



# Pema Mandala

NEWSLETTER OF THE PADMASAMBHAVA BUDDHIST CENTERS Fall 1996 Vol. 3

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

#### NEW YORK

Oct 12 - 14 Padma Samye Ling  
3 - Day Nyungne  
Retreat: Fasting Practice  
with Avlokitesvara

Nov 23 - 24 New York City  
Ngondro Transmission  
and Teachings

Dec 28 - Jan 1 New York City  
Fire Puja and  
Vajraklaya Practice

#### OTHER PADMASAMBHAVA BUDDHIST CENTERS

Nov. 1 - 2 Madison, Wisconsin  
Tara Wang &  
Teachings

Nov. 3 - 4 Chicago, Illinois  
Ngondro Wang  
& Teachings

Nov. 9 - 10 PBC Colorado  
Tasum Lingpa

Nov. 12 - 13 Salt Lake City, Utah  
Guru Rinpoche  
Wang & Teachings

Nov 14 - 17 Portland, Oregon  
White Umbrella

Nov. 26 - Dec. 1 Puerto Rico  
Bardo Teachings

Dec. 2 - 14 W. Palm Beach, Florida  
Amitahba Wang  
& Teachings

January 18 - 25 W. Palm Beach, Florida  
PBC Winter Retreat  
Red Tara Wang & Dzogchen Teachings  
on the Dakini according to  
Jigmed Lingpa and Rongzompa

For more information on these programs please  
call or write to us at:

**Padmasambhava Buddhist Center**  
Tibetan Nyingma Buddhist Meditation  
& Study Center  
P.O. Box 1533, Old Chelsea Station  
New York, NY 10011

212/683.4958

## BODHISATTVA SANTARAKSHITA

by Khenpo Tsewang Dongyal

Santarakshita was one of the original founders of Tibetan Buddhism in the mid-eighth century, along with Guru Padmasambhava and King Trisrong Deutsen. He was born the son of the King of Bengal, around the fourth century. He was a child prodigy. Entering Nalanda Monastery University at a very young age, he took the vows of a Bhikshu novice. Jnanagarbha, his human teacher, gave him the name "Santarakshita." In Sanskrit, "Santarakshita" means "Peacemaker." His other teacher was the Buddha Manjushri, from whom he received many teachings directly, face to face. He often ended his works with the colophon: "This was written by one who has the unstained lotus feet of Manjushri"

(Please turn to Page 3)

## Annual Summer Retreat at Padma Samye Ling



The Rinpoches are surrounded by their students in front of the Sangha House during the Annual PBC Dzogchen Retreat at Padma Samye Ling.

Friday, July 19, marked the commemoration of the First Turning of the Wheel of Dharma by the Buddha some 2,500 years ago, and also set in motion the annual PBC Summer Dzogchen Retreat at Padma Samye Ling Retreat Center in New York led by Khenchen Palden Sherab, Rinpoche, and Khenpo Tsewang Dongyal, Rinpoche. Over 100 of their students were in attendance, some traveling great distances across America and from Puerto Rico, as Khen Rinpoche gave

(Please turn to Page 4)

## ABOUT PADMASAMBHAVA BUDDHIST CENTER

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

## BECOMING A PART OF PBC

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

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

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

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Pema Mandala #3

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PHOTO COURTESY OF DEBI HARBIN



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

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

**Venerable Khenpo Tsewang Dongyal Rinpoche** has also studied extensively, and is a recognized expert in ancient tantric literature. An active teacher and scholar, he is a published historian and poet. Khenpo Tsewang Rinpoche often translates for Khenchen Rinpoche during their lecture tours in Europe, Canada, and the United States. He is a holder of the complete transmissions and initiations of the kama and terma lineages of the Nyingma school. Khenpo was enthroned by H.H. Dudjom Rinpoche in 1978.

The **Nyingma School** lineage was established in Tibet in the mid-eighth century by the three great founders of Tibetan Buddhism: Guru Padmasambhava, Khenpo Santarakshita and King Trisrong Deutsen. It encompasses all the nine paths of Buddha Shakyamuni's teachings, from the Theravada to the highest Ati Yoga Yana tantric and Dzogchen teachings. The tradition has been passed down for over 1,000 years in an unbroken lineage to the present time. Because the first translations of the Buddhist texts from Sanskrit into Tibetan were made at that time, the Nyingma school is known also as the Ancient (or Early) Translation school.

The aim of Buddhism is the happiness of all sentient beings. This is the goal of our seeking to achieve enlightenment, the realization of our own inherent Buddha nature. Through the profound practices and swift techniques of the Nyingma lineage which the Rinpoches impart to us we can invoke our own inherent Buddha nature in this lifetime; through the practices of the highest tantric teachings, we can dissolve the dualistic illusion of happiness and sorrow into enlightened, egoless awareness.

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**Pema Mandala**  
931 Village Blvd. Suite 905-390  
West Palm Beach, Fl. 33409-1939

May all beings benefit from this auspicious Dharma activity

(Santarakshita continued from cover page)

upon his head."

At Nalanda, Santarakshita studied the five major subjects, which were Buddhist and non-Buddhist doctrine and philosophy, medicine, geometry, logic and linguistics; and also the five minor subjects, which were astronomy, poetics, rhetoric, theater and syntax. Santarakshita's command of both Buddhist and non-Buddhist subjects made him one of the greatest scholars in Buddhist history. In his time, Buddhist and non-Buddhist scholars commonly debated one another in public. Many famous teachers made their reputations and acquired a following in this way; Santarakshita was unrivaled in debate.

