

pema Mandala

MAGAZINE

Fall/Winter 2004



Where the victory banner of study and practice is raised,
Without partialities, for all beings everywhere,
Thus providing the continuous benefit,
That place is known as self-born, glorious Padma Samye Ling.



pema mandala

MAGAZINE

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Nyingma Lineage of Tibetan Buddhism

Founding Directors
Ven. Khenchen Palden Sherab Rinpoche
Ven. Khenpo Tsewang Dongyal Rinpoche

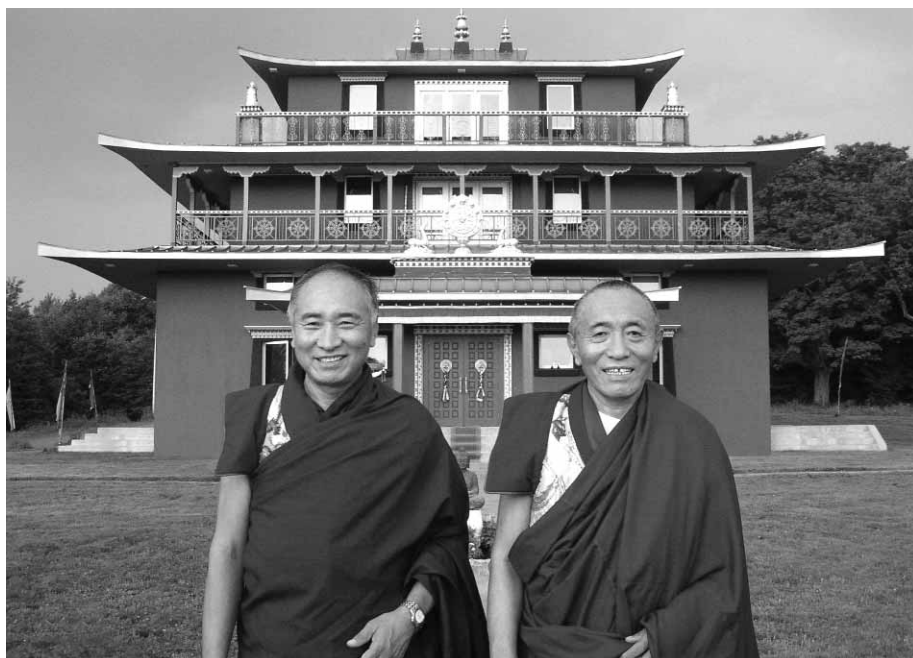
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Tashi deleg!

It has been awhile since the last issue of *Pema Mandala*. During this time, we've faced many challenges as individuals and as a nation. Nevertheless, we have all kept one bodhicitta, inspiration, and practice of the dharma. *Pema Mandala* is one of the special means of communicating with the sangha and friends of PBC. We continue to hope for and plan future issues of *Pema Mandala*. We would like to express our gratitude to Ruth McMahon, outgoing editor of *Pema Mandala*, for her tireless work in PBC as well as this publication. At this time we would like to welcome our new editor, Rita Frizzell. Her joy and willingness to continue this endeavor, as well as her other work with PBC, is greatly appreciated.

Over the past few years, we have been able to begin the Tibetan new year with group practices on Guru Padmasambhava and Tara, joining our intentions together around the world. These practices are special to us as a group and they benefit all sentient beings. For the coming year, we would like to ask everyone to participate in the accumulation of the Dependent Relations Mantra, with the intention of completing the recitation of one million mantras by the end of March 2005. The creation of good results arises from good deeds and positive merit, so please join us in this practice with the aspiration to purify negativity and create peace and harmony in the world and in the lives of all sentient beings.

Yours in the Dharma,

Venerable Khenchen Palden Sherab Rinpoche
Venerable Khenpo Tsewang Dongyal Rinpoche

Note: In order to fulfill this request, the Dependent Relations mantra and reporting instructions may be found in this issue.



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Cover Art: Circumambulation at Padma Samye Ling. Photo by Ericson Proper.

Poem by Venerable Khenpo Tsewang Dongyal Rinpoche.

Farewell Message from the Outgoing Editor



Dear Sangha Friends,

Buddhism deals with the concept of impermanence or *anicca* in a very rational way. Nothing in this world is fixed or permanent, but instead the existence of everything is in a state of continuous becoming. So, with this issue, I will retire as editor of *Pema Mandala* and *Pema Mandala* will continue evolving.

According to the teachings of the Buddha, life is comparable to a river. It is an imperceptible moment, a successive series of dissimilar moments, that join together to give the impression of a constant, uninterrupted flow. It moves from cause to cause, effect to effect, one state of being to another, giving an impression that it is constant and uninterrupted, when, in reality, it is not. The river of this moment is not the same as the river of yesterday, nor is it the same as the river of tomorrow.

Pema Mandala will continue its state of continuous becoming with Rita Frizzell, *Pema Mandala's* current art director, becoming editor. I am truly grateful to Rita for the support that she has given me and for her inspirational, artistic expression that has helped to make *Pema Mandala* what it is today.

I thank the Venerable Khenpos for the privilege of working with them as editor. Each article that is submitted for *Pema Mandala* is reviewed, sometimes rejected, and often edited by the Khenpos in spite of their busy teaching schedule. And I thank Ani Lorraine and all the writers, photographers, and teaching transcribers who have contributed to *Pema Mandala* or will contribute to future publications. May their dedication and joyful effort never diminish, but always continue to increase!

I will continue to support Rita and *Pema Mandala* as a writer and photographer while pursuing my practice and personal studies — and while serving as coordinator of PBC-West Florida. I suggest that each sangha member think about the ways in which he or she can contribute to *Pema Mandala* with articles, photographs, poetry, etc., so that the *Pema Mandala* of today will evolve into the *Pema Mandala* of tomorrow.

Yours in the Dharma,

Ruth McMahon

Greetings from the Incoming Editor

You hold in your hands the ever-evolving *Pema Mandala*. This issue is a hybrid, the completion of Ruth's editorial tour of duty, and the inauguration of a new format.

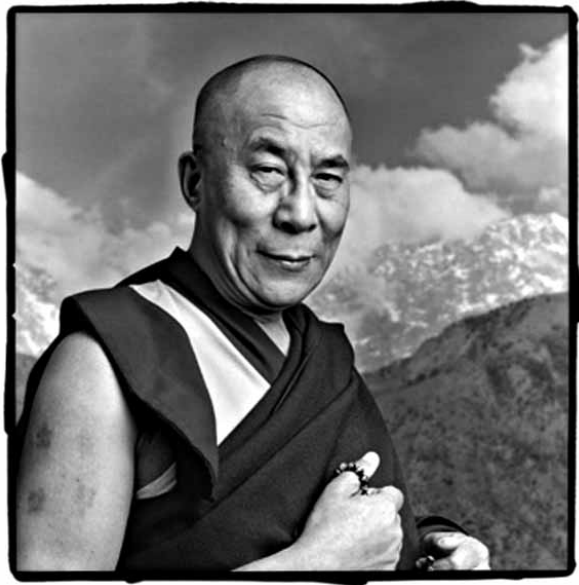
I'd like to personally thank Ruth for her leadership and patience. She prepared content for her final issue that was intended to be published last fall but met with unavoidable delays, due to no fault of her own. In the meantime, our whole communications plan for PBC has been reconsidered. With the advent of our Internet-based newsletter, *Tashi Deleg!*, and with postal rates rising ever higher, what should the role of *Pema Mandala* be?

With the guidance of the Ven. Khenpos and Ani Lorraine, it was determined to shift *Pema Mandala* to more of a magazine-style format, incorporating the twice-yearly teaching schedule. We'll always have articles by our teachers, and we hope to also soon have regular columns and feature articles written by our sangha members regarding living in the dharma. If you have ideas for articles, please contact me at the address on page two.

So this issue reflects the material that Ruth edited, along with a few new items and an emerging design. Many thanks to all who contributed and to all our readers who have waited so long for the next *Pema Mandala*. You are surely practicing the perfection of patience.

– Rita Frizzell, *Pema Ting'dzin*





**LONG LIFE PRAYER FOR
HIS HOLINESS THE DALAI LAMA**

གངས་རིའི་རྩ་བས་འཁོར་བའི་ཞིང་ཁམས་སུ།

GANG RI'I RA WE KHOR WE ZHING KHAM SU
In this Pure Land surrounded by snowy mountains

ཕན་དང་བདེ་བ་མ་ལུས་འབྲུང་བའི་གནས།

PEN DANG DE WA MA LÜ JUNG WE NE
You are the source of all benefit and happiness,
without exception.

སྤྱན་རས་གཟིགས་དབང་བསྟན་འཛིན་རྒྱ་མཚོ་ཡི།

CHEN RE ZIG WANG TEN DZIN JA TSO YI
All-powerful Avalokiteshvara, Tenzin Gyatso

ཞབས་པད་བསྐྱལ་བརྒྱའི་བར་དུ་བརྟན་གྱུར་ཅིག།

ZHAB PE KAL JE BAR DU TEN GYUR CHIG
May you remain firm for a hundred kalpas.

The Venerable Khenpos have asked that all their students please include this prayer in daily and group practice. It should be inserted after the dedication of merit, immediately before the long-life prayer of Khenchen Palden Sherab Rinpoche. Thank you.



**guru
bead**

you are living the past life of a future incarnation.

it all counts.

what if every thought were a bead on your mala?

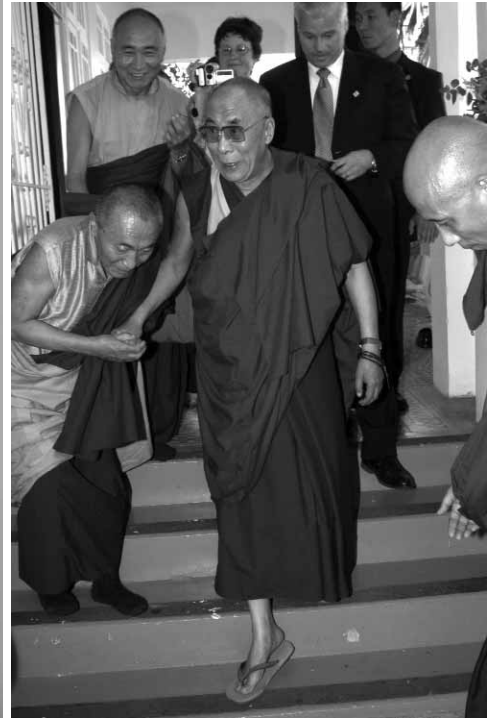
every one counted,
every day.

coming back to the guru bead
again and again.

as malas spin,
thoughts evolve,
and the world turns
back to the guru.

– Poem by Diane Avice du Buisson,
Pema Drolkar

Poetry submissions welcome. See inside front cover for contact information.



The ocean of compassion comes to the island of enchantment

BY HÉCTOR L. URRUTIA, *PEMA GATOB*

IN SEPTEMBER 2004, HIS HOLINESS THE DALAI LAMA GAVE TEACHINGS IN MIAMI, ATTENDED BY VENERABLE KHENCHEN PALDEN SHERAB RINPOCHE, VENERABLE KHENPO TSEWANG DONGYAL RINPOCHE, ANI LORRAINE, AND MANY SANGHA MEMBERS. HIS NEXT STOP WAS PUERTO RICO, HOME TO PBC'S PEMA TSOKYE DORJE LING. BY INCREDIBLE GOOD FORTUNE, HIS HOLINESS AGREED TO VISIT THE CENTER. HE ARRIVED ON THE AFTERNOON OF SEPTEMBER 23, GURU RINPOCHE DAY.

