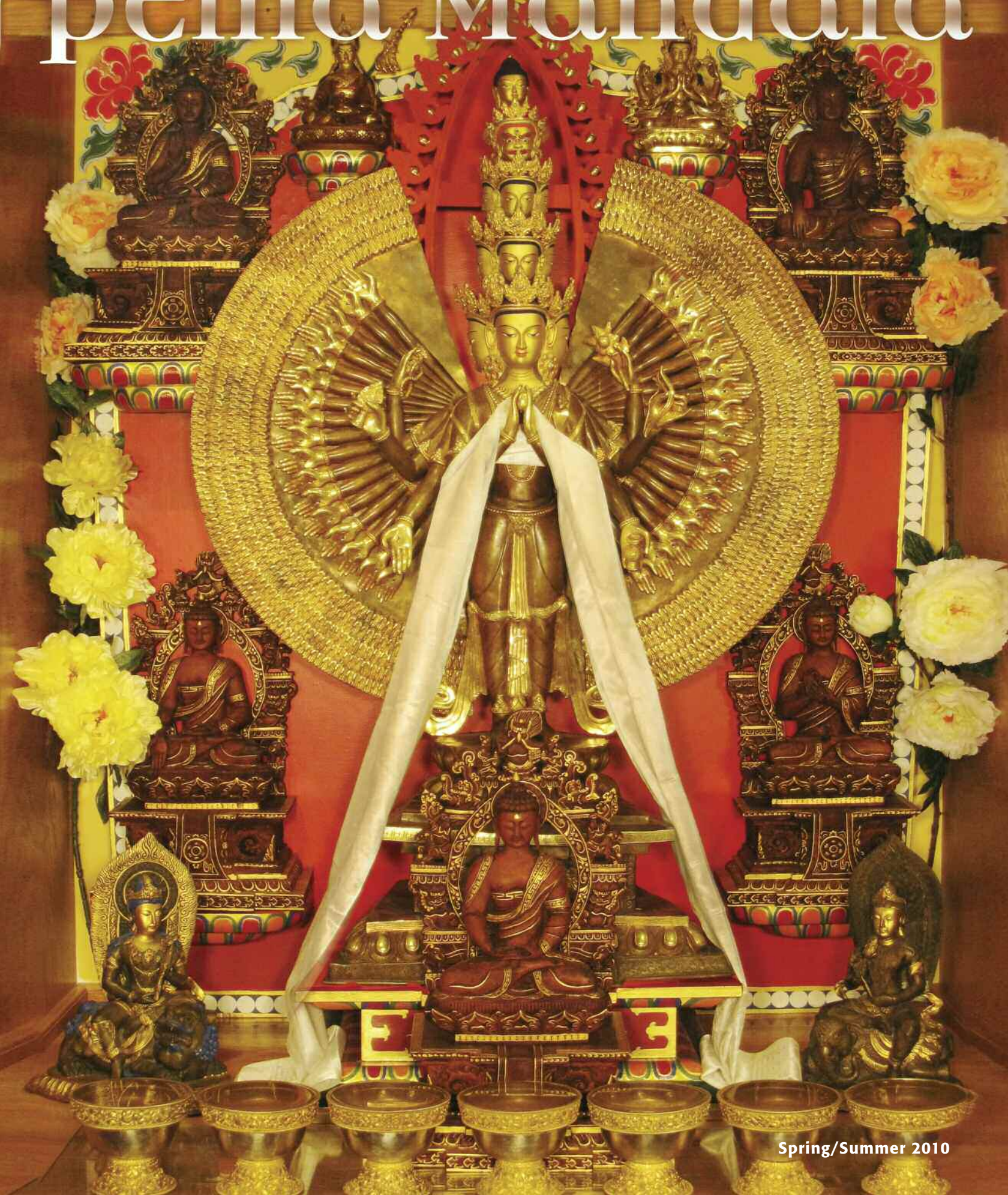


THE MAGAZINE OF PADMASAMBHAVA BUDDHIST CENTER

pema mandala



Spring/Summer 2010



pema Mandala

MAGAZINE

Volume 9, Spring/Summer 2010

A Publication of
Padmasambhava Buddhist Center
Nyingma Lineage of Tibetan Buddhism

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

Ani Lorraine, Co-Editor
Pema Dragpa, Co-Editor
Amanda Lewis, Assistant Editor
Pema Tsultrim, Coordinator
Beth Gongde, Copy Editor
Michael Ray Nott, Art Director
Sandy Mueller, Production Editor

PBC and *Pema Mandala* Office
For subscriptions or contributions
to the magazine, please contact:

Padma Samye Ling
Attn: Pema Mandala
618 Buddha Highway
Sidney Center, NY 13839

(607) 865-8068
pemamandala@padmasambhava.