Once a brahmin scholar from the south—who had something of a local reputation—came to Nalanda hoping to increase his fame by beating Santarakshita in debate. When he got there, he marched into Santarakshita's room. Inside, he did not see Santarakshita, but four-armed Manjushri, emanating golden rainbow lights in every direction. He ran outside asking for Santarakshita and was told that Santarakshita was still in his room. When the scholar went back to the room, he saw Santarakshita sitting in the very same spot where he had seen the Buddha Manjushri. He thought, "How can I possibly debate a man who has attained the realization of his personal Buddha?" His arrogance completely dispelled, the scholar no longer wished to debate Santarakshita, but became his devoted student instead and received many teachings from him.

Santarakshita wrote many illustrious books, clearly explicating the most difficult philosophical Buddhist and non-Buddhist doctrines of the Indian schools. In the *Madhyamakalankara*, Santarakshita reconciled two major Mahayana systems of thought: Nagarjuna's Madhyamika view and the mind-only school of Asanga. Santarakshita said that at the relative level everything is mind, as the mind-only school maintains, and at the absolute level everything is the great emptiness, as Nagarjuna said. Thus, the two schools are compatible. Broadly speaking, Santarakshita applied the mind-only view to relative truth and the Madhyamika view to absolute truth. Santarakshita explained the reality of the senses with reference to Asanga's concept of mind, because mind itself experiences and perceives external phenomena. At the same time, he denied that phenomenal reality is itself inherently real. Considered from the absolute perspective of Nagarjuna's Madhyamika view, external reality and the mind's experience of it are only a reflection in consciousness of the great dzogchen state beyond thought, where all phenomena are transformed into the great emptiness awareness. Santarakshita united the two schools of Asanga and Nagarjuna into one coherent system, which is renowned as the third great school of Mahayana Buddhism, known as the Yogacharya Madhyamika school. Another of Santarakshita's most influential works is the *Tattva Samgraha*, where he expounded a system of logic treating of the nature of matter. Santarakshita also wrote treatises on physics and metaphysics; Santarakshita's works are still widely studied today.

Through his meditation powers and the force of his bodhicitta commitment, Santarakshita went wherever the light of dharma was needed, to places such as Nepal, China, and East Turkistan (Llyul). He came to Tibet around the fifth century, when the twenty-eighth Tibetan King, Lha-tho-thori, was ruling. During that time, a Sanskrit text appeared on the roof of the king's palace, the *Pangkong Chaggyai Do* or *Sutra of the Mudra of Complete Witnessed Purification*, along with a mold of a wish-fulfilling mantra and a four-sided golden stupa. The master Losemtso told King Lha-tho-thori that the meaning of the text would not be understood for five dynastic generations. At that time, Tibet had no written language, nor any translators of Sanskrit. This teacher also told the king that if he venerated the text, his strength and power would increase; this the king did. Despite being sixty years old at the time, King Lha-tho-thori became very vigorous and youthful, and lived for another sixty years. Some histories say that the king's teacher was the bodhisattva Losemtso, assisted by the translator, Lithisi. But most historians identify the teacher Losemtso with the bodhisattva Santarakshita himself. They maintain that Lithisi translated "Bodhisattva" as "Losem" and "Santarakshita" as "tso," which means "keeper" or "protector." As further proof, they cite Santarakshita's comment to King Trisrong Deutsen when he first met him and said, "I waited for you for nine generations; that was a long time and I am happy you are now born." If you count from King Lha-tho-thori to King Trisrong Deutsen, there are nine generations. Therefore, many are certain that bodhisattva Santarakshita came to Tibet twice, once during the time of King Lha-tho-thori and again in King Trisrong Deutsen's time; and many also believe that Santarakshita himself gave the dharma text and objects to King Lha-tho-thori. ■



*Santarakṣita*

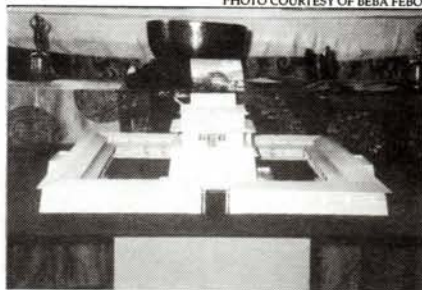
Translated by Marie Friquegnon and Toy Tung.

## PBC Summer Retreat *from cover*

transmission of the texts along with oral commentary for "Samtan Ngalso" (Relaxation Meditation) an essential Dzogchen teaching by the omniscient Longchenpa. This teaching is renowned as "the essence of the Mind, Space, and Pith Instruction sections of Dzogchen," Khenchen explained. The topics covered were proper environment, proper practitioner, and three approaches to the absolute state via either bliss, clarity, or non-duality.

On Thursday of the next week, Guru Rinpoche's (Padmasambhava) birthday was the auspicious occasion for the abhisheka of Guru Dragpo according to Terchen Tsasum Lingpa. "This teaching and practice is strong medicine against the male and female obstructing spirits, and of course the definite antidote to ignorance and cause of enlightenment," said the Khenpos. In the evening all enjoyed the tsog offering and birthday party, complete with red and yellow roses on the altar, bearing, "Happy Birthday, Guru Rinpoche!" Throughout the week new friends were made, and old ones were renewed.