Thronges of people stood with heartfelt gratitude under the scorching sun to see and hear a true emissary of peace and loving compassion in our time, His Holiness the Dalai Lama. His resolve to bring peace and justice to his occupied homeland along with his all-encompassing sense of kindness and compassion is an example of his commitment to human rights and to the dignity of all sentient beings.

Floridians experienced a series of talks and teachings that brought many to joyful tears and to a deep sense of interconnection with fellow human beings. An audience of over 13,000 participated in a public teaching on the subject of universal responsibility at Nova Southeastern University in Davie.

Subsequently, he gave a two-day Buddhist teaching on Padmasambhava's "Instructions on the Garland of Views" in Miami. Many of our members from West Palm Beach were able to attend. While in Florida our Venerable Khenpos had the great fortune and opportunity to meet and extend His Holiness an invitation to visit and bless the Centro Budista Padmasambhava in Puerto Rico, his next stop. The Tibetan leader agreed to do so.

The island of enchantment, as Puerto Rico is very often known, prepared itself for the arrival of His Holiness with great enthusiasm and profound devotion. Governor Calderón received the Dalai Lama in San Juan International Airport



amidst a group of public functionaries and media reporters. His Holiness said, "I am a human being, one among six billion others on Earth, and think that each one of us need to have a more sound sense of global responsibility. I've always promoted human values such as the concern for fellow human beings, so that each one of us behave in the most correct manner in order to deeply appreciate our genuine human qualities. That has always been my primordial message."

At the Centro Budista Padmasambhava in Santurce, a sense of innermost rapture and gratitude was felt with the news that His Holiness was to visit and bless our beloved center. The sangha worked hard and harmoniously to prepare the center and beautify the surroundings with a fresh coat of paint, and a new entrance fence and gate featuring a design of several dorjes and a wheel of dharma. On the morning of the 23rd, the center was filled with barefooted devotees in line holding flowers and the traditional katas in their hands as offerings to the Dalai Lama. Beaming with delight and joy, our Venerable Khenpos along with Ani Lorraine helped make sure everything was in order and that the physical space followed the necessary guidelines for the protocol requirements of such a visit.

Around 2:30 PM a motorcade of passenger cars, police cars, and motorcycles slowly approach Valencia Street, where the center is located. A rush of excitement and expectation arose in most of us standing dutifully on one side of the entrance with our flowers and katas. Almost spontaneously the small crowd started chanting OM MANI PADME HUM as a delegation of burgundy and gold clad lamas preceding His Holiness started to walk just in front of us and into the temple. At that very moment it seemed that we were all inhabiting a magical space where waves of love and compassion are ever present. We looked at each other in disbelief that this most auspicious visit was really taking place at our small center. In a glorious flash, His Holiness the Dalai Lama walked into the temple just in front of us. Our chanting did not subside; on the contrary, it grew clear and strong — a sound as ancient as the universe itself offered by humble students in gratitude to his very presence in our lives.

Once inside the temple, the Dalai Lama sat on the throne and expressed his sheer delight in visiting the Centro Budista Padmasambhava. Khenchen Palden Sherab Rinpoche, Khenpo Tsewang Dongyal Rinpoche, and sangha members offered a long-life mandala offering. Then His Holiness gave blessings and a teaching and many mantras and prayers for the benefit of all sentient beings. As he prepared to leave the throne, Ani Lorraine led everyone in reciting His Holiness' long-life prayer, to his surprise. His Holiness then took a complete tour of the center and questioned the Venerable Khenpos about some historical thangkas on the walls. The sight of His Holiness exiting into the street with hundreds of members and guests waving their flowers and bowing in most profound reverence and joy is an image that we will never forget. Once the Dalai Lama and his contingency left, the Venerable Khenpos joined all of us in celebration and outbursts of *Lha Gyal Lo!* We share these most treasured moments with our fellow PBC sangha members around the world.

The next day, the Dalai Lama received an honorary doctoral degree from the University of Puerto Rico for his commitment to world peace. Later in the afternoon, a crowded Centro de Bellas Artes received His Holiness with thunderous applause and responded receptively to his conference on universal responsibility. On Saturday, Teatro Tapia — one of the oldest theatrical houses in the New World, built in 1832 — was witness to a very lucid teaching based on Longri Thangpa's *Eight Verses for Training the Mind*. Our Venerable Khenpos, sitting on the right side next to the Dalai Lama, shared the teachings on stage with a dozen other guests — Tibetan lamas, nuns and a Roman Catholic priest. In a universal gesture of love and engaged compassion and respect for all religious traditions, the Dalai Lama affectionately embraced the priest to an ovation by the attendees. As he waved good-bye we all felt blessed by his teachings and a profound sense of renewal in our determination to end suffering by becoming aware of our mental processes and implementing generosity and loving kindness in all aspects of our lives. ■

dzogchen retreats

with

Ven. Khenchen Palden Sherab Rinpoche
& Ven. Khenpo Tsewang Dongyal Rinpoche

January 8–15, 2005

West Palm Beach, FL

Annual Winter Dzogchen Retreat

In September 2004, His Holiness the Dalai Lama taught Padmasambhava's "Garland of Views" in Miami over two days. Now the Khenpos will extend the teaching over eight days, with time for more detail and specific instructions. Plus Amitayus Long-Life empowerment. Contact Palm Beach Dharma Center, (561) 547-4711, pema@pbdc.net.

March 19–April 17, 2005

Padma Samye Ling, Upstate NY

One-Month Intensive Dzogchen Retreat

Teachings and practice on the principle teaching of Vimalamitra: *Chetsun Nyingtik*. This retreat is arranged to provide opportunity to receive the pith instructions and deepen personal dzogchen meditation. Space is limited; register early.

Weekly Monday meditation sessions in New York City – call (212) 683-4958

See our website for the Rinpoches' complete travel schedule, local PBC centers and more information.

Padma Samye Ling is in Delaware County, NY, 45 minutes east of Binghamton. Unique facilities for private retreat are available, featuring dormitory rooms or complete apartments. Advance notice is required before visiting. Contact us for more information.

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618 Buddha Highway, Sidney Center, NY 13839

MANTRA ACCUMULATION REQUEST

The Venerable Khenpos have asked us to join in practicing the Dependent Relations mantra, accumulating an international total of one million by March 2005. (See letter from the Khenpos, inside front cover.) You may report accumulations to Padma Samye Ling by phone or email. Please report at least once a month and keep practicing until the total has been reached. (607) 865-8068, jowozegyal@catskill.net

Dependent Arising / *Tendrel*

The Tibetan word *tendrel* (*rten 'brel*) is an abbreviation of the term *ten-ching drelwar jungwa* (*rten cing 'brel bar 'byung ba*). It is a translation of the Sanskrit term *pratitya-samutpada*, which has been variously translated as "dependent arising, dependent co-origination, interdependence, relativity, auspicious coincidence," and so on. *Pratitya-samutpada* is the technical name for the Buddha's teaching on cause and effect, in which he demonstrated how all situations arise through the coming together of various factors.

The teaching of *pratitya-samutpada* can be summarized in the *pratitya-essence* mantra. In the basic Buddhist teachings, it refers to the twelve-fold chain of interdependent origination. In the madhyamaka tradition, *tendrel* or *pratitya-samutpada* is considered equivalent to emptiness itself. Because arising depends on many various causes, phenomena cannot be said to be autonomous, or truly self-existent. For this reason, this verse is practiced to banish obstacles and increase good fortune.

THE DEPENDENT RELATIONS MANTRA

ཨོ་ཡེ་དཱ་མ་དེ་ཏུ་བྱ་བ་སྣ་ལོ་ཏུ་ཉེ་བུ་ན་

OM YE DHARMA HETU PRABHAWA HETUNTESHAN

Of all things which proceed from a cause

ཏ་བྱ་ག་ཏི་བྱ་བ་དེ་

TATHA GATO HAYO WADAT

The Tathagatha has explained the cause

ཏེ་ཤར་ལྷོ་ཡི་ནི་རོ་རྒྱ་ཨེ་མི་བྱ་དྲི་

TESHAN CHAYO NIRODA EWAM WADI

And likewise the cessation.

མ་དུ་བྱ་མ་ན་ཡེ་སྣ་དུ་

MAHA SHRAMA NAYE SOHA

This is the doctrine of the great ascetic.

I would like to say something about meditation in terms of the Vajrayana approach to practice. In the Vajrayana teachings it is said that it is extraordinarily important to be able to generate faith as well as humility. It is also extraordinarily worthwhile to be able to understand the real nature of one's own mind and establish the mind as intrinsically wholesome. One could say that one establishes one's mind as the dharmakaya, although we can refer to it by many other names as well.

Basically, it is much more important to appreciate the intrinsic wholesomeness within oneself than to become totally engrossed in an understanding of emptiness in the external world. In the Dzogchen context, we look at the basic awareness of the mind and try to interpret everything that we experience from the way in which consciousness functions. That is called "self-consciousness." Basic awareness is intrinsically related with that particular way of experiencing things.

It is therefore extremely important for us to rise in the morning like a human being with full awareness, rather than like an animal waking up. We should have pure awareness from dawn until the time we go to sleep; there needs to be unceasing awareness. When we wake up, we should imagine that we are in the presence of varieties of lineage holders who are the embodiments of the Buddhas and bodhisattvas and we must remain in that particular state. Having done that, we should try to practice what is known as "the purification of the textures of the air."

However, first we must apply what are known as "the seven characteristics of Vairocana's style of sitting meditation." According to the Vajrayana teachings, it is extraordinarily important for one to pay attention to one's physical condition and to remember that there are four authentic conditions.

If one places oneself in a physically authentic way, with a physically erect posture, one's channels become straightened. If the channels become straightened, the wind is able to travel much more conveniently.

If the wind is able to travel conveniently through the channels, the bindu or "life essence" becomes that much more purified. One's mind will



A dzogchen approach to meditation

A TEACHING BY THE VENERABLE
KHENCHEN PALDEN SHERAB RINPOCHE

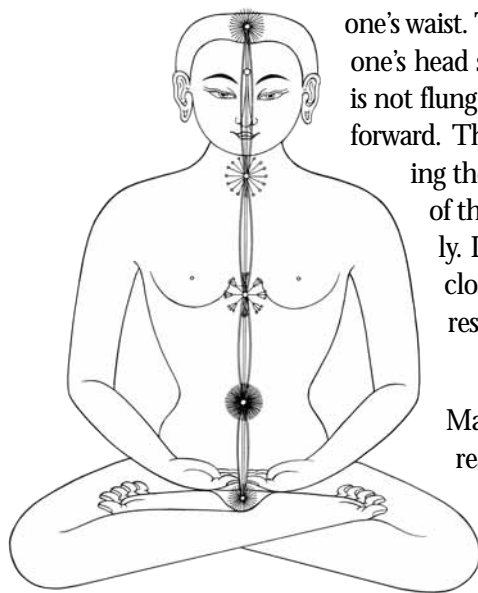


then become more authentic, in proportion to the development of those three principles. When the mind becomes authentic and genuine, wisdom becomes authentic and genuine as well.

