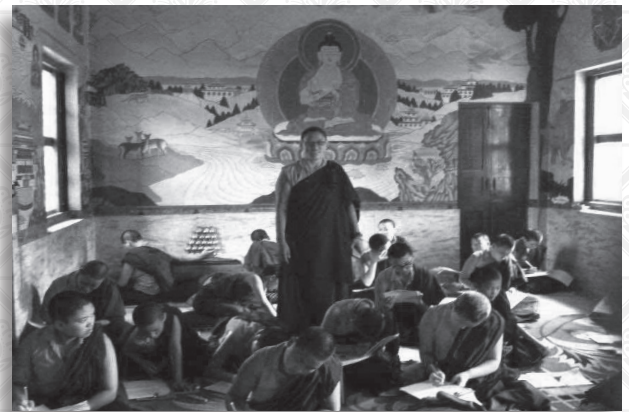


## 100% OF PROCEEDS SUPPORT PBC DHARMA ACTIVITIES!

- Education and daily needs of the PBC nuns and monks in Sarnath, India
- PSL Shantarakshita Library Archives of Khenpo Rinpoches' teachings since 1982
- PBC Publications
- Commissioning statues and ritual objects for PSL and Sarnath Monastery & Nunnery



Thanks for your generous support!









MARK McDONNELL

# The Blossoming of Palden Sherab Pema Ling *in* Florida

BY TIM TAVIS

**T**he renewed energy of spring is deeply nourishing our hermitage retreat center in Jupiter, Florida! The Vajra Boundary of bushes and trees surrounding Pema Ling is flourishing, various fruit trees and other plantings inside the property are coming into their own, and birds and other wildlife are enjoying this delightful sanctuary.

Ven. Khenpo Tsewang Rinpoche bestowed the empowerment of Guru Padmasambhava as the Vidyadhara Lama this past January in the temple, along with leading a fire puja ceremony to balance all the elements and enrich the auspicious circumstances for Pema Ling to blossom!

The ongoing care and hard work of many volunteers—especially Jay Zuckerman, Paul Wright, Lawrence Romano, and Dillon Kamins—continue to nurture this dream land, and Michele Weber has made the trek from Tennessee twice to help us with landscaping! Through their

efforts, and the generosity of many donors, we are ready to finalize our architectural and engineering plans and hope to begin construction of the main temple by the end of the year. We are fortunate to be working with an architect who has discovered a genuine interest in Tibetan design and an engineer who has found creative ways to greatly reduce our infrastructure costs.

We always warmly welcome people who would like to come help with the plants and other work on our ten-acre property. As we move into the construction phase, volunteers who have skills in those trades will be very valued. And anyone who can help us with fundraising would be very much appreciated as well! Contact us at [pbdc.net](http://pbdc.net).

With the blessings of all the buddhas, the supreme kindness of our Teachers, and the prayers and joyful efforts of our Sangha, Pema Ling continues to unfold as a true Lotus Land of Glorious Wisdom! ☀