We also had the pleasure of being present at the unveiling of the architectural model and floor plans for the soon-to-arise gonpa of



A model of the new temple at PSL

Padma Samye Ling. The temple has been planned since the Khenpos purchased the land, and is inspired by the first Tibetan Buddhist Monastery—glorious Samye in Central Tibet—built by Padmasambhava and King Trisrong Deutsen. It will be "a harmonizing mandala for the physical realm and a seed for the continuation of the Dharma in the west," said the Rinpoches.

At the end of one of his teachings describing the fantastic "common" siddhis taken as signs of progress, such as walking through walls or seeing great distances, Khen Rinpoche reminded us that the true, definite sign of accomplishment was "unceasing bodhicitta: love, compassion, commitment, appreciation, and joy." I cannot think of two human beings who so perfectly display these very things than our beloved teachers; may they live long!

By this merit....  
Pema Loden, Taylor Caron,  
PBC-Colorado

## PBC: BUILDING FOR THE FUTURE

One of the most important aspects of propagating the Dharma into the twenty-first century and through this next millennium, is the preservation of the Nyingmapa Lineage: protecting the authentic teaching process, texts, and practices. Given the political instability of many countries in which it has been nurtured (Tibet, Nepal, Sikkim, etc.) it is crucial that new sheltered areas provide a safe haven for the training of monks and students where interruptions of the peaceful process of enlightenment are not so likely to occur. The potential loss of all of the teachers and their wisdom, and their precious texts can and must be averted. The Khenpos have three such projects in process to achieve this aim: Padma Samye Ling in upstate New York, Padma Samye Chokhor Ling in Sarnath, and Padma Samye Jetvan in Shravasti, India.

It is the vision of our Rinpoches to have these three centers built and fully functional over the next few years. Because of their great commitment to preserving and sustaining the authentic Nyingmapa teaching process, these centers will be a great hub to achieve this important goal for the benefit

*(Continued on page 11)*



The Khenpos lead the sangha in practice

*The 1996 recipient of the "Retreat Rainbow Warrior Award" was Arhata from the Chicago sangha, for her tireless effort toward the success of this retreat.*

## NEW PBC VIDEO:

### DEER PARK PROJECT FOR WORLD PEACE

*"The Deer Park at Sarnath, India is considered to be the birthplace of Buddhism. It is the place where the light of the Buddha's Teachings first began to shine for all world beings. As the Deer Park is so important to Buddhism, many great masters, members of royal families, and numerous renowned scholars and teachers have gone there to pay their respects at this most auspicious place of enlightenment."*

*Deer Park Project For World Peace is a delightful new video that chronicles an important project begun there many years ago by Khenchen Palden Sherab and Khenpo Tsewang Dongyal to help preserve and cultivate the Dharma traditions and Vajrayana teachings*

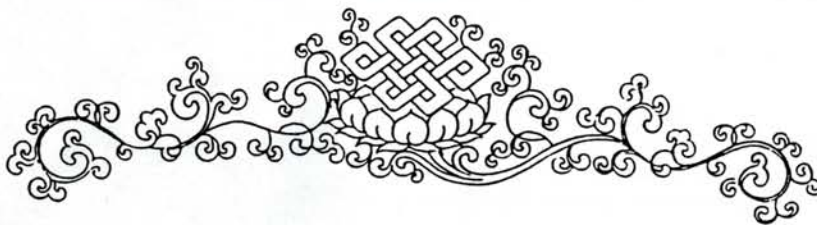
of Padmasambhava and other great Nyingma masters of Tibetan Buddhism.

"A monument to joyful effort," recounts a student of the Rinpoches, Mikel Dunham—temple artist, when discussing the heart of the project: construction of Padma Samye Chokhor Ling, the traditional monastic institute and retreat site that students from all over the world may now visit. Considered to be the most beautiful temple in all of Sarnath, the video provides a panoramic view of the intricate painting inside the temple walls, (narrated by the artist) including excerpts of film shot during the inauguration ceremony held there on February 22, 1996.

During *Deer Park Project For World Peace*, our beloved Rinpoches offer very personal testament, healing words, and gems of wisdom, illuminating the teachings of the Buddha to help all sentient beings. The unique and colorful sights and sounds of the city of Sarnath and the Deer Park itself with its very famous 54' Stupa built by King Asoka, skillfully create a canvas capturing the essence of India. The viewer is also treated to an extremely rare glimpse of an actual bone relic of Buddha Shakyamuni.

This tape is essential for everyone's video library collection as it gives a brief overview of Buddhism and the plight of the Tibetans forced to leave their homeland from the Communist Chinese invasion and occupation. A poignant interview with the Khenpos discussing their escape from Tibet and arrival in India, will give all students a chance to see and hear the Lamas in a very personal way. One feels as though they are actually speaking to you—right there in your room. All PBC sanghas will enjoy having this video to show during special events or on a regular basis to help familiarize new students to the Dharma and the Nyingma lineage teachings of Khen Rinpoche and Khenpo Tsewang.

To those of you who have



### Praise to Guru Padmasambhava

Ah ho! Precious teacher,  
Through your compassion and skillful means,  
And inconceivably vast activities,  
You dismantled the false duality of appearances.

Once the door of wisdom and devotion is opened,  
Your radiant penetrating blessings  
Cannot be blocked by the veils of time,  
For you are Lama of the Three Times.

You are Lama of the past,  
History and monuments attest to you.  
You are Lama of the present,  
Devotees find your blessings in dreams and visions.  
You are Lama of the future,  
with your vajra promises continually fulfilled.

*Khenpo Tsewang Dongyal Rinpoche*

*Excerpted from Sangha's Song of Praise, 1995*

helped with the Sarnath Project in the past, thank you kindly for your generosity. By purchasing this tape—now available—you can help to provide funds needed for completion of landscaping and interior decorating projects at Padma Samye Chokhor Ling.