Adopt the Posture of a Buddha

In Vajrayana, the body is referred to as “the city of the vajra.” The reason one has to adopt the Vairocana posture in meditation is because Vairocana is the embodiment of the physical aspect of all the Buddhas and, therefore, engaging in that particular practice is a worthwhile thing. Vairocana is traditionally understood as a symbol that is totally related with the notion of the Sambhogakaya. The first characteristic of Vairocana’s posture is sitting cross-legged. The second is sitting erect so that one’s spine is as straight as an arrow. The third is resting one hand upon the other, just below the navel. The fourth characteristic is leaving one’s arms loose and out-

stretched so that one’s elbows are not touching one’s waist. The fifth characteristic is having one’s head slightly tilted forward, so that it is not flung backwards nor completely bent forward. The sixth characteristic is touching the roof of the mouth with the tip of the tongue and breathing normally. Lastly, one’s eyes should be half-closed and one’s gaze should be resting on the tip of one’s nose.



In relation to the practices of Mahamudra and Dzogchen, the reason one keeps one’s eyes open is that the emphasis is placed upon not rejecting one’s concepts and thoughts, but rather, on trying to incorporate them.

If one is trying to put concepts and ideas out of one’s mind, one should have one’s eyes closed. In relation to Dzogchen, for instance, there are practices such as the three ways of gazing, which involve keeping one’s eyes open during meditation. Having one’s eyes open is intimately related with not wanting to reject one’s concepts and ideas and so forth.

It is very important to sit in a posture that is correct. The important thing is to rest in one’s authentic condition, the natural state of one’s own mind, so that one does not take too much interest in the mental events or feelings that are taking place. There has to be this unceasing awareness in relation to the varieties of experiences that one may be going through.

The seven characteristics of the Vairocana style of meditating are related to one’s body. The “purifying the texture of the air” practice has to do with wind. This is therefore an extraordinarily important practice. When one adopts the kind of physical posture just described, one will have one’s channels arranged in such a manner that they begin to become pliable. Once the channels become pliable, one’s winds become enhanced in the way in which it travels through the channels.

Breath Purification

It has been said that there are three principal channels and so forth, but one does not have to think too much about that. Different teachers and different cycles of tantra can present this practice in a variety of ways; there is no single way in which must be done. When we do the practice of purifying the texture of the air, the thumbs press on the base of the ring fingers

and the hands rest against your body. In this way, the thumbs are pressing particular channels related to the fingers and the hands are pressing certain channels in the body. We do this because the right channel travels to the right nostril and the left channel terminates at the left nostril.

We slowly move our hands from the top of the legs downwards to the knees (palms facing up), because those two channels are structured in the legs. We move our hands to the knees and then turn the wrists so that the palms face down, and retrace the same process in an upward motion. We pull the hands up our sides and, as soon as we reach the level of the nipples, we shoot out our hands right in front of us and stretch our arms out. Then, we let our right arm drop inwards and our left arm makes an inward twist until our hand is resting on the side of our face and we are able to block the left nostril. Then we let the air out through our right nostril. It does not matter what kind of force we let the air out with. We can breathe out with extraordinary force or we can breathe out naturally and slowly.

In order to do the same with the right nostril, we have to go back to the original posture. We follow the same process: moving the hands to the knees and then up to the level of the nipples and then stretching out. Instead of the left hand, we adopt the right hand in order to block the right nostril; then we release the air through the left nostril; then we drop both of our hands on our knees and breathe evenly from both nostrils. This cycle should be done up to nine times in each session, but no less than three.

All of this concerns the way in which we must relate to our body. Then we have to think about the internal object of our intention. The reason we have to block the left nostril to begin with and let the air out from the right nostril is because the winds that we have in our daily life are totally impure. We should imagine that anger resides in the right side of the body, colored a darkish yellow. When we breathe out, we imagine that all of that impure air has been released. As a result, the aggression has left one's channel structure as well. When we breathe out through our left nostril, we

imagine that our wind, which is impure, is darkish red. We should think that all of our emotional conflicts related with desire have gone out with the breath. When we breathe out through both nostrils, we visualize the impure element of air as ignorance, and it leaves the body as a mass of darkish blue material. When we breathe out through both of our nostrils, that impure element of ignorance is also released.

One should not view this as some kind of device for relating to desire, anger, and ignorance, thinking, "Maybe this will work and maybe it won't." One must have a real conviction that this particular technique is the way to relate to one's desire, aggression and ignorance. This is so because the tantric idea of transformation is an extraordinary one. One's body can be transmuted into the authentic state of Buddha's body, one's speech can be transmuted into the authentic state of Buddha's speech, and one's mind can be transmuted into the authentic state of Buddha's mind. One's concepts, ideas, and thoughts can all be transmuted into a state of wisdom. As ordinary beings, we have to use the available materials at hand.

The tantric tradition is about being able to attain Buddhahood in one lifetime. One does not have to spend three countless aeons and so forth following this path, as in the sutric tradition. One can attain Buddhahood in one's own lifetime. If one asks what kind of proofs there are for this, the answer is that the proofs are actually too great to enumerate.

If the posture of the body were not important, Milarepa would have simply lain down and gone to sleep in his cave. In fact, it did not happen that way. He sat up and adopted the posture of Vairocana. Not only that, even after he was able to realize that his own mind was inseparable from that of the Buddhas' minds, he did not cease adopting Vairocana's posture and sitting upright.

Occasionally, he would place a lamp on his head so that every time he dozed off the lamp would fall off. Sometimes, he would be sitting so consistently that part of his buttocks would be stuck to the rock underneath. What this particu-

The tantric idea of transformation is an extraordinary one. One's body can be transmuted into the authentic state of Buddha's body, one's speech can be transmuted into the authentic state of Buddha's speech and one's mind can be transmuted into the authentic state of Buddha's mind. One's concepts, ideas and thoughts can all be transmuted into a state of wisdom.



lar story really illustrates is the fact that no matter what one is doing, one must not downplay or underestimate the importance of adopting the posture of Vairocana.

Guru Yoga

Having done this particular exercise, one must do Guru Yoga. In fact, Guru Yoga is known as “Calling the Guru from Afar.” One has to remind oneself all the time that the practice has been transmitted from guru to disciple and guru to disciple in an unbroken lineage and practice. Someone has not just popped up and said, “This is how it should be done.” If one were not adhering to a proper lineage system, this unbroken transmission would not be taking place. One’s guru becomes the embodiment of the whole history or legacy of a particular tradition, preceded by one’s teacher’s teacher and teacher’s teacher’s teacher and so on, right up to the fact that all the teachers have understood the authentic condition. The source of the lineage started with Samantabhadra or Vajradhara, depending upon whether you adhere to the Dzogchen or Mahamudra tradition. Both represent the authentic mode of being at the source of these traditions.

Whether you are following the Kagyu system of Mahamudra or the Nyingma system of Dzogchen, in relation to Guru Yoga you can simply follow the same procedure. If you do not have any specific set of procedures in relation to this particular practice, you can simply imagine all the Buddhas and bodhisattvas as the embodiment of your teacher and visualize that particular person present in front of you. Then, contemplate on that.

The crux of the matter in relation to Guru

Yoga is to remain in that state and not be disturbed by your conceptual proliferations and constructions. Some may be able to remain in this state for ten minutes or so. If you are able to do that, you should consider yourself extraordinarily fortunate, because most beginners are not able to do even that. In any case, the idea here is that you should always be aware of the conceptual constructions that govern your mind. You should work with the mind in such a manner that you are not trying to handle the mind with kid gloves. In this case, the relationship between the one who works with something and the one who is worked with is totally identical. The one who is worked with is oneself and the one who is working with that particular thing is also oneself. So there is an internal relationship in relation to someone who is working with the mind and the mind that is being worked with.

Up to this point, one has never really worked with one’s own mind. The mind that has not been worked with is traditionally understood as being like a mad elephant, or a horse that has not been tamed. Usually, the way in which we work with our mind has to do with, “What can I do in relation to my behavior that would enhance my appearance?” and so on. Or one might work with one’s mind in relation to intellectual exercises in order to get a degree. But one has not directly worked with one’s mind.

When we start to lose touch with our own authentic condition, or the true nature of the mind, we begin to become totally disassociated. Then, at worst, people might think that committing suicide will somehow or other bring them closer to their own true condition. The reason

this situation can come about is because a person has failed to realize that things are not so substantial and real. No matter what we experience, nothing is solid and permanent and real. Because someone has not been able to understand that insubstantial nature of their experience, they want to commit suicide.

Usually the reason such tendencies arise is because we normally try to find happiness external to ourselves. We believe that some kind of external input will make us happy, not realizing that true happiness resides within oneself. If we are not able to find satisfaction within ourselves, with what is already there, we try to find satisfaction with things outside ourselves. Sometimes we try to sing and dance, other times we might try to get stoned on dope. Although we try a number of things like that, eventually everything we do has the component of a hangover. If we do not really look at the way in which the mind operates, we can never satisfy ourselves. When we have a particular thing, we find that we only need more of that thing and then we need more again. We just want to accumulate and accumulate but we are never truly satisfied.

When we start to become totally disassociated from our authentic condition, we become childish. Shantideva said, “The reason that we are childish is because we elaborate upon even trivial things, magnifying the whole situation so that one single incident can turn our life around.” For instance, one moment we feel that so-and-so is our friend and the next moment we hear that they have said something terrible about us and decide that they are our enemy. When somebody says, “You are an extraordinarily intelligent per-

son,” we feel so happy and begin to feel so arrogant. The next moment, when somebody says, “You have got such-and-such a flaw in your character,” we lose our confidence and begin to become totally agitated. That is why Shantideva said that we are childish — because we are so fickle in relation to our personalities.

If we are not able to work with our mind, our mind will continue to play tricks on us. The mind is able to do this because we have never really looked at what the true condition of the mind is. So, in this particular context, if we understand what the true, authentic condition of the mind is, we will begin to find that all happiness resides within oneself. We begin to realize there are so many resources that are already contained within what we are. However, because we do not understand our authentic condition, we feel totally helpless. This is because we have never worked with our mind, we have not tried to understand the authentic condition. Whenever anybody asks us a question, all we can say is, “I don’t know.” Even when we are going to die, we have absolutely no idea what is going to happen to us. This is because we have never been able to work out what our true, authentic condition is. For instance, when Gampopa parted with his teacher, Milarepa, he was given certain instructions. Milarepa said:



“When you go back to your homeland, instead of getting too involved with your uncles and aunts and so on, try to look at your own true, authentic condition, the Dharmakaya, as your home. When you want to indulge in delicious meals, try to think about living on your own meditation. When you want to wear warm clothing, think that the practice of inner heat yoga is your clothing.”

“When you go back to your homeland, instead of getting too involved with your uncles and aunts and so on, try to look at your own true, authentic condition, the Dharmakaya, as your home. When you want to indulge in delicious meals, try to think about living on your own meditation. When you want to wear warm clothing, think that the practice of inner heat yoga is your clothing.”



What that really portrays is the fact that everything that we do and everything that we engage in has an inner component to it. Milarepa was trying to present the side to what we normally believe to be the case. The basic point here is to be able to realize that the continuation of the lineage and transmission is an extraordinarily important thing.