CAMILO LOPEZ

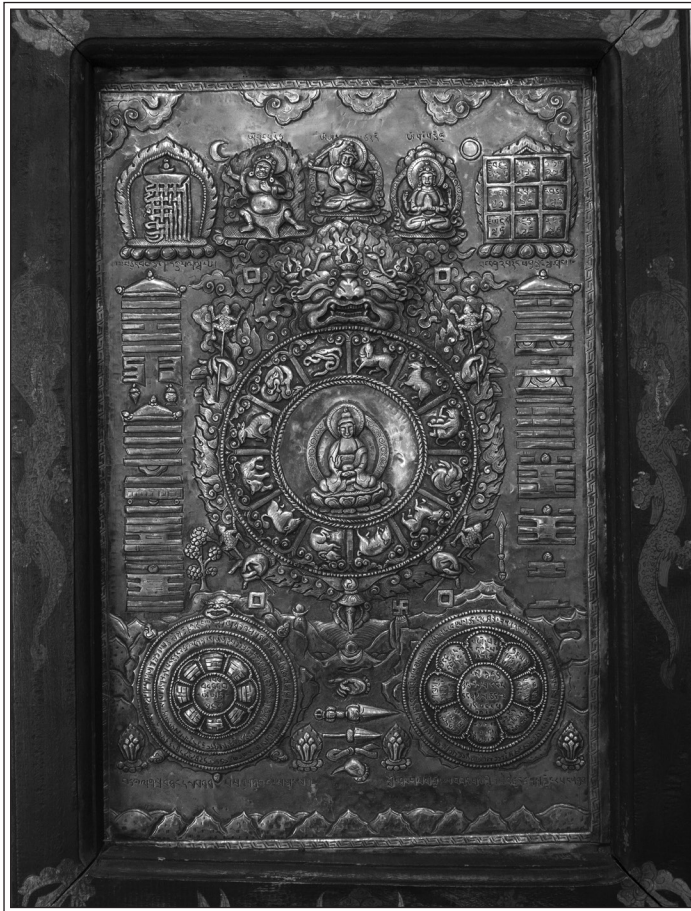


LAMA LAJA





Buddha Shakyamuni

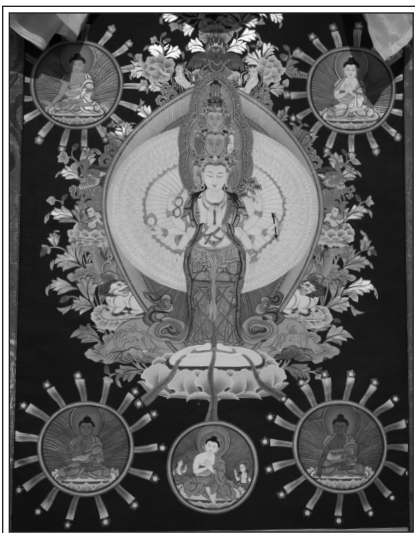


Silver Tibetan Astrological Chart

ALL RITUAL EXHIBIT PHOTOS BY MARK MCDONNELL

# My Tibet

*A Rare Exhibit of Tibetan Buddhist Religious & Cultural Art from the "Roof of the World"*



Thousand-Armed Chenrezig Thangka

A unique collection of Tibetan artifacts from Padma Samye Ling in New York was showcased at Unity in the Gardens Church in Jupiter, Florida on December 2nd and 3rd, 2016.

This extraordinary exhibit included intricately designed metalwork, hand-painted thangka mural paintings, stupa pagoda reliquaries, over twenty statues of buddhas, ornate jewelry, prayer wheels, ritual ceremonial clothing, gorgeous brocades, ritual musical instruments, prayer flags, stone carvings, original manuscripts, and unique daily artifacts from Tibet.

Sangha and friends enjoyed a delightful weekend together with teachings from Ven. Khenpo Tsewang Dongyal Rinpoche, refreshments and hors d'oeuvres, a short film on Tibetan Buddhism showcasing PSL, and a lovely silent auction to fundraise for the PBC Palden Sherab Pema Ling retreat center in Jupiter, Florida. ☀



*Enjoying the Fruit of Months of Preparation*



*An Incredible Feast of Hors D'oeuvres!*





*Homage to the Three Jewels*



*Baby Buddha Proclaiming the Truth*



*Opening Night*



*Guru Padmasambhava Thangka*



*Gorgeous Display of Dharma Treasures*



*Teaching on the Origins of Buddhist Art*

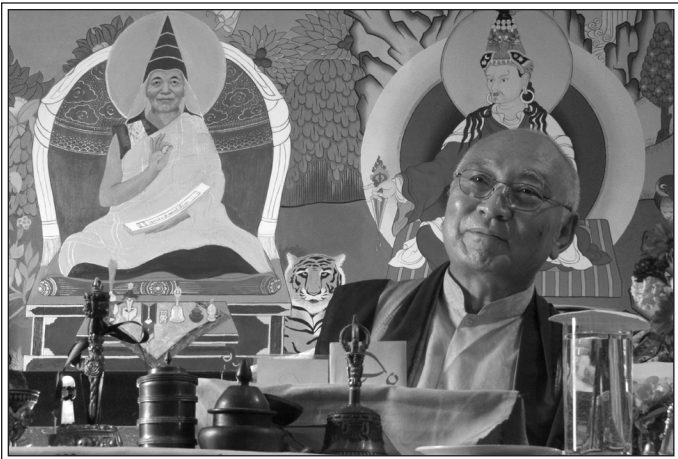




# The Sizzling Energy of Devotion

*Excerpted from the 2017 One Month Dzogchen Meditation Retreat led by Ven. Khenpo Tsewang Dongyal Rinpoche on Lama Shabkar Tsokdruk Rangdrol's Clear Light Luminosity of the Great Perfection: A Song of Spontaneous Leaping Over That Instantly Opens Hundreds of Doors of Samadhi, on April 20, 2017 at Padma Samye Ling.*

EDITED BY LAMA PEMA DRAGPA AND AMANDA LEWIS



LAMA DRAGPA

**W**hen practicing either Trekcho or Tögal, always begin your practice with joy and appreciation, the four renunciation thoughts, bodhichitta, and devotion. Feel sizzling, fresh devotion to the lineage masters, and really feel the preciousness of the opportunity and situation. Don't only think these thoughts—really try to invoke the feeling of preciousness, appreciation, and joy, as well as bodhichitta for all sentient beings. Think, "I'm going to lead every living being to enlightenment in the rainbow body." Really feel this and sincerely reflect those thoughts as much as you can.