—Nancy Ash, PBC-WPB has been a student of the Khenpos since 1988

#### DEER PARK PROJECT FOR WORLD PEACE

15 minutes; color

**Suggested Donation: \$25**

Produced by Mikel Dunham & Tilghman Branner; Directed/Narrated: Tilghman Branner

Thank you for your contribution. Earmarked for The Sarnath Project. Allow 1 - 2 weeks delivery.

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## TARA

### Prelude to the Heart Sutra and Prayer to Tara

*Gathered and edited from the teachings of the Venerable Kenchen Palden Sherab Rinpoche and the Venerable Khenpo Tsewang Dongyal Rinpoche by their student Alice Shapiro from PBC-NY. Thanks to David Mellins for suggestions.*

Sometimes we learn by intellectual comparison and analysis. Then how do we know samsara but not nirvana? Nirvana is happiness; samsara is suffering. We know suffering but happiness escapes us. However, in the true nature state samsara and nirvana are united and, as Buddha Shakyamuni said in the Prajnaparamita sutra, that unity is "inconceivable, inexpressible." He introduced this absolute state by pointing a finger to the sky. What is the sky? It cannot be explained as more than this space. Nothing can be described because conception is limited. The limited cannot explain the inexpressible, the inconceivable.

Conceptually, certain phenomena appear as different. However, when distilled to their essence we may see that they have the same quality. For instance, tulips grow in bright open fields, but from a thorn bush in the shade comes the rose. Tulips have no discernable odor while a rose is coveted for its fragrance. Tulip petals are thick and waxy; the rose is delicately silken. Roses and tulips are vastly unique. Yet both are flowers. Even as the essence of everything is a celebration of life, seeing a field of tulips on a gloriously sunny day can make us happy but being pricked by a rose thorn can bring us pain. By nurturing religion and religious practice the truth of the inseparability of spirit and matter is revealed to us. Through faith, devotion and practice we find the inexplicable. And at the right time we find nirvana.

#### PRELUDE TO THE HEART SUTRA (PRAJNAPARAMITA)

The verses contained in the Prajnaparamita are Buddha Shakyamuni's own voice, non-stop from beginning to end. They are the teachings from his second turning of the wheel of dharma. What is the purpose of dharma ("chos")? It is nothing other than happy mind. "Many times he uses the expression 'Mother of all Buddhas' as equivalent to the expression prajnaparamita'. 'Dakini' is another word for this same meaning. Why did Buddha use the expression 'Mother of all Buddhas' instead of, for example, 'Father of All Buddhas' to characterize the prajnaparamita teaching? He said that those people who want to reach Shravakahood realization must learn prajnaparamita. Those who want to reach the realization of pratyeka buddha—a solitary buddha, also must learn this prajnaparamita, and those who want to reach the realization of the bodhisattva, they too must learn this prajnaparamita. And those who want to reach buddhahood must learn prajnaparamita. Therefore each of these four noble sons (shravaka, pratyeka buddha, bodhisattva, buddha) are nourished by this prajnaparamita and prajnaparamita is known as 'the great mother of the four sons.'<sup>1</sup> (FOOTNOTES: SEE PAGE 11)

The Heart Sutra ("Essence of Transcendent Wisdom") is the condensed meaning or quintessence of the entire Prajnaparamita, which has been practiced by all the great Buddhist masters. In the Heart Sutra, transcendental wisdom is known as: "Form is emptiness. Emptiness is form. Form is none other than emptiness. Emptiness is none other than form". Transcendent wisdom is expressed in many different ways, such as the synonym Great Emptiness. The Heart Sutra is also

reflected to us in many ways, like the brilliance of the sun is reflected to the earth. Because everyone sees things in their own way, each experience of the deities that come from practicing one of these reflections (in the form of sutra or tantric sadhana) becomes a unique story. In the Prajnaparamita and throughout Buddha Shakyamuni's vast and myriad teachings we find many such stories—there are 84,000 doors to enlightenment!

According to Khenchen Palden Sherab Rinpoche, the beloved Prajnaparamita is one of the most popular practices of Tibetan Buddhism and the very heart of Dharma. Every Tibetan family will keep a copy of this scripture in their home if they can afford to do so. Prajnaparamita is a Sanskrit word meaning "wisdom which has gone beyond" or "crossed over." (Prajna = wisdom; Paramita = crossed over, catapulted). It is the profound essence of the Mahayana and the basis of every Vajrayana practice proclaiming that meditation, practice and study are all necessary to achieve liberation.

### Study

*Once, at Nalanda University in India, a debate between Buddhist students and opposing philosophical schools was about to take place. The subject of the debate was on how to be protected from negative spiritual or magical powers. While the Buddhist students were preparing for the debate, suddenly a dakini appeared in front of them. She said, "You will not win unless you invite Guru Padmasambhava." "How do we invite him?" they asked. Then the dakini replied, "You cannot go to him, but pray from the top of the temple with offerings, with one devoted tune." Immediately after following the dakini's instructions, Guru Padmasambhava indeed appeared on the roof, helped all the scholars, and subdued the black magic power of the non-Buddhist schools. The Lion-Faced Dakini appeared and dispelled all those obstacles.<sup>2</sup>*

Guru Padmasambhava, who was the second Buddha and reincarnation of Buddha Shakyamuni, brought the Vajrayana teachings to Tibet in the 8th century. While building Samyas monastery in Central Tibet with King Trisrong Deutsen and Santarakshita, Guru Padmasambhava had the Buddhist canon translated into the Tibetan language. The Prajnaparamita, Heart Sutra was one of the first texts to be completed and practiced in Tibet.