Shamatha – Calm Abiding Meditation

In terms of meditation, if we simply want to gain a certain amount of composure and a certain amount of concentration, the practice of shamatha is quite sufficient. However, if we think that shamatha practice is a state where one is totally devoid of thoughts, that is not the true way to practice shamatha. In shamatha practice, one has to have an intentional object. One can have two intentional objects, in fact — one real, the other ideal. The real object can be some external, physical object and the ideal one is our inner mental processes.

If one has a physical, intentional object, such as a table or some such thing, one can concentrate one's mind on that. However, one is not free from struggle during this process. One has to continuously try to bring one's mind back to that intentional object. So shamatha is far from being a blank state of mind.

The ideal intentional object has to do with imagining something in the external world that does not exist. For instance, if you are looking at the floor at a distance of about three feet, you can imagine a ball of light on the floor. The ball of light is not part of the feature of the carpet or the floor; one has created it. That is known as the ideal intentional object.

For instance, Vimalamitra said that it is good to practice shamatha meditation by relying on a particular Buddha image — whether it be a painting or a statue or whatever — and simply try to concentrate on that. This is a totally worthwhile exercise.

The Six Flaws

In terms of meditation, the most important thing is to be able to have mindfulness and awareness. When we start to meditate, there are all kinds of conflicts that may happen between the meditator and his or her inner states. Every time we meditate, we begin to be completely misled by our thoughts, ideas and so on. We have to continuously bring our attention back to whatever we are experiencing. It is too much to expect that the moment we sit down, we should be a great meditator. According to the Buddha, there are six flaws that can arise in relation to one's meditation. We have to know how to notice them when they arise.

The first flaw is the obstacle of laziness. Whenever we start to think about meditation, we think we should do it tomorrow.

The second flaw is the obstacle of forgetfulness. Even though we may have read about meditation and philosophy and so on, as soon as we start to meditate, we forget what the instructions are all about. Even though we persevere with meditation and are not lazy and forgetful, that does not mean that we can be totally free from obstacles.

There is also an obstacle known as depression. Depression is intimately related with elation or agitation. When there is depression, this

basically means that the person is not able to think anything, or able to identify their experiences. They are simply in a state of total blankness. Agitation has to do with the mental factor where someone is so elated or agitated that their mind is travelling too fast to be able to catch up. If someone looks at that person, they may appear to be sitting in perfect meditation posture, but internally, they are all over the place.

There is a story about Drukpa Kunley, who was known as the Divine Madman. At one stage, he and his brother decided that they would go and meditate in total isolation, without any human contact whatsoever. They tried to make a pledge with each other that they would have no human contact. Drukpa Kunley was told by his brother, "I hope that you will keep your word about having no human contact and not leave your meditation cave." However, after about three days, things started to change. Drukpa Kunley's brother found Drukpa Kunley running around town doing all kinds of things — carrying other people's loads, acting as a coolie, and so on. His brother said, "What is happening? I thought we promised each other that we were going to live in total solitude, yet here you are running around in the marketplace." However, Drukpa Kunley was behaving in this manner because he knew that his brother had all these conceptual ideas running through his mind, despite being locked up in his meditation cell. This was his way of telling his brother that physical solitude does not mean mental solitude.

Meditation has to do with seeing one's body as an embodied body. The body becomes the locus within which the mind resides. If the mind is somewhere else, running all over the place, one can be in perfect meditation posture, but it is hardly worthwhile because one has become disembodied in some ways.

If we look at meditation and how we should meditate, it is extremely worthwhile to break one's meditation sessions up into short periods, rather than thinking that meditation means to be able to sit for a very long time. As Guru Padmasambhava instructed, "It is better to per-

severe with meditation at short intervals, than to meditate for a long period of time without any results." He gave the example of water drops: when water drops accumulate, they can gather force; but each drop remains separate, each drop is unique unto itself. In a similar way, meditation sessions should be allowed to accumulate by being broken up into short intervals.

The fourth obstacle is related to when the application of the antidotes backfires. When one becomes so engrossed in thinking that one must be mindful and aware, then one becomes completely saturated by all kinds of ideas and concepts and so on. By applying the antidotes too much — always trying to be mindful, always trying to be aware — awareness and mindfulness begin to backfire. This obstacle is known as "the misapplication of the antidotes."

The fifth obstacle is related to not applying the antidotes enough. With this one, one becomes too relaxed, too lax, too careless. We might allow the mind to become distracted during meditation, or we might not bother to meditate at all. Even though we know we should be doing sitting meditation — even though we know how to do it, how to relate to the breath — we still tend to think that we would rather be doing something else.

The sixth obstacle is absence of coordination. This means that when we are doing sitting meditation, we just give in and become completely vulnerable and sensitive so that we feel pierced by the bullet of emotions — depression, drowsiness, laziness, passion, and aggression — all of those things. We become a victim of all these emotions, because we are not able to coordinate things properly and precisely. We just give in to our own discursive thoughts and subconscious gossip. ■

Khenchen Palden Sherab Rinpoche delivered this teaching in February 1987 at Kagyu E-Vam Buddhist Institute, Melbourne, Australia.

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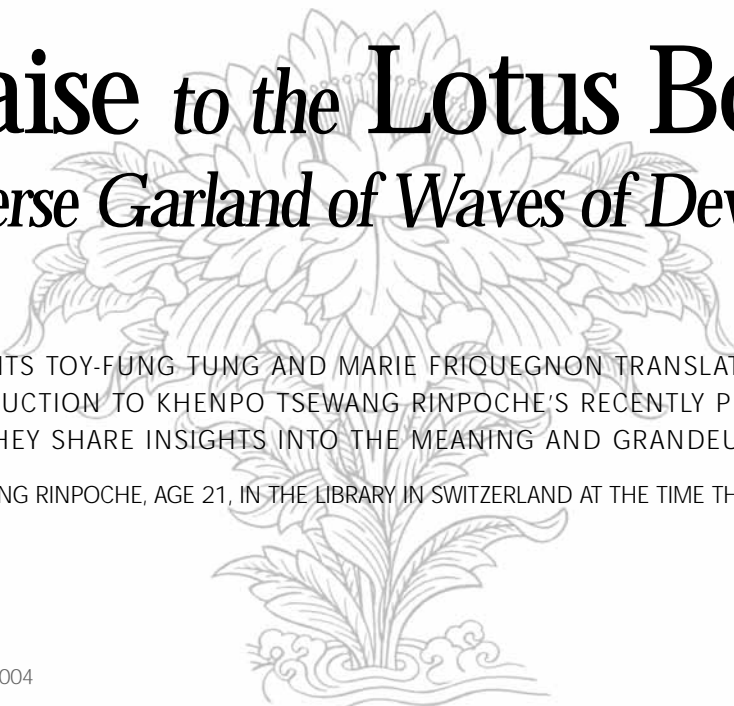


Praise to the Lotus Born

A Verse Garland of Waves of Devotion

KHENPOS' STUDENTS TOY-FUNG TUNG AND MARIE FRIQUEGNON TRANSLATED AND WROTE AN EXTENSIVE INTRODUCTION TO KHENPO TSEWANG RINPOCHE'S RECENTLY PUBLISHED BOOK OF POEMS. HERE THEY SHARE INSIGHTS INTO THE MEANING AND GRANDEUR OF THE VERSE.

PHOTO: KHENPO TSEWANG RINPOCHE, AGE 21, IN THE LIBRARY IN SWITZERLAND AT THE TIME THE POEMS WERE WRITTEN.



***In the West, in Switzerland,
Tsewang Dongyal, a simple monk,
Taking Padmakara to heart,
Wrote this book, intending good.***

We are pleased to announce the publication of our own Khenpo Tsewang Dongyal Rinpoche's verse biography of Guru Padmasambhava, *Praise to the Lotus Born: A Verse Garland of Waves of Devotion*. This extraordinary volume was composed in three days by Rinpoche, when all alone, as a young monk of twenty-one, he was recuperating from tuberculosis in a Swiss sanitarium. Because these poems came to him so effortlessly, Rinpoche suspected that he might have been remembering the poems of others. But H.H. Dudjom Rinpoche and Rinpoche's brother, Khenchen Palden Sherab Rinpoche, both declared that they had never seen these poems before.

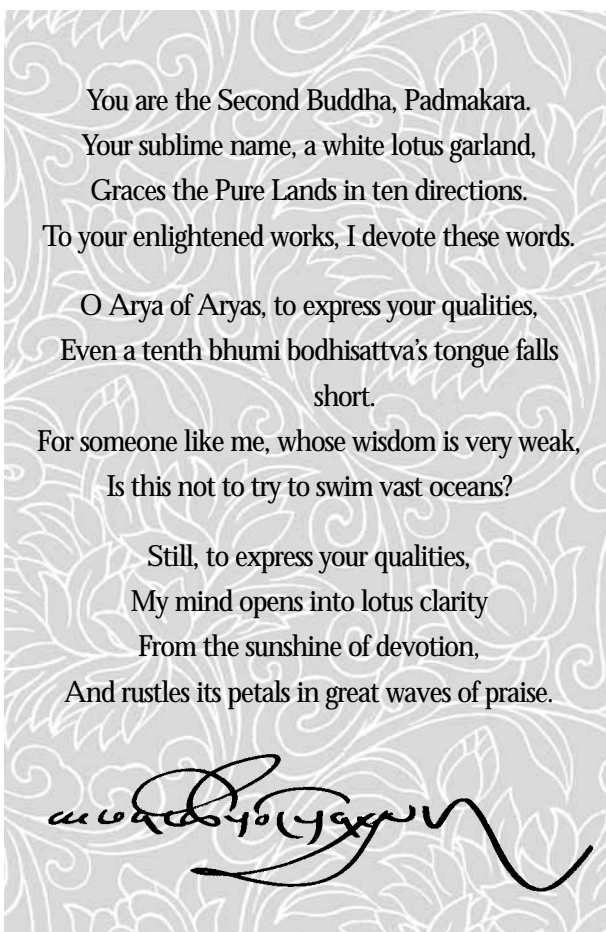
In fact, His Holiness praised them highly, saying of them: "This is a memorial stone to Orgyen Padmasambhava, commemorating the life of Padmasambhava in this modern time."

Khenpo's cycle of 164 poems opens with traditional homage verses to the buddhas and great masters, and it closes with a long dedication section of 34 verses. Rinpoche's own commentary on the dedication verses is included in a long footnote, and it is a wonderfully complete, condensed teaching on bodhichitta motivation.

Written "in the West, in Switzerland," this traditional verse cycle embodies Rinpoche's own migration from the old monasteries of Tibet, to exile in India, and finally, to America. In a remarkable pair of verses at the beginning of the work, Rinpoche speaks of his aspirations in mixed tones of Eastern detachment and Western engagement. First, he first addresses Padmasambhava in the impersonal voice of ornate poetry and rhetorical persuasion: "O Arya of Aryas, to express your qualities even a tenth bhumi bodhisattva's tongue falls short." Then, in a dis-

tinctly more modern and anguished personal voice, he asks: "For someone like me, whose wisdom is very weak, is this not to try to swim vast oceans?" In the next verse, speaking in a timeless voice of pristine elegance, he introduces the image of "waves," which gives this book its title:

*Still, to express your qualities,
My mind opens into lotus clarity
From the sunshine of devotion,
And rustles its petals in great waves of praise.*



Rinpoche's verses allude to events in Padmasambhava's life that Tibetan practitioners know by heart, and which have been retold countless times. But Rinpoche is not simply retelling events. As a second Ashvaghosha — whose name is synonymous with poetry — he aspires to cloak them in the most beautiful "grammatical garb" possible, so that, like a ravishing Thigle Chogma, "winking synonyms," his poems will entice the reader to embrace their elusive meaning. And what is this meaning? It is: "Unchanging dharmakaya bliss... that fair beauty, innate self nature," which Padmasambhava himself "embraced with ease." How, then, does this meaning emerge from Khenpo's verses?