As you know and I know—we've all heard this so many times—without devotion, we won't achieve realization. Our practice will become vague and weak, almost like it has no energy. Devotion is so important. That is why the gracious teacher Buddha Shakyamuni said, "Devotion is the door to enlightenment." To go inside, we have to open the door. Without opening the door, we cannot go in. That's what the Buddha is pointing out. Devotion is the entrance to enlightenment. We should actively keep this in our hearts and minds.

When we have devotion, realization dawns and shines so beautifully. And not only that—devotion inspires joyful effort! When we're lazy, why is that happening? We don't have enough joy. We don't have enough appreciation. We don't feel the preciousness of our situation. We act kind of casual and simple, thinking, "Oh, this is just another teaching." That's why devotion is needed. When we have devotion, all of the realizations come, one after another. That's what was witnessed in all the life stories of the great masters.

For example, Naropa's realization came through devotion to his teacher Tilopa. Naropa was one of the great scholars in India during his life, and even throughout Buddhist history. Yet it was because of his unfailing devotion and loyalty to his master Tilopa that he achieved realization. He steadily maintained his devotion until suddenly realization came when Tilopa banged him on the head. Really! It sounds shocking, and it's even kind of funny. Naropa's realization came by getting knocked on his head. He fell down and then woke up with realization. According to Dzogchen, that is a pointing out teaching. Due to Naropa's strong devotion, Tilopa could directly point out the nature exactly as it is by banging Naropa on the head.

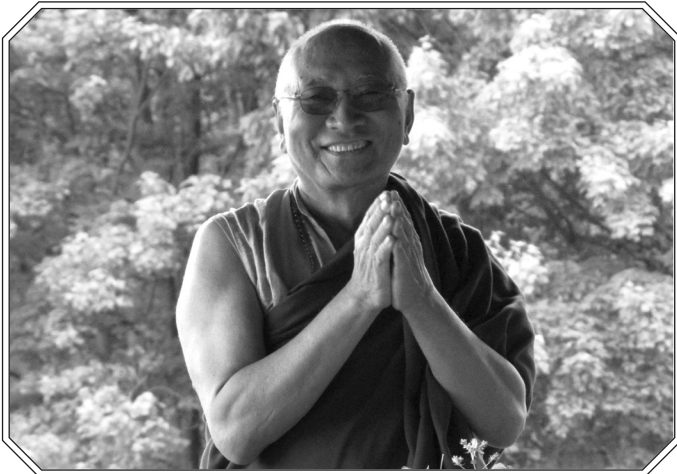
The great master Khenchen Palden Sherab Rinpoche said that the term "pointing out instruction" came from an encounter between Guru Padmasambhava and an old lady who was so devoted to Guru Rinpoche. Whenever she came to see Guru Padmasambhava, she always brought yogurt as an offering. That happened many times. She had strong devotion to Guru Rinpoche, but she hadn't received any teachings from him. She just loved him so much and felt devoted to him. She trusted him and kept offering him yogurt. One day she heard that Guru Rinpoche was leaving Tibet and she felt kind of bad. She thought, "He is such a great master. I should really ask for some teachings." So she brought him some yogurt and asked, "Please give me some teachings." When she said that, Guru Padmasambhava immediately pointed his index finger at her and said, "Who are you?" When Guru Rinpoche said that, she didn't immediately wonder, "Why is he asking that?" Instead, she thought to herself, "Who am I?" At that moment realization dawned in her heart. That very moment she got perfect realization of the true nature exactly as it is.

Those simple words—"Who are you?"—were the pointing out teaching to this old woman. They worked for her to reach enlightenment because her loyalty, devotion, and trust to Guru Rinpoche were unfailing. That's why her realization came so quickly. Realization doesn't always come in a fancy way. As long as we keep up our devotion, trust, confidence, and loyalty, realization will dawn.