In Tibetan Buddhist practice, prayer is internalized by the chanting of mantra. An essential practice of Vajrayana Buddhism, mantra is the major skillful technique introduced by Guru Padmasambhava. One of the ways the Heart Sutra reveals transcendent knowledge is through the use of prayer, or mantra.<sup>3</sup> While chanting, therefore, we learn that the Heart Sutra mantra—TAD YATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SVOHA—"equalizes whatever is unequal" and "totally pacifies all suffering."<sup>4</sup> For example, we usually think of a body of water as an object with some solidity (as ocean liners can float on its surface). However, when a big boulder is dropped into a body of water, as it descends, the water above the boulder is parted and makes a temporary space. Similarly, by reciting the powerful Heart Sutra mantra, the ocean of mind activity is temporarily displaced. Mantra in a sense stops negative thoughts and emotions (Tib. "namdos") by making room in the solid habit patterns of mind so that the emptiness within mind activity can be seen, and then the wisdom. When the union of form and emptiness is unknown, there is confusion and suffering. However, when it is learned there is no "obscurity of mind"—the Bodhisattva can then see the emptiness, and has no fear.

### Practice

Both Guru Padmasambhava and Longchenpa said that everything is together, and view it as the sky. But, when engaging in activity of world phenomena be subtle and refined as decent guys and gals. So, the 8-fold path and the perfect view, realization, speech, and activity of the 6 paramita practices<sup>5</sup> are the practices to be observed during every one of our daily activities. For example, the best generosity knows no expectations (grasping) and transcends all subject/object activity. Chandrakirti said "true generosity is beyond who gives to whom and what is being given. This can be applied to all the paramitas, since paramita means going beyond. When the skillful means of loving kindness and compassion thoughts for all beings and lineage masters, appreciation, and joyous feelings are practiced all the time, then the 6 paramitas will come easily.

From another angle, "when the Prajnaparamita says form is emptiness, emptiness is form, etc. it doesn't mean literally that we have no eyes, no ears, no nose, and so forth. If this were the case then we would have more knowledge than the Buddha. The meaning of his statement is showing us that we should not grasp or cling; we should go beyond. Even Buddha never saw anything, but also we cannot say there is nothing because it is the source of samsara and nirvana. We think it is contradictory, but it is not. Both are residing within one single state, as it is recognized by one's own awareness wisdom. Longchenpa said that in order to release the four different emanations presented in the Prajnaparamita, do not cling to form, emptiness, joy or suffering. Usually we release one thing but then are forming another. Patrul Rinpoche said that no matter whatever we are clinging to—even the antidote to clinging—that is still clinging; therefore, let all of this emotion go.<sup>6</sup>

### Meditation

The main meditation which leads to enlightenment is Vipashana (Skt. supreme seeing). That meditation, without going to an extreme state and without abandoning any of the true nature, sees both relative and absolute truth as one single state. First look to the mind as great emptiness, and then, when thoughts and energy arise, watch your own mind. See both subject and object together—not twisted together—but totally inseparable; then, as it states in the Prajnaparamita:

*(continued on page 10)*

**PBC-West Palm Beach** is happy to welcome back the Khenpos this winter bringing their incalculable blessings to Mandarava House. Rinpoches will present the wang & teachings of Amitahba, Sat/Sun., Dec. 7-8. The center will once again be hosting the annual PBC Winter Retreat, January 18-25, 1997. The Khenpos will present Red Tara and Dzogchen teachings on the Dakini according to the great masters Jigmed Lingpa and Rongzompa.

The sangha was overjoyed to welcome home Lama Chimed from his extended stay in retreat this summer at PSL-NY. After Tuesday evening practices, eager students waited patiently to receive a blessing from him after his long absence.

Mandarava House practice schedule: Tuesdays at 7:30pm & alternating Sundays at 10am for meditation, practices, study group, and fellowship. All are welcome to attend. PBC, 1039 Churchill Circle North, West Palm Beach, FL 33405. 561/586.9941

**PBC-NY Homeless Project** feeds the needy every Sunday. Donations are appreciated since the kitty can get very low. Clothes and bedding are also welcome; so are pairs of willing hands. Please send your donations to:

The Homeless Project c/o  
Padmasambhava Buddhist Center  
151 Lexington Avenue Apt. 8A  
New York, New York 10016

**PBC-Madison, Wisconsin** meets on Wednesday evenings for Heart Sutra practice and meditation. Other special activities include: The 10th day celebration with the Shower of Blessings Puja; on the 25th day, Yeshe Tsogyal and Riwo Sang Chod practice. A warm welcome is extended to anyone visiting the area

## PBC BRIEFS

The Padmasambhava Buddhist Center Internet Web Site:  
<http://www.padmasambhava.org>

Door to Inconceivable Wisdom and Compassion, the latest book written by Khenchen Palden and Khenpo Tsewang, with Foreword by H.H. the Dalai Lama, is now available for distribution. Softcover; 176 pages; Sky Dancer Press, 1996; ISBN 1-800975-03-3, \$17.00

### IMPORTANT TELEPHONE NUMBER CHANGES:

Please make a note of New Area Codes for the following centers of PBC:

West Palm Beach, Florida: 561

Puerto Rico: 787

The new phone number for the West Palm Beach Center is: Mandarava House, 561/586.9941. The new number to the Puerto Rico Center is: 787/789.2051 or 787/720.0510

### PBC's Wish List

1. New Meditation Cushions (standard size in red or burgundy)
2. New Futon Mattresses (single size)
3. Oriental Rug (large or small)
4. Donation of Photo-Copy Services (black/white or color)

to stay and practice together with the sangha. Please contact the Co-coordinators: Annalou Zeitz or Kevin McConeghey at 608/255.4588 for more information.