At the simplest level, Padmasambhava's life in the world, which took place after he was already an enlightened buddha, was undertaken with the express purpose of serving as an example for others. Khenpo's verses echo that aim. While praising Padmasambhava's very real transformations of ordinary reality into the dharmakaya state, Rinpoche's poetry also gives the reader an illusory sense of that experience.

For example, Rinpoche's eight verses on Padmasambhava's visits to the charnel grounds tell of places of "evil thoughts," manifesting in nightmarish visions of Mamos "whose vaginas gape like ravines." Here, trees and grasses are "laughing with menace," and "horrific vajra teeth" grind live beings into food. These verses are immediately followed by another eight, praising

Padmasambhava's wisdom manifestations. The reader is led to contemplate the correlation between the eight charnel grounds and eight wisdom states, as Khenpo tells how Padmasambhava filled those horrid places "with a bright light, like the white moon and sun of twelve mansions," and "soothed" the demon hosts with "holy dharma water," while subduing the Mamos with "great word gusts of secret teachings."

By viewing the canonical events of Padmasambhava's life through the magical veil of poetic language, Khenpo presents the world of ordinary perception as if already transformed by the three vajra visions of buddha body, speech, and mind. This transformation is at the heart of the Dzogchen vehicle which Padmasambhava brought to Tibet. In the Dzogchen view, outer reality points to an inner transformation, which, when properly understood, leads to an understanding beyond words and conception. For example, the twelve Tenmas or indigenous demons — whom Padmasambhava conquered by turning their twelve lightning arrows back on them — exemplify the ordinary reality of the twelve months and twelve zodiac signs, but at the inner level, they also represent the twelve links of interdependent co-origination, which must be undone one by one to reach enlightenment.

One way Khenpo intimates the Dzogchen transformation is to conflate inner and outer perception. He does this by consistently applying the language of the natural universe to events in Guru Padmasambhava's life. For example, verse 65 describes the time King Trisong Deutsen refused to bow before Padmasambhava, and Padmasambhava burned all the clothes right off the bodies of both King and courtiers. Khenpo says that the courtiers' "forests of pride" were burned by "lustrous coral flames of aeon's end," emanating from Padmasambhava's "glacial white fingertips." By invoking the vast forces of nature and beautifying them with adjectives like "lustrous" and "coral," Khenpo alerts the reader that this is more than a tale of the humbling of a worldly king before the supreme yogi. It is emblematic of an internal event of cosmic propor-

tions: the extinguishing of ego clinging by the power of the mind of enlightenment.

Similarly, in praising Samye's splendor, he describes a jealous sun. This is not just the landscape of old Tibet, but the timeless landscape of emotions we know all too well:

*E! Ma! So immeasurable is Samye's splendor,
Wonder of wonders, it is always shining so bright,
That though the sun is wont to light four whole continents,
Is that not Sun, hiding, shamefaced, behind Mount Sumeru?*

*His Holiness Dudjom
Rinpoche, Supreme Head of
the Nyingma School of
Tibetan Buddhism from 1961
to 1987, praised the poems,
saying they would stand as a
"stone monument to Orgyen
Padmasambhava."*

Generally, however, in Khenpo's verses, the world of ordinary nature is described as if it were remade to the greater reality of dharmakaya buddha nature. According to Buddhist cosmology, when the universe was made, the winds came first, out of which was formed a central core. On a base of gold above that core sits the earth, along with its oceans, four continents, Mount Sumeru, and the wish-fulfilling tree. In verse 67, Khenpo likens the establishment of dharma in Tibet by the trio of Shantarakshita, Guru Padmasambhava, and King Trisong Deutsen, or Khen, Lob, Chö, to the creation of the world.

In their spiritual recreation, first come the "winds of good karma" of the Tibetan, forming a crossed-dorje core. The base of gold is made of the "ancient vows and heart wishes" of Khen, Lob, Chö, on which a spiritual earth

rests, with its "oceans," which are Khen, Lob, Chö themselves. Their wish-fulfilling tree is the monastery-university, Samye, and now, Khenpo triumphantly asserts, men will be "lucky as gods." But actually men are luckier than gods, because Samye's fruits, unlike those of the gods' cosmological tree, are not bitter, "kimpa joys," destined to end. They are the source of the deathless rainbow body.

One of the most wonderful effects of Khenpo's verses is that they actively engage the reader in the Dzogchen dialectic of transformation. Threading through Rinpoche's verses is the

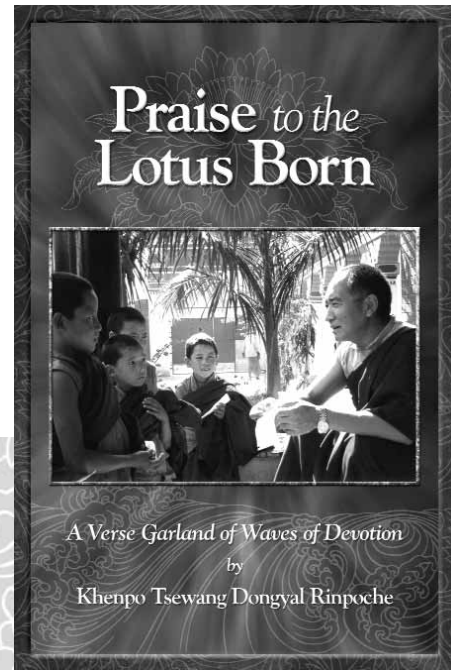
motif of the three doors of body, speech, and mind. Through this motif, Rinpoche creates a mandala uniting all beings of the past, present, and future, both unenlightened and enlightened, in the same mandala of spiritual aspiration. For ordinary beings, the three doors are the gateway both for the three poisons and for the dharma. The buddhas, however, have transformed the three doors into the three indestructible states of vajra body, speech, and mind. But all beings attain buddhahood through the same three doors.

Thus, in eulogizing how dharma came to Tibet, Khenpo speaks of this enterprise as a transformation of Tibet's body, speech, and mind. He recalls how the doors of Tibet were first "unlocked" by Trisong Deutsen, so that all the buddhas, like "garudas, fast subduing nagas, streamed into Tibet," bringing with them the "whole ocean of Buddha's words and commentary." Their way was paved beforehand by Padmasambhava's "crazy wisdom activities," which converted the indigenous demons of Tibet to dharma protectors, as each offered Padmasambhava his or her heart.

We are not only passive witnesses to Tibet's glorious past, when the great monuments like Samye were built, and the terma treasures were hidden. In reading Khenpo's verses, themselves a monument to Padmasambhava, we are also remaking the world of ordinary perception to a spiritual reality. The landscape of old Tibet, though its outward form has largely been destroyed in modern times, nevertheless, lives on within our hearts, each one of which is a village of Tibet, provided we can hear the true voice of dharma reverberating within Khenpo's verses.

The moment may have been a sad one when Padmasambhava departed Tibet, "*Astride Halhabha, king of swift horses, / Holding Tibet in his loving lotus gaze.*" But though the "*sun of Padmasambhava's body*" remains in the West, his light certainly radiated to a monk, lonely and ill, many decades ago, "*in the West, in Switzerland,*" where these luminous verses were written. For us today, that light still shines through Khenpo's verses. Padmasambhava, along with all the buddhas of the three times and ten directions, is always present to the loving heart which, without the benefit of a physical body or perceptible speech, can still see the "*wisdom rays*" of an invisible sun, feel the wisdom "*rains*" of an invisible compassion, and submit to the invisible wisdom "*fires*" of transformation. ■

by Toy-Fung Tung and Marie Friquegnon



PRAISE TO THE LOTUS BORN is now available in two editions: softbound and limited-edition, commemorative hardbound. It is beautifully crafted as an homage to Guru Padmasambhava, published in celebration of the anniversary of his birth, the year of the Wood Monkey.

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શ્રાવસ્તી સ્તૂપ
મહામિર મહામિર

THE GREAT MIRACLE STUPA OF SHRAVASTI



MIRACLE PILGRIMAGE

BY MARY ANN DOYCHAK, *PEMA SHIWA*

SEEN AT LEFT WITH TWO NUNS FROM PBC'S ORGYEN SAMYE LING

PHOTOS BY MIKE JENKINS AND LIZ PASQUALE

IN FEBRUARY AND MARCH 2004, THE VENERABLE KHENPOS LED A GROUP OF STUDENTS ON A PILGRIMAGE TO INDIA TO DEDICATE THE NEW MIRACLE STUPA. ONE PILGRIM RECOUNTS THE BLESSINGS ALONG THE WAY.

Namo Buddhaya... Namo Dharmaya... Nama Sanghaya...

With boundless gratitude I prostrate before Khenchen Palden Sherab and Khenpo Tsewang Dongyal for the most precious opportunity to have taken part in the pilgrimage to India. What a blessing it was to stand in the most sacred of places connected with Lord Buddhas' life with our Lamas. What a blessing and privilege it was to be a part of the dedication of the Miracle Stupa for World Peace. For the benefit of all beings, for the benefit of all that could not come but were with us in spirit, I dedicate the merit of this journey.

Our pilgrimage began when we stepped inside Padma Samye Chokhor Ling Monastery in Sarnath after days of travel. It was an oasis of sacred space beautifully nestled behind high walls in a village scarcely touched by time. The monks and nuns embraced us like family with incredible warmth and openness. They displayed such a natural quality of being that we all felt at ease. Language was sometimes a barrier, but hearts would speak and the message was clear. Over the three weeks, friendships were formed and in the end, parting was sad.

At Deer Park in Sarnath, we sat with our beloved Rinpoches amidst the ruins of monasteries where other students once sat, listening to the teaching on the four noble truths as it had been spoken more than 2000 years before. "When the Buddha stepped foot in Deer Park," Rinpoches said, "the earth shook and a thousand thrones appeared. He circumambulated them all after which they disappeared except for one. From that throne he sat and expounded these precious teachings to his five heart students, 80,000 celestial beings, and animals." It was a moment of the present dissolving into the past. Joy filled our hearts to listen to these timeless words as they were first given so long ago.

In the Mulgandha Kuti Vihara Temple in Sarnath, Rinpoches recounted the life of the Buddha as displayed by the murals on the temple walls. Through their eyes and stories, His life came alive as we listened intently so as to not miss a word. Outside the temple stands a monument of the Buddha sitting with His five heart students under a bodhi tree. On that warm day in India, one could not help but to taste that time.