What are the nugget signs that your Dzogchen meditation is becoming very stable? You feel more bodhichitta. Bodhichitta arises so beautifully and your devotion is also so strong and powerful, and so warm. Your joy and appreciation are also very strong and beautiful, and very fresh. Your attachment is softening and your emotions are not carrying you like they usually do. Even though negative emotions can definitely still arise for a long time on the path, you immediately recognize them when they arise, and don't let them carry you too far. Instead, you immediately liberate them. ☸



# Deep Appreciation for the Sangha



LAMA DRAGPA

**W**ith folded hands and deep gratitude, we thank all of the members and friends of the Padmasambhava Buddhist Center for your ongoing loving care, support, and enthusiasm!

With your kindness and devotion, the authentic lineage teachings of Buddha Shakyamuni and Guru Padmasambhava continue to shine brightly at all the PBC Centers worldwide!

Supporting one another to deepen our understanding and realization of the beauty, strength, and joy of living every day with bodhichitta is the essence of Sangha. The study and practice of love, compassion, and wisdom are always good for us and good for others. It is truly noble and very worthy of celebrating and rejoicing!

We sincerely thank everyone for their service to the Dharma and the PBC mandala, and dedicate the merits for the happiness and enlightenment of all beings throughout space.



GREG KRANZ

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# 2016 in Review



DAWN HOWELL

One Month PSL Tegal Retreat



LAMA DRAGPA

H.H. Dudjom Yangsi Rinpoche  
at Orgyen Cho Dzong



UNKNOWN

Dudjom Tersar Retreat in Enseñada, Mexico



LAMA DRAGPA

PSL Nyungne with Lama Laia



TRACY MOORE

Nashville Losar Teachings and Practices with Lama Dragpa



MARK McDONNELL

Palm Beach Dharma Center Refuge Ceremony



JEYCHALIE KRIETE

Padma Gochen Ling Refuge Ceremony





Meeting with Ven. Gyatrul Rinpoche at Tashi Choling

SCOTT GLOBUS



LAMA DRAGPA

HE Namkha Drimed Rinpoche  
Guru Rinpoche Empowerment



GREG KRANZ

Bodhisattva Vow Ceremony



LAMA LAJA

Winter Dzogchen Retreat on Guru Rinpoche as the Vidyadhara Lama



LAMA LORRAINE

Carving New "Looks Like Me"  
Guru Rinpoche Statue for PSL



LAMA DRAGPA

Annual New Year's Vajrakilaya Practice in New York City



LAMA LORRAINE

New Stone Path to the Buddha  
at the Sarnath Nunnery



LAMA LAJA

30th Consecutive Year of New Year's Vajrasattva Fire Puja Purification Ceremony in New York City





# The Seven Nails of Shri Singha



*Excerpted from the upcoming book of the Venerable Khenpo Rinpoches, Seven Nails: The Final Testament of the Great Dzogchen Master Shri Singha.*

EDITED BY KIRBY SHELSTAD AND JAMES FOX, WITH LAMA PEMA DRAGPA

Whatever teachings or practices you've received—from Theravada Foundational Buddhism, all the way to Vajrayana and Dzogchen teachings—whatever you practice, that Dharma must be mingled with your mind. If mind and Dharma are separate, then whatever the teaching may be, things won't go that well or be of much benefit to you or others. We should always remember to mingle the Dharma with our mind. This is so important.

In general, it is very good, necessary, and important to know many Dharma teachings, but it is even more important to practice the Dharma. Buddha Shakyamuni, as well as many ancient masters and practitioners, spoke about this at great length. As the great master Guru Padmasambhava said:

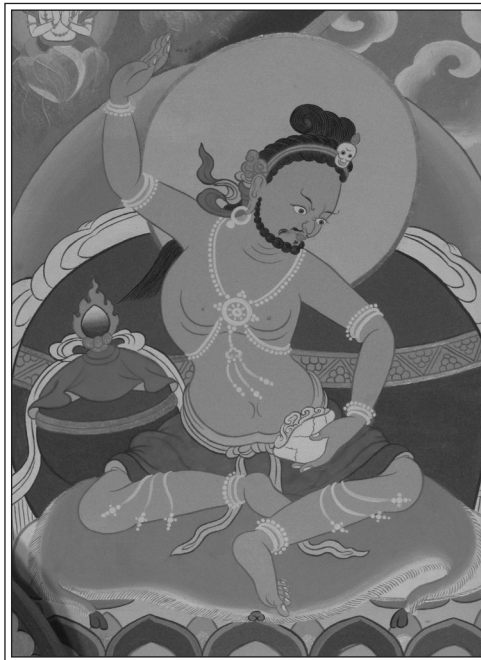
If you have devotion, everyone is your teacher.  
If you have wisdom, every word is a teaching.