A new PBC group is blossoming in the **Huntsville, Alabama** area. There are a few dedicated students of our Rinpoches practicing regularly while actively engaging in dharma related activities within the community. To correspond, or for more information on their practice schedule, please contact: John Waller, 365 Shelton Road, Apt. 139, Madison, Alabama 35758.

**Miami, Florida** has a small group of students practicing in the home of Pat Thomas. For more information about this growing PBC Sangha, please call 305/665.3376, or write: 4700 SW 67 Ave. #P-6, So. Miami, Florida 33155-5883

**PBC-Princeton** meets on Sundays at 291 Witherspoon Street, under the sponsorship of Fellowship in Prayer, for an hour of prayer, meditation, and chanting, beginning at 10 a.m.; All are invited to attend. The officers of the sangha are Ven. Gelongma Trime Lhamo, of Kendall Park, Paul Walsh, of Princeton, and Ron Wagner, of Trenton. For more information, call 609/924-6863 or write: PBC c/o Paul Walsh, Fellowship in Prayer, 291 Witherspoon Street, Princeton, New Jersey 08542

**PBC of Orlando, Florida** is a small, yet very devoted group practicing every Wednesday evening at 7:30 p.m. Our shrine room is blessed with a life size 500-year-old, hand-carved Shakyamuni Buddha. We welcome all who may be in the area to practice with us. Please call 407/830.4458 or 407/695.1297



**All of the PBC Sanghas** are encouraged to list their center's practice schedule and/or dharma activities here in the Sangha News column for the benefit of all. We welcome articles, short stories, sangha news, poems, photographs, and artwork related to the Dharma.

Please mail your submissions *typed in initial caps only*, double spaced, on 8 1/2 by 11 inch plain white paper, or 3 1/2 inch HD (high density) microdisks, in a Macintosh word-processing software and send to:

Pema Mandala  
931 Village Blvd. Suite 905-390  
West Palm Beach, Fl. 33409-1939  
Att: Editor, Nancy Ash

If you need more information please call 561/684.0993 after 3pm.

**Affinity** is a very successful long distance phone company fund-raising program. Every time you make a long distance call you are effortlessly donating 8% to the Padmasambhava Buddhist Center (PBC)—it's that simple.

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That's all there is to it. We thank those already participating and welcome the new Affinity users who signed up since the last issue of Pema Mandala was published.

### News from India

At *Padma Samye Chokhor Ling* in **Sarnath**, a beautiful and sizable marble portico has been built in front of the temple shrine entrance. Construction has now been completed at the monastery, however landscaping and interior decorations are still needed. A Nyingma monk and student of the Rinpoches from Russia has been in residence there.

In **Shravasti**, which is located in northern India, the important brick boundary wall of the forthcoming monastery called



Top: Khen Rinpoche stands at the site of Padma Samye Jetvan after blessing the land  
Bottom: Local villagers transport bricks at PSJ to build the boundary wall

*Padma Samye Jetvan* is now completed. Pema Gonpo—under the guidance of the Rinpoches—has been overseeing the project on the 4 acres of serene land where the Buddha spent 25 years in retreat during the rainy seasons. At the time of this writing there are also two gates finished and two sign boards posted. ■



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Padmasambhava Buddhist Center announces the annual

## WINTER DZOGCHEN RETREAT:

### Red Tara Wang

and

## Dzogchen Teachings on the Dakini

according to

### Jigmed Lingpa and Rongzompa

presented by

### Ven. Khenchen Palden Sherab Rinpoche

and

### Ven. Khenpo Tsewang Dongyal Rinpoche

### January 18 - 25, 1997

West Palm Beach, Florida

#### Location:

The retreat begins with opening ceremonies & empowerment of Red Tara at Matlock Academy in W. Palm Beach on Saturday, Jan. 18 at 10:00am. Dzogchen teachings continue there on Sunday. The retreat will be held at Unity in the Pines, W. Palm Beach (5 miles from Mandarava House) Monday, Jan 20 - Saturday, Jan. 25. Please bring a meditation cushion & sadhanas (practice booklets).

#### Accommodations:

Area motels will be available at group rates. A list will be provided upon receipt of your registration. We thank Matlock Academy for its many years accomodating students, however this year the facility is not available for overnight stay. Camping locations have been arranged at a local campground. Sangha members are opening their homes for out of town guests. Please make arrangements with Florida friends as early as possible.

#### Travel:

The closest and most convenient airport is (PBI) Palm Beach International; Fort Lauderdale airport is 45 minutes south of the retreat site.

#### Meals:

Vegetarian breakfast and lunch will be served daily for you; Dinner will not be provided.

#### Suggested Donation:

\$275 for Members of PBC or \$30 per day;

\$375 for non-members or \$45 per day.