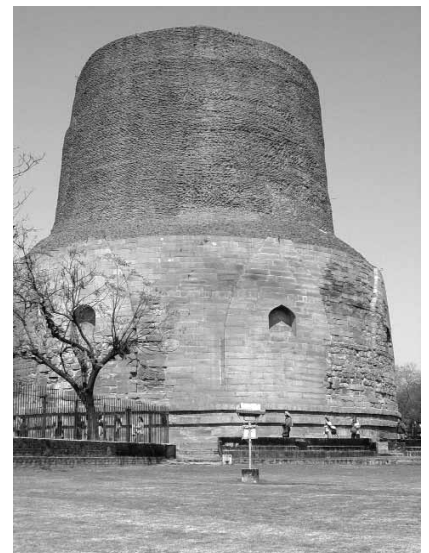
One of the most inspiring sites in Deer Park is the Dhamekh Stupa. This 128-foot high, massive cylinder of brick faced with stones commemorates the internment of the Buddha's relics by Ashoka. Before circumambulating, Khenchen and Khenpo touched their foreheads to this ancient stupa. If devotion has a face, it was theirs at that moment and so many others. One is transformed by witnessing this boundless, pure devotion of our lamas to the three jewels and the absolute certainty of the truth of the teachings.



Monument commemorating Buddha and his five heart students at Deer Park.



Rinpoches point out the events in Lord Buddha's life in murals.



Dhamekh Stupa, Deer Park, one of Ashoka's stupas containing Buddha's relics.



The Miracle Stupa rises from the vicinity of the original Great Miracle Stupa.



The Venerable Khenpos lead the consecration ceremony.



Monks and nuns from many Buddhist traditions were present, praying in many languages.



Ani Lorraine O'Rourke lifts her voice in prayer.

Our journey continued one early morning as we traveled to Shravasti for the dedication of the Miracle Stupa. This twelve-hour bus ride was an adventure in and of itself. The monks happily, unabashedly, sang songs for us with the help of a microphone in the bus. It was touching, endearing and joyful...the ultimate karaoke! We clapped and marveled at their generosity to share themselves so openly with so many new faces. When we arrived, our lamas were waiting by the gate and the glorious stupa rose before us. I felt as if we had all come home.

The next few days were final preparation for this joyous event. What a gift to earth, to all of mankind is this manifestation of loving kindness and peace. The stupa manifests the devoted efforts of countless hands. We joyfully celebrated its completion and prayed with a multitude of sanghas from the neighboring monasteries. The Korean, Thai, Sri Lankan and Indian Buddhist communities were represented. We all prayed for the culmination of the noble objectives behind its creation.

While at Shravasti, we visited nearby Jetavan Grove where the Venerable Khenpos Rinpoches led a candlelit late evening practice and continued the story of the Buddha's life. Here the Buddha came to live and teach during twenty-five rainy seasons. Present once again echoed the past as we received the Diamond Sutra empowerment and teachings. These most precious words were recorded by King Trisong Deutsen with white goat's milk mixed with his own blood and

are said to remove and purify all difficulties. We gratefully opened up to the blessings of this precious empowerment.

Rinpoches reminded us that in love and joy, there is no distance. It is just a concept. When we connect with the Buddha, we are in Jetavan Grove.

Our pilgrimage continued to unfold with another very early morning departure to Kushinagar, the site of the Buddha's Parinirvana. It was again a challenging bus ride that would last almost eighteen hours before arriving home to Sarnath. Often the road was one lane with traffic moving two ways. One settles in with the near misses of vehicles passing each other that is the norm and rests in faith, sometimes with eyes closed! The countryside was peaceful and beautiful with small villages of thatched huts along the way. It was a dramatic contrast from the so very crowded cities of Varanasi and New Delhi.

In Kushinagar, the mind stopped when one entered the shrine room that housed the golden reclining Buddha. His quiet form was a reminder of the dreamlike quality, the impermanence of life for even the great ones. We circumambulated and practiced, grateful once more for the precious opportunity to be here at this time, in this sacred place.

The morning after our return from Kushinagar was the anniversary of Lama Chimed's parinirvana. It meant so much to us all to commemorate this event with Rinpoches. Khenpo

Rinpoches share words of appreciation and dedication.



Gifts were given — the commemorative book, a Buddha image, and a money offering.



Thai nuns greet Khenpo Tsewang Rinpoche and Ani Lorraine



On the central shrine, Buddha is surrounded by offerings and scriptures in pecha form.





A special day for our monks from Padma Samye Chökhör Ling



Ordained and lay sangha members listen intently.

Tsewang Dongyal wrote a prayer of loving devotion in remembrance of the supreme one who so devoted his life to the Dharma and his family. It was a beautiful day of prayer and meditation.

An early morning departure saw a group of us off to Bodhgaya, the sacred place where Lord Buddha achieved enlightenment. Our train ride was yet another new travel adventure. Humanity pressed tightly in, families sleeping on one berth, vendors selling tea and breakfast up and down the aisle. I sat in wonder at how comfortable Indians are with little personal space. What a contrast from Americans who are so clear about that need.

We arrived in Gaya and set off for Rajagriha, to Vulture Peak Mountain. The road was a test of one's patience and endurance with potholes that had us bouncing off our seats most of the journey. At times, our road was simply a dried-up river bed that long forgot the taste of water. We arrived and rode fearlessly (or most of us!) on a rickety ski chair lift to the top of the hill. I prayed my shoes would not fall off! Once at the top, one rounded the path to the breathtaking sight of the Vishwa Shanti Stupa. We silently circumambulated this magnificent stupa as so many pilgrims have before.

After a short climb over rocks and up a pathway, we stood on Vulture Peak over looking the valley below. The sun set to the sound of our small group chanting The Heart

Smiles abound after the consecration ceremony.



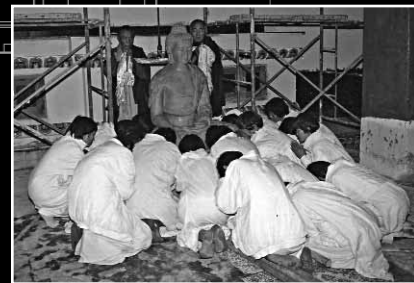
At night the Miracle Stupa is lit with thousands of lights in joyful celebration.



Raising Buddha

When you have a one-ton stone Buddha statue that needs to be lifted 100 feet straight in the air — and you're in India where you have no access to a crane — what do you do?

In the case of the Miracle Stupa, a community of Thai Buddhists came to the rescue, lifting not one but three statues for the stupa. All dressed in white, the men did heavy lifting with a scaffold and pulley assembly, while the women chanted prayers. Mingling work and practice, it made for an inspiring event in itself.





The golden reclining Buddha at Kushinagar, site of Buddha's Parinirvana.



Vishwa Shanti Stupa at Rajagriha, Vulture Peak Mountain.



Mahabodhi Temple in Bodhgaya, the site of Buddha's enlightenment (above and right).



Sutra in this ancient place that saw its birth. OM GATE GATE PARA GATE... PARA SAM GATE BODHI SVA HA.... Time dissolved and one could feel these words attest to the truth of reality. It is a moment I will never forget. Galina also had a moment she will never forget when a very large monkey stood on his two legs only a few feet from her and watched her with great curiosity.

The end of that day brought us to Bodhgaya and The Mahayana Guest House. It was an oasis of beauty, charm, and comfort so appreciated by this travel-weary group of pilgrims. We came to life again over a late night dinner that fed more than just our hunger.

The next morning, we walked to the great stupa. Words will not adequately express the magnificence of the main temple and grounds. The golden Buddha statue inside the main shrine sits in such peace and equanimity. Practitioners from all sects come to this little intimate space to chant or pray. In utmost reverence, we circumambulated the stupa and were met by the Maha Bodhi Tree in the back of the temple under which Lord Buddha achieved enlightenment. The pinnacle moment of the Buddha's life filled hearts and minds. Only a silent prostration could convey the importance of that moment for each of us...for all sentient beings.

Each area of the grounds has its own sacred meaning. A beautiful lake rests on the eastern side with a statue of Lord

Buddha in the center, protected by the great Naga King during the seven days he sat in samadhi. Behind the Bodhi Tree, countless smaller stupas attest to the pervasiveness of enlightened mind. On the path to the main shrine room, there is a small cave that honors the Buddha's mother. Ancient it is and of one taste with the earth, a mother to us all. There was so much more. In each foot of this sacred space, this sacred mandala, one could practice endlessly... and many did.

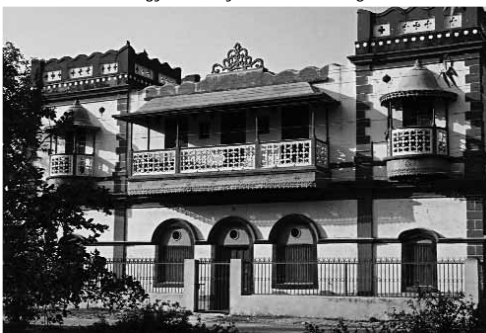
Bodhgaya is home to many sects of Buddhism, each with a temple to honor the Buddha. We visited several and wished only for more time to practice at each. In the temple of His Holiness the Dalai Lama, we turned the great prayer wheel. In Dilgo Khyentse Rinpoche's temple, one could truly feel his presence as countless birds sang the sweet song of the Dharma in that beautifully open space. The powerful Japanese Buddha, surrounded by his ten heart students, dissolved concepts in his meditative silence. Bodhgaya truly inspires, truly fills one with devotion to the timeless essence of Buddhism, to the principles of loving kindness, compassion, and wisdom. Hearts softened by the end of our journey.

One morning, we joined Rinpoches for the dedication of the land adjoining Padma Samye Chökhör Ling monastery for expansion of this Nyingma center for practice and learning. It

Losar — Tibetan New Year — a festive day at Padma Samye Chökhör Ling.



PBC's nunnery, consecrated just last year, Orgyen Samye Chökhör Ling.



The front doors leading into the temple at Padma Samye Chökhör Ling.



The monastery courtyard is lush with greenery.





Monkey and pilgrim check each other out.



Pilgrims with the Venerable Khenpos, monks and nuns at Deer Park

PBC Membership

Padmasambhava Buddhist Center is a member-supported organization, and participation is essential to the continuation of its efforts. You are invited to join and become a member of our worldwide dharma family at PBC.

PBC provides a community for the cultivation of spiritual growth, mutual support and generosity. Membership helps support the mission of the Center, the growth of the Buddha Dharma and the work of Khenchen Palden Sherab and Khenpo Tsewang Dongyal Rinpoche worldwide.

PBC continues to exist only through the generosity, devotion and joyful effort of its members. We encourage all to join to support the growth of the Buddha Dharma and our Rinpoches' work. Thank you.

I would like to support PBC International.

Name _____

Address _____

City/State/Zip _____

Telephone _____

e-mail _____

I would like to become a member of PBC through the International Center.

Please designate my annual membership as:

- Patron – \$1,000 or more
- Family – \$480 / \$40 per month
- Sustaining – \$500
- Regular – \$300 / \$25 per month

One-time contributions can be earmarked for specific projects and programs.

I am contributing \$ _____ towards:

- General Fund
- Meditation Garden/Khora Path (PSL)
- Monastery at PSL
- Monastery in Sarnath, India
- Miracle Stupa at Shravasti
- Nunnery in Sarnath, India

Services I would like to offer: _____

My total contribution to help support PBC is \$ _____

Please mail to: Padmasambhava Buddhist Center, 618 Buddha Hwy, Sidney Center, NY 13839, (607) 865-8068. All donations, including membership, are tax deductible and greatly appreciated.