We have to focus and restrengthen the teachings in our hearts and minds. There is no need to look outside ourselves or to look for something new and different all the time. We have to absorb the Dharma and mingle it with our hearts and minds; we need to let it grow from there so that we become the same as the teaching. Then the Dharma will no longer be separate from oneself.

When we practice Dzogchen, we should always remember to combine our practice with all the beautiful motivations of joy and appreciation, bodhichitta, and pure perception. Without these, Dzogchen won't be complete. As Guru Padmasambhava said, "Dzogchen means that all the merits within the two accumulations are perfectly completed. Therefore it is known as the Great Perfection or Great Completion."

## LINEAGE

Dzogchen is a lineage teaching. This teaching did not just appear overnight like mushrooms, or begin this century or even last century. Dzogchen is a long-lasting lineage teaching from the time of the Buddha until now. This authentic lineage has been continually maintained, preserved, and shared with great skill and wisdom from master to master, and practitioner to practitioner until now. It is known as the "golden chain



Shri Singha

PEL GONPA MURALS

of lineage masters and practitioners."

Before these masters became great yogic masters, or vidyadharas, they were just regular sentient beings like many of us. But they contacted a perfect, qualified teacher, received the perfect, qualified teaching, and practiced these teachings perfectly. That's how they achieved the perfect result of enlightenment. They then shared this perfect teaching with everyone who was connected to it. Dzogchen is the continuation of a living lineage teaching—it has never been deluded by various ideas or conceptions.

We don't need to change things or come up with new approaches because emotional patterns are actually the same for everyone. Ignorance is the same for everyone, attachment is the same for everyone, and anger is the same for everyone. This was also true in ancient times: anger, attachment, and ignorance, as well as the objects of the five sense organs were basically the same. Teachings are mainly designed to eliminate negative emotions and purify our obscurations. By continually maintaining the lineage teaching

as it is, we will reach final realization through the practice of Dzogchen.

Since Dzogchen came to this world, many generations have benefitted and millions of beings achieved liberation and enlightenment within a single lifetime. This is the same powerful yet simple, casual, ordinary teaching that we are connected to. We should feel great joy and happiness. Our connection to the teaching is not accidental. According to the Buddha, everything has causes, conditions, and reasons for occurring.

It may be that you were connected to Dzogchen and the Buddhadharma in the past, which is likely why you are connected to the teachings of the Buddha and Guru Padmasambhava now. In other words, this is your teaching—not only now, but maybe this was your teaching and practice in the past as well. Due to this connection, we have all met in this lifetime. Remembering this, we should honor, appreciate, and respect the Dzogchen teachings, and keep them alive in our hearts and minds, just like all the great practitioners did in the past.

At the same time, feel great honor, respect, and appreciation for the Buddha, Dharma, and Sangha, and keep them in the core of your heart. Reflect this through your body and speech with love, kindness, gentleness, happiness, respect, and appreciation. If you continue to maintain this view, then definitely you will get good results. Even if you don't achieve complete enlightenment in this lifetime, you will still get very beautiful results which will be reflected outwardly, benefitting others as well as yourself.



## DISCOVERING GREAT PERFECTION

In every moment—or as much as you can—try to meditate and relax without many interruptions or mundane conceptions. This is very important. At the same time, we should remember that the teaching must be absorbed into our hearts and mingled with our experience. We have to avoid our usual pattern of chasing after a constant stream of intellectual thoughts, which tend to hover in our brains and lead us in various directions. So just settle, relax, and find your home.

The realization of Dzogchen is not achieved through studying, analysis, and intellectual understanding only. None of those approaches will actually bring the final realization of Dzogchen. According to the teaching, the perfect meaning of Dzogchen comes from introduction, meditation, devotion, and receiving the lineage blessings. With these methods, we can discover the Great Perfection within ourselves because self-discovery is the Dzogchen way. If you follow any methods other than these, you are looking in the wrong direction.

At the same time, we should also engage in good activities that will benefit others, as well as ourselves. In the Buddha's teaching, the two aspects of the path are known as "accumulating the two merits:" (1) the accumulation merit of compassionate activities, and the (2) wisdom merit achieved through skillful meditation. Throughout the Mahayana and Vajrayana teachings, the Buddha mentioned that these two accumulations are necessary. And it's not that the Buddha is just creating some program or rules that we have to follow, but this is the nature. If we want to discover the nature's beauty, we have to follow a natural path.