**We strongly suggest early registration with a 25% deposit for beneficial pre-planning. Upon receipt of your deposit, retreatants will have available more information.** Please direct all of your phone inquiries to:

PBC-WPB (Mandarava House) 561/586.9941 or Joe Burke at 954/920.7921

Please mail this registration form with your deposit to:

Padmasambhava Buddhist Center, 1039 Churchill Circle North, West Palm Beach, Florida 33405 Attention: Joe Scarpa

#### 1997 PBC Winter RED TARA RETREAT Registration

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ Apt # \_\_\_\_\_ Zip \_\_\_\_\_

Evening Phone \_\_\_\_\_ Day Phone \_\_\_\_\_

I am a PBC Member of \_\_\_\_\_ Sangha. Deposit Enclosed \_\_\_\_\_

"form is emptiness, emptiness is form," see everything as it is.

In a Longchenpa commentary on the 8,000 stanza Prajnaparamita, he quotes the Buddha as saying, "Mind is not within the mind, mind is within the wisdom state." Mind is the display of that wisdom. The only thing arising is the nature of wisdom and then comes subject/object partiality and then we get confused.

•••••

Viewing this from a physiological point of view, in the Theravada sources, the phenomenon of ruppana (suffering) is often illustrated with reference to cold (sita) and heat (unha). When a physical object [e.g., the human body] is confronted with such contrary forces as cold and heat, the climatic disturbance which it undergoes is a case of ruppana in matter.<sup>7</sup> Matter becomes unbalanced because mind analyzes, distinguishes, and reacts to cold and heat. In the simple example of goosebumps this phenomenon is obvious. Heat, death, gravity<sup>8</sup> and other natural forces which separate matter and emptiness, like an infant being separated from its mother, cause suffering. But awareness of emptiness brings equanimity, brings the freedom from fear and suffering.

•••••

#### PRAYER TO TARA

Tara (Tib. sGrol-ma) is known as the Divine Saviouress who takes beings across the ocean of samsara. She manifested in this world in 21 forms. Tara, the female Buddha and embodiment of compassion, was born from a tear of Avalokitesvara. She also came as the crag-demoness who is said to be the mother of the Tibetan people. The husband of the crag-demoness was a human, descended from an ape, and an emanation of Avalokitesvara. King Trisrong Deutsen's two queens were considered to be emanations of Tara; and Yeshe Tshogyal—consort and foremost disciple of Guru Rinpoche— was the most famous Nirmanakaya emanation of Tara (Vajra Saraswati) in Tibetan history. In the Veda (the oldest form of ancient literature in the Hindu

tradition predating Buddha Shakyamuni) it says that Vajra Saraswati appeared from the ocean and describes her to be like the daughter of Brahma. Another story told in the Lotus Net Tantra of the Buddha refers to Vajra Saraswati appearing from the teeth of Avalokitesvara like a flash of lightning radiating from the power of his love and compassion and his wish to help sentient beings through wisdom, beauty, art and music. In that sense, the essence which Vajra Saraswati and Avalokitesvara embody, (as in the flower metaphor) are united and inconceivably, inexpressibly synonymous.<sup>9</sup>

*Outside Nalanda University in 2nd or 3rd century India, a famous lay scholar and master named Chapta Gongye<sup>10</sup> lived in a small and simply furnished house. He had only one statue and one fresco painting of Tara—and Tara was his main practice. One day a family from the village who were very devoted to Guru Rinpoche knew Chapta Gongye to be a very good practitioner. They were desperate and came with offerings of yogurt and milk to beg for his help. Their only daughter was to be married. As they were very poor, they had no ornaments to give as a dowry. Feeling ashamed and sad, they had asked their friends and neighbors for help, but to no avail. The master said, "I am just a wandering yogi practitioner. I have nothing to give you. As you can see I live a very simple life." The family started to cry. Since they were so distraught Chapta Gongye thought, "there must be something I can do." So he prayed to Tara. Instantaneously Tara herself emerged from the painting and said, "What can I do for you?" Upon hearing their lament, Tara presented the daughter with all her jewels. The family was overjoyed and after that they all became good practitioners. Returning to the wall, history says she remains the only known representation of Tara without ornaments. The wall painting became famous and hundreds of people went to pray and meditate in front of it. And Chapta Gongye became enlightened because of his strong devotion to Tara."<sup>11</sup>*

In the Prayer to Tara,<sup>12</sup> translated by Khenpo Tsewang Dongyal, transcendent knowledge is revealed through the visualization of Tara who appears spontaneously out of the great emptiness state. Through acts of devotion such as prostrations and reciting mantras, she may be perceived in her pureland of the Potala. Pure from the beginning, beyond conception, with no partiality in a place free from the three times is where all aspects are united with emptiness, and the emptiness predominates as potentiality and foundation. This is the lap of the mother who responds with comfort, support and bodhicitta. This is Tara, the supreme fortress of benefit and safety for her infant. Like Avalokitesvara—the Bodhisattva Mahasattva—she embodies the totality of Buddha Nature. Like the Mother of the Victorious Ones of the Three Times (Prajnaparamita) she is embraced as the one who protects from fear. ■

#### PBC: BUILDING FOR THE FUTURE

*cont from page 4*

#### TARA Footnotes:

1 Dechen Gyalmo, *The Queen of Great Bliss, A Long-chen Nying-Thig Practice on the Dakini*, A commentary by Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche, Dharma Samudra, Boulder, Co, July 1996, p.5

2 SEVEN-LINE PRAYER, a Dzogchen Perspective, lecture, The Ven. Khenchen Palden Sherab Rinpoche and the Ven. Khenpo Tsewang Dongyal Rinpoche, July 1995.