NOTE: To join your local PBC center, see contact information on the reverse side of the schedule insert.

was a joyful event as birth often is. It will continue to be a source of joy as we watch its growth, the growth of the Dharma.

Orgyen Samye Chökhör Ling Nunnery is unfolding in its beauty as well. The nuns are so dear. We felt like sisters and brothers to them. Their courage and commitment are such a source of inspiration as they study live and practice in this quiet place among the mango groves.

India brings one to the present. Each moment a new experience; no conceptual past to connect to and no sense of what lies ahead. There was just "being" in that moment. And so many precious moments of connecting with our Dharma brothers and sisters both lay and ordained, of the gift to stand in these sacred places where once the Buddha lived and taught, and most of all, to do so with our precious Rinpoches. As it is said in the scriptures, one's teachers are more precious than the Buddha himself, for they give us the gift of the Dharma in this lifetime.

At each sacred place we prostrated, taking refuge in the Buddha, in the Dharma, in the Sangha, in our dear Rinpoches as the manifestation of the three jewels. And each time, I held with me all sentient beings that they may benefit from this offering.

Namo Buddhaya... Namo Dharmaya... Nama Sanghaya... ■

A joyful monk dance.

Marjorie shares a sweet connection with a woman from Ladakh.





Letter from Russia

A REMEMBRANCE

BY LARS CEDERHOLM

SEEN AT LEFT WITH HIS WIFE, ANNA ROCHEGOVA-CEDERHOLM



THE KHENPO'S RUSSIAN SANGHA, STARTED IN 1991, NOW INCLUDES GROUPS IN MOSCOW, ST. PETERSBURG, AND MINSK, BELARUS. THEY HAVE ESTABLISHED PEMA TSOKYE DORJE LING, THE FIRST NYINGMA MONASTERY IN RUSSIAN HISTORY, LOCATED IN ELISTA, KALMIKYA. AS IN A FOND LOVE LETTER, LARS RECOUNTS HOW IT ALL BEGAN.

Today is May 3, 2003.

Almost 600 people have come to the sport hall at Pension at Metalurg to receive the empowerment of Longchenpa's tantra "*Bodhicitta, King of All Creation.*" The line passing in front of the Rinpoches seems endless, the faces sincere and filled with the beauty of the moment. I can feel the devotion toward the Khenpos and I reflect on the karmic winds that brought us here. I feel happy and joyful that a single meeting and a quick decision made more than a decade ago has brought such sweet fruit to so many people. It holds true what we are learning: it all starts in the mind, the good, bad and neutral. These are choices for all of us and what I see in front of me of love and devotion reinforces and gives me hope and perhaps courage.

It seems like a short while ago since we first came to Russia. It was 12 years ago and the years have passed like a drop of oil in a hot skillet. This is the sixth visit made to Russia by the Khenpos and this time the journey is extended to St. Petersburg, Moscow, Belarus, and Kalmykia. The sheer amount of activities would give most people pause or acute stress syndrome. I am often amazed how the Khenpos seem physically unaffected by the intense need for teachings and their endless source of love and kindness extended to all and each. What I realize is that the kind of life vision that the Khenpos possess is a deep force of energy.



How it all started

Let me take you back to December 1991. At the time I was giving seminars in the USSR under the title “Democracy in the Workplace.” In my free time I had the opportunity to contact a group of Buddhists in Moscow. This was a very special and turbulent time in Russia. It was the beginning of the *perestroika* for a more open attitude to foreign relations. Religious and spiritual teachers, including Buddhists, no longer had to be careful and fearful to meet in the open. This was also the time in history when strong attachments to the past were truly meeting the hopes for tomorrow. It was important for me or anyone who saw an opportunity to support humanistic values of love and kindness to do so. My own choice was an obvious one.

The first meeting was mediated through Valodia Maikov whom I had met during his visit to New York. During an evening of practice and conversation, I brought up the possibility to ask my own teachers if they would be willing to come to Moscow and give some talks on Buddhism and perhaps give some guidance to those who wanted to do some more serious practice. If the Khenpos accepted, they would be the first Nyingma Lamas to visit the USSR. I would request and sponsor the visit, and the group in Moscow would make sure that everything was prepared on the ground.

At the time of my first visit with the Moscow group, an invitation had already been extended to Namkhai Norbu to come to Moscow in the spring of 1992 to give Dzogchen teachings. Some Gelug and Kagyu Lamas had already been in Moscow and the Dalai Lama had visited. Buddhist groups existed in St. Petersburg and in Moscow, inspired by the few Gelug Monasteries in Buryatia in the Soviet Far East. At the time, these monasteries had a reputation of being fairly closely observed by the Russian Police with possible consequences for those who travelled there to receive teachings and take refuge.

Back in New York I met with the Khenpos, talked a bit to them about Russia and my experiences, and to my great excitement the Khenpos quickly gave me the go-ahead to make the necessary arrangements for the journey.

A very cold Moscow - The beginning of the journey in a foreign land

In the first week of December, during a very cold and gloomy winter day, I met up with the Khenpos in a small apartment in the famously uniform soviet-style suburban housing projects on the outskirts of Moscow. As I entered the door to the apartment, I can recall the strange feeling of looking at the Khenpos having dinner in the kitchen of this small 3-room apartment, which would be our home away from home during our stay. They greeted me as if I just had walked into their apartment in New York and I felt right at home. We were provided with a car, driver and a fridge full of food. This was a time of serious shortage of food in the Soviet Union. The shops were literally empty and people were facing the prospect of starvation. Food could be bought at special market at prices far beyond the economic reach of ordinary Russians. Khenpo Tsewang and I once lined up to buy bread in a bitter snowstorm, an experience that told us more than a thousand words. We were standing together with people who had resignation written on their faces and personally I got a sad sense of the heroic hardship and the patience of the Russian people. We certainly were not in the West, as most of us know it.

The first Sangha is formed

The very first meeting took place on the second week of December in a place called Dom Kulturi. The Khenpos were seated in silence on a stage up high and with some 100 curious people waiting, also in silence, for some introductory talk on

Buddhism and the Nyingma Dharma. In particular, I remember a few things: one was my own feeling of joy seeing the Khenpos up there in their robes and one question from the audience, which I thought was very appropriate at the time, “What is the real reason of samsara?”

The following day, a smaller group gathered upstairs in a smaller room in Dom Kulturi for a two afternoon/evening series of talks more directed at those who were already doing practice or wanted to start doing practice. Some people wanted to start practicing on the Ngondro and decided to take refuge in the Buddha, Dharma, and Sangha. The Khenpos suggested that those who had not already taken refuge would be recommended to consider it to increase the power of the practice. We left the Dom Kulturi and moved over to a series of private meetings and group consultations that took place at the Torpedo Chess Club in central Moscow.

The reason we were at the chess club is that the club doubled a few nights a week as a meeting place for an eclectic spiritual group. Looking for a path on their spiritual journey, the group decided to join the Khenpos and take their guidance from the Nyingma Dharma and the Khenpos. On December 16, 1991 the decision was made to open the PBC of Moscow. Some 30 young men and women took refuge with the Khenpos.

Experiences and reflections

One day we were invited to take a trip 70 Km (45 miles) outside Moscow to the sacred, medieval Russian town of Tritse Sergeievich Posat. At this place in the early medieval times the young, illiterate cow herder Sergei Rodonieski had a powerful vision of a sacred old man who came to him with teachings. As a consequence of his revelation, Sergei became a scholar and a teacher and attracted animals and later a group of monks to come around him. Every Tsar of Russia has built a church on this holy Russian site. Sergei’s sarcophagus is in one of the beautiful churches and Khenpos paid respect to his grave and made prayers to him and his legacy. One thing that I am clear about being near great teachers is that the most memorable teachings have come to me through watching the great example the Khenpos set in living the Buddhadharma. Buddhism is respectful of other forms of spiritual activity and goodness wherever it arises.

We also had a memorable and joyful lunch on the hood of Anna’s car with prepared sandwiches, hard-boiled eggs and thermos tea. Khenchen likes to remember that it was so cold that the tea was poured hot and landed cold in our cups. At this time I did not have any idea that Anna would become my

wife and Dharma sister, but I remember being taken by her sincerity and calm ways.

We were also invited to visit the Far East Museum in Moscow, which has an impressive collection of thangkas and other Buddhist artifacts. The Khenpos helped the director and guide, Ms. Metaxa, to identify some details on rare thangkas. On the back of one thangka, the hand prints of a great Lama Tayo appeared to the great surprise and joy of the Khenpos.

After a week in Moscow it was time to take the Khenpos to Sherimetyovo airport at three in the morning. The weather was wrathful, with horizontal snow almost blinding us. Cars and truck were caught in snow banks everywhere. There were several accidents and our own car was slippery sloping around on the way to the plane. Since it is not possible to call ahead, the only way to find out when the planes depart in Russia is actually to show up. As we walked into the airport, we saw an angry group of red-faced people giving the Lufthansa personnel a hard time after an eight-hour-plus delay had been announced. At this time my own mind was certainly not in the Rigpa state. The Khenpos said, “OK, good. Now we can go back to our cozy warm apartment, have tea and get some more sleep.” Another great teaching never to be forgotten. ■

Update: Dalai Lama blesses rice for PBC stupas in Russia

When His Holiness the Dalai Lama recently visited Puerto Rico, the Khenpos told him that the people of Russia have great devotion to him and that many people are awaiting him in Kalmikiya. They also mentioned that the PBC sangha there is building two stupas. His Holiness blessed some rice specifically for the stupas and gave it to Rinpoches to bring with them on their next trip to Russia.

The two stupas are in Elista and Ikiburul, both opening to the public in October 2004. A 13-foot Janchub Chorten graces Achiner village and a 13-foot Kadam Chorten is located in Elista, Kalmykia, at Pema Tsokye Dorje Ling, the first Nyingma monastery in Russian history.



Dharma Samudra brings an Ocean of Dharma to PBC students

Dharma Samudra is a dharma publishing company founded by Khenchen Palden Sherab and Khenpo Tsewang Dongyal Rinpoche in 1985. The name Dharma Samudra is the Sanskrit translation of the Tibetan *Chökyi Gyamtso*, which means Ocean of dharma and comes from the name of the great Terton, Orgyen Tsasum Lingpa Chökyi Gyamtso. Tsasum Lingpa founded Gochen Monastery of which Khenchen Palden Sherab was the Abbot. After the invasion of Tibet, Tsasum Lingpa's treasures were in danger of being lost. Khenchen Palden and Khenpo Tsewang acquired, through much searching, eleven volumes of terma which were the only known copies existing. Although the Khenpos did not have much money at the time, they saved every personal donation they received, even \$2.00, and were able to publish two-hundred copies of those eleven volumes. They were published in New Delhi, pecha style, on the best paper available in India. Most of these were sent to Tibet and India in order to help revive and propagate this vitally important lineage.

Since then, Dharma Samudra has continued to publish practice texts and books for the Khenpos' Padmasambhava Buddhist Centers around the world. Nancy Roberts has managed Dharma Samudra for many years and last year moved its activities to Padma Samye Ling. Currently, we are looking for sangha members who would like to participate in the publishing activities. We especially need help typing the Tibetan text using specific fonts in Microsoft Word. If interested, contact Nancy (see below).