Along with these practices, we must also have great devotion and confidence. Without devotion and confidence, we won't be able to truly settle ourselves, and the teaching will become merely intellectual, hovering in the brain and then maybe going off in different directions or interpretations. That's not going to bring the realization of Dzogchen. Please absorb the teaching in your heart and mind with devotion and confidence. These are essential ingredients, so don't ignore them.

Many people think that devotional practice requires religious dogma or terminology, but that is somewhat mistaken. In the Buddha's teaching, devotion generally means that you feel happy and filled with great joy for what you have, appreciation for your situation, and a great confidence in the Dharma. With this perspective, the whole teaching will naturally settle and begin to flourish in your heart and mind. Without devotion, your understanding becomes merely intellectual. Therefore you should always restrengthen your devotion and all of these beautiful motivations. Activating these natural goodness qualities is necessary to bring forth and discover the true beauty of the mind.

## MAINTAINING THE NATURAL STATE

How do we begin to relax our mind in the natural state? Look to your mind with your mind. The first moment of mind looks at the second moment of mind. When you look directly at the second mind-state with the first-moment-mind, you'll see that there is nothing to find and nothing to hold. That "nothing to hold" and "nothing to see" is absolute bodhichitta, or rigpa. That very moment you reach the deep nature of the mind. Relax in that state.

Rigpa is infinite and free from all directions, boundaries, and centers. It is the fresh, present moment state. Recognizing, continuing, and

maintaining this natural state is Dzogchen meditation.

All of this is very simple. Many great masters have repeatedly said that it's so simple, yet it can be somewhat difficult to recognize if we think there is something big or gigantic to find. Nevertheless, the true nature is always with us. Natural mind is always available. It is simple and ordinary. "Ordinary" in these teachings does not mean the habitually deluded samsaric mind we're used to. In Dzogchen, "ordinary" means that the essential nature of enlightened mind is always with you, naturally. It is simply there. This is what Shri Singha named the "nail of unimpeded, clear light wisdom," which is rigpa. When you look to your mind with your mind, you reach the natural state instantly and immediately without any delay or transition. This unimpeded clear light is the nature of mind. It is always with you and is not difficult to find.

For this very reason Guru Padmasambhava said:

Continuous, clear light rigpa is the nature of the mind.

Why do you say that you don't recognize the nature of mind?

Many of us can recognize that nature. Almost every one of us can catch a glimpse of the unimpeded, clear light rigpa and understand what we're talking about. Where we're having trouble is in maintaining that recognition. That is more difficult, and for that we must have continual mindfulness and awareness. Due to our habitual patterns, even if rigpa shines for a short time, we are again distracted by duality conceptions and we fall back into samsara again

and again. Those mundane duality conceptions are always interfering with the unimpeded, clear wisdom mind. In order to overcome this, we need courage, commitment, and devotion, along with mindfulness, so that we don't continue wandering in the duality world of conceptions.

## PATIENCE

The most important thing is to continually keep the view of Dzogchen meditation in the unimpeded state of clear light luminosity. This is supported by bodhichitta, courage, and commitment, as well as joy and appreciation. All of these are needed. This is how we'll move forward, continually doing our practice without looking for or expecting good or bad signs to come. We are not going to be timid and sensitive—we're going to be courageous ones moving forward with determination. This is really so important.

Rigpa is the unimpeded state of clear light luminosity. It is the fresh, basic ordinary mind that is not deluded by duality. In Dzogchen, maintaining nondual rigpa awareness is known as "meditation." No extra effort or hardship is necessary. Simply relax your body, your speech, and your mind—all of your six senses and sense consciousnesses. Be casual, ordinary, and regular. This is Dzogchen meditation. We should continually keep everything "as it is," with the support of bodhichitta and all the good qualities of rigpa.

When you maintain the basic, ordinary, natural state of rigpa, whatever signs, visions, or experiences arise are the display of rigpa, the expression of rigpa, the energy of rigpa, and the arising emanations of rigpa. As we continue to maintain the natural state, all grasping will dissolve and everything will be liberated into its own natural state, without any further deluded fabrications. Let all of your experiences liberate as they arise, all the time. If you start to follow after your experiences, visions, and displays, then you're falling back into duality. Just continually relax in the natural state. This is the practice of Dzogchen yogis and yoginis. ❀



Guru Padmasambhava

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