3 "The practice of reciting mantras is not very common in Sutrayana practices, to which The Heart Sutra belongs. It is taught extensively, however, in tantra, or the Vajrayana, which has the same view, meditation and understanding of the true nature of phenomena. The difference between Vajrayana and Sutrayana, and the factor which distinguishes the Vajrayana from all other forms of Buddhism, lies in the methods of practice, or what are called skillful means. These skillful means, or techniques, are praised as having four qualities. They are: 1) many in number; 2) presented clearly and in detail; 3) easy to perform; and 4) designed for persons with sharp faculties. Therefore, to study and practice the Prajnaparamita using the skillful means of the Vajrayana is the most powerful and direct way to gain realization." *Ceaseless Echoes of The Great Silence*, by Khenpo Palden Sherab Rinpoche, Translated by Khenpo Tsewang Dongyal Rinpoche, Sky Dancer Press, Boca Raton, Florida, 1993, p.76

Longchenpa also questioned himself for explaining Dzogchen teachings from a sutra quotation in the Prajnaparamita. But then he realized the prajnaparamita is a teaching of no distinctions and will lead us to the Dzogchen teachings of Buddha Shakyamuni. Samtan Ngalso, Summer Dzogchen Retreat, PSL, by Ven.KPSR and VKTDR, July 1996.

4 *The Blessing Treasure: A Liturgy of the Buddha*, Mipham, The Ven. Khenchen Palden Sherab Rinpoche, The Ven. Khenpo Tsewang Dongyal Rinpoche. Dharma Samudra, Colorado, 1994, p.40-41.

5 The bodhicitta activities enumerated in the Prajnaparamita: transcendental generosity, transcendental morality, transcendental patience or tolerance, transcendental joyful effort, transcendental concentration, and transcendental knowledge.

6 SAMTAN NGALSO, lecture, The Ven. Khenchen Palden Sherab Rinpoche and the Ven. Khenpo Tsewang Dongyal Rinpoche, Padma Samye Ling Summer Retreat, July, 1996.

7 *Buddhist Analysis of Matter* by Y. Karunadasa, Pub. The Buddhist Research Society, Singapore 1989 2nd Ed., p.13.

8 In his teachings on Dorje Drolo, the Ven. Khen Rinpoche described the state of existence millions of years before the Degeneration Times when beings were not subject to heavy burdens and the force of gravity. They were capable of traversing the subtle levels simply because their mental and emotional state was more balanced.

9 VAJRA SARASWATI, lecture, Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche, Chicago, 1991

10 Chapta Gongye, Lion of Dharma, 11th century

11 As narrated by Ven. Khenchen Palden Sherab Rinpoche.

12 Prayer to Tara, *TUB CHOG JIN LAB TER DZO ZHUG SO. The Blessing Treasure: A Liturgy of the Buddha*, Mipham Rinpoche, Dharma Samudra, NY, 1994, Translated by Khenpo Tsewang Dongyal Rinpoche, p.24-25.

of the rapid enlightenment of all sentient beings. Students are recording teachings, transcribing them and preparing them for publishing as books and practice materials. These precious texts will sustain monks and students of future generations. It is very rare anywhere in the world for Buddhists to have the amount of practices, texts, tapes, ritual objects, and well prepared students as a support for practitioners as we do at the Padmasambhava Buddhist Centers.

There has been an ocean of help thus far in the form of funds, skilled and unskilled labor, donations of materials, equipment and services of every sort. A great deal has been accomplished with the help of people from all over the globe. Eventually all of these centers will be permanently funded, fully resourced with all texts and materials, staffed with permanent teaching and scholarship positions, and global electronic connections for computer transfer of translations and other works.

Fund raising has been fairly successful, but a more sustained and regular source of funds is becoming obviously necessary for projects of this magnitude. Many avenues need to be explored; please get in touch if you have any ideas at 312/951.8010 ■

—William Hinman, PBC-Chicago

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Newsletter of the  
Padmasambhava Buddhist Centers  
Fall 1996

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## Annual PBC Winter DZOGCHEN RETREAT:

**Red Tara Wang**  
and  
**Teachings of the Dakini**

according to  
**Jigmed Lingpa and Rongzompa**

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

**January 18 - 25, 1997**  
West Palm Beach, Florida

For details see Page 10

## BUDDHIST LUNAR CALENDAR: Special Practice Days

October 7	Dakini Day	Mon.
October 12	Solar Eclipse	Sat.
October 21	Guru Rinpoche Day	Mon.
November 2	Buddha descended from Tushita Heaven	Sat.
November 5	Dakini Day	Tues.
November 20	Guru Rinpoche Day	Wed.
December 5	Dakini Day	Tues.
December 19	Guru Rinpoche	Wed.
December 27	Anniversary of H. H. Dudjom Rinpoche	Fri.
January 4	Dakini Day	Sat.
January 18	Guru Rinpoche Day	Sat.
January 26	Anniversary of Longchenpa	Sun.
February 2	Dakini Day	Sun.
February 6	Dharmapala Day	Thur.
February 8	<b>LOSAR - TIBETAN NEW YEAR</b>	Sat.
	<b>The FIRE OX YEAR 2124</b>	

The first month of every Tibetan New Year is known as the multiplying month "*Bum Jur Dawa*." This celebrated period—when Buddha Shakyamuni performed his miraculous activity in Shravasti—begins on February 8, 1997, and continues for fifteen days until the full moon. This period is an extremely beneficial time for practice: Considered a time when each and every act of merit will be multiplied 100,000 times. We wish you a very Happy New Year!

Please help us to keep our mailing list current. Notify us by mail as soon as possible if you have moved in the last year. Please print clearly. Thank you for your assistance.