Below is a current list of practice texts and books, some which are available for general use and some which require empowerment. Items can be ordered through PBC's Chiso Shop or purchased through your local center. For ease in ordering, please refer to the Item name. Prices do not include shipping. For complete ordering information, see the Chiso page on the back cover.

NOTE: Bulk orders from centers may be ordered directly from Dharma Samudra. For more information, contact Nancy Roberts at 618 Buddha Hwy, Sidney Center, NY 13839; phone (607) 865-7780, email dharmasamudra@padmasambhava.org.

ITEM	DESCRIPTION	PRICE		
			Guru Dragpo-P	Guru Dragpo by Tsasum Lingpa – Pecha Form \$20
			Guru Pema Jungne	The Short Beneficial-to-Hear Biography of Orgyen Guru Pema Jungne, revealed by Adzom Drukpa \$14
Books			Khandro Thugthig	Khandro Thugthig – Dakini Sadhana by H.H. Dudjom Rinpoche \$9
Praise-Hard Bound	Praise to the Lotus Born, hard bound edition, by Khenpo Tsewang Dongyal Rinpoche \$35		Manjushri-M	Medium Length Manjushri Sadhana by Lama Mipham \$14
Praise-Soft Bound	Praise to the Lotus Born, soft bound, by Khenpo Tsewang Dongyal Rinpoche \$20		Manjushri-S	Golden Red Manjushri by Mipham \$5
Richo	Richo Mountain Retreat Manual (booklet for 2004 Summer Dzogchen Retreat) by H.H. Dudjom Rinpoche \$11		Medicine	Medicine Buddha by Raga Asye \$9
			Mewa Tsegpa	Mewa Tsegpa – Destroyer of Gloom and Negativity by Ngadag Nyang-ral \$4
Practice Texts Not Requiring Transmission or Empowerment			Mipham Ngondr	Ngondro by Mipham Rinpoche \$8
3 Prayers	3 Prayers – 12 Deeds of the Buddha by Mipham, Dzogchen Manjushri Prayer by Mipham and Dorje Jadu by Terdag Lingpa \$7		Nyungne	Nyungne Sadhana of Jowo Chenrezig \$10
Buddha	Buddha Sadhana by Mipham \$8		Orgyen Menla	The Sadhana of Orgyen Menla to Accomplish the Great Teacher as Outer Manifestation According to the Profound Path of the Heart Essence of the Lake Born, by H.H. Dudjom Rinpoche \$4
Feast	Feast of Summer by Khenpo Tsewang Dongyal \$6		Riwo	Riwo Sang Chod – The Mountain of Burnt Offerings (Fire puja used at retreat), by Namkha Jigme \$5
Kuntuzangpo	Prayer of Kuntuzangpo \$5		Sarasvati	The Sadhana of White Vajra Sarasvati by Mipham \$4
Lama's Prayer	Remembrance of the Only Father Lama by Khenpo Tsewang Dongyal \$3		Shantarakshit	Shantarakshita Guru Yoga by Mipham \$4
Prayers	Daily Prayer Text with color photo \$9		Shower	Shower of Blessings by Mipham \$9
			Tersar Ngondr	Tersar Ngondro by H.H. Dudjom Rinpoche \$20
Practice Texts Requiring Transmission or Empowerment			Vajrapani	Vajrapani Sadhana by Mipham \$4
Amitabha-MD	Amitabha Sadhana by Mingyur Dorje \$4		Vajrasattva	Daily Vajrasattva Practice by H.H. Dudjom Rinpoche . . . \$3
Bellowing Lau	Bellowing Laugh of the Dakini by Jigme Lingpa \$8		VK-Medium	Medium Length Vajrakilaya by Tsasum Lingpa \$13
Dharmapala	Dharmapala Prayers \$8		VK-Pecha	Vajrakilaya by Tsasum Lingpa – Pecha form \$15
Dorje Drolo	Dorje Drolo by Rigdzin Godem \$3		VK-Small	Vajrakilaya Sadhana by Tsasum Lingpa \$6
Fire Puja	Fire Offering – Jamgong Kongtrul Pema Garwang (see Riwo below for the text used at retreat) \$3		Zhitro	Zhitro – Self-Liberated Mind by Padmamati \$7
Gesar	Gesar Sadhana by Mipham \$4			



True MAGIC

REFLECTIONS FROM A
ONE-MONTH RETREAT

BY CYNTHIA FRIEND, *PEMA DRONME*

A MONTH-LONG DZOGCHEN RETREAT IS SCHEDULED FOR MARCH 19-APRIL 17, 2005, AT PADMA SAMYE LING. HERE, CYNTHIA FRIEND SHARES A GLIMPSE INTO DAILY LIFE AND PRACTICE DURING THE LAST ONE-MONTH EVENT.

The clear and deeply blue skies, and mere traces of lingering snow suggested fallaciously that winter was only a memory when we arrived at Padma Samye Ling Retreat Center on March 19th, 2003, to settle in for a month of study, contemplation, and practice. Thirty-two retreatants converged, from all over the United States and as far away as Taiwan. Many were returning PBC retreatants from other years, but we were enriched by studious visitors from other Buddhist sanghas and meditative traditions. We brought many gifts to share — a wealth of devotion, courage and commitment, talents in the arts (painting, musical and culinary), Tibetan language skills, as well as our charming and not-so-charming personality quirks and an unusually interesting assortment of viruses. “Share and share alike” was the order of the event.

For the teachings, the Khenpos had selected Longchen Rabjam’s *Gyuma Ngalso*, which can be roughly translated as “*Resting and Relaxing in the Magical Display of Illusion*.” We worked with an English translation of the root text, *Part Three: Wonderment, of Kindly Bent to Ease Us*, Herbert Guenther’s rendition of the three Longchenpa texts that make up the *Ngalso* trilogy. Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche provided the instructions and explanations based on Longchenpa’s auto-commentary to the root text.

Each day we chanted the Buddha’s instruction,

*As stars, fire rings, lamps,
Magic displays, dew, bubbles,
Dreams, lightning, and clouds:*

Thus should you see all compounded things.

In the *Gyuma Ngalso*, Longchenpa works with the Buddha’s famous teaching analogies to help us understand the illusory nature of phenomenal existence. He writes with the intention of helping us to see the nature of mind and realize the *kadag trekcho* (“direct introduction through cutting thoroughly”) state. At the beginning, Longchenpa tells us that all is magic, but that we should realize that there is “true magic,” the primordially pure, spontaneously manifested energy of *rigpa*, and “false magic,” our infinitely varied deluded perceptions based on grasping, habitual patterns, and concepts. Initially, the Khenpos instructed us to practice simply by forming the habit of saying “This is magic,” to ourselves many, many times a day, both while we went about our ordinary activities and while on our cushions in the *gonpa*.

After a few days, the Rinpoches began to explore with us Longchenpa’s practice instructions on coming to see the true nature as a dream. We were given instruction in Dzogchen dream yoga practice, a guru yoga *sadhana* with visualizations of Chenrezig and prayers for blessings to actualize the view, and how to dissolve ego-clinging. With able sleuthing and translation by Ann Helm, the necessary prayers emerged from the folio pages of the *pecha* and found their way into our hands in both correct Tibetan and simple, helpful English. We then began intensive private and group practices. Our daily reminder phrase was changed to “This is a dream.” We attempted to apply it to our varying perceptions of the messy mixture of impermanent phenomena, such as rapturous meditations, periods of anxiety or despair, vivid and inexplicable dreams, dazzling but treacherous ice storms, delicious meals,



Jewel in the Woods

sinks full of greasy pots and pans, sprained ankles, soaring bald eagles, and plugged sewer lines.

The daily schedule consisted of morning practice at 7 AM, and either teachings or a Dzogchen meditation session from 10 AM until 12 or 12:30. Teachings were given three mornings a week. The afternoon Dzogchen practice with Khenpo Tsewang, from 3 to 5:30 PM, included daily Dharmapala offerings and eventually the specific Longchenpa sadhana in which we were being trained. Evening practice was at 7 PM

All retreatants had daily service assignments in the kitchen or elsewhere as needed, and on Saturday afternoons Kriya Yoga was organized to keep the buildings shining. This was very necessary, as the early spring weather was heavy on the snow and mud. Those of us who brought ski poles, ice cleats for our boots, and even snowshoes found ample use for them on the steep slopes of PSL. Through thick and thin, we were blessed by the undaunted presence of our precious teachers, who lavished spiritual food upon us, and a team of cheerful and ingenious cooks able to make marvelous nourishment from whatever unlikely assortment of items the giant refrigerator happened to hold on a given day.

In concluding, the Rinpoches reminded us once again of the specifics of the practices and the essential requirement of always restrengthening our motivation. They sent us on our way with a tsok and the prayer:

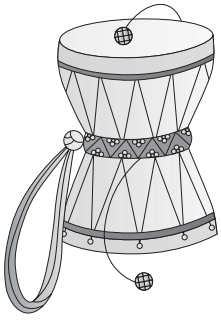
*By realizing true nature,
may I mature my own mind.
Through compassion and love,
may I mature the minds of others.*

Deep in the rural wooded hills outside Monterey, Tennessee, lies a hidden jewel in the PBC Mandala — Padma Gochen Ling, the retreat center sponsored by PBC-Tennessee. Established by sangha members in the early 1990s, it sits on land that was donated by Robert Walker, whose land adjoins the retreat center. Crowned by a temple that mixes regional design with Tibetan sensibility (*above*), it has been lovingly nurtured over many years.

In the past three years, Padma Gochen Ling has seen rapid expansion, due in large part to the generosity of dharma patron Richard Shaffer. Last year a Sangha House went up (*below*), housing a kitchen, dining room, bookstore, and two spaces for individual retreat. The shrine was graced with beautiful Buddha statues and ritual items. Now donations have been pledged to complete the Sangha House, complete and winterize the temple, and build a road. The result will be that Padma Gochen Ling will be available for individual retreats year round, both short and long term. From Richard: “Soon there will be Buddhists living at this Nyingma gomba and retreat center. Now is the time to envision the completion of many three-year, three-month, three-week, three-day, three-hour retreats.”

Dolly Carlisle, PBC-TN Coordinator, says, “No words can describe the gratitude that we feel toward Richard who has generously provided and continues to provide the funds for transforming Padma Gochen Ling into a regional retreat center. May his wealth and generosity be multiplied many times over so that our teachers’ aspirations may be achieved both at Padma Gochen Ling and at their projects around the world.” For more information, contact Dolly at (615) 385-4438 or dolycarlisle@comcast.net, or visit nashvilletibetbuddhism.com. ■





CHISO SHOP

Now you can order your dharma items directly from PBC through our Chiso Shop. We are still in the organizational stages, so for now, please call or email us for shipping rates. (607) 865-8068, chiso@padmasambhava.org. Or visit our online store, www.padmasambhava.org/chiso, which is in the process of expansion so keep visiting! If ordering by mail, send your list and check or money order to Chiso, Padma Samye Ling, 618 Buddha Hwy, Sidney Center, NY 13839.

BOOKS

- Lion's Gaze by the Venerable Khenpos \$20
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.
- Door to Inconceivable Wisdom & Compassion by the Ven. Khenpos \$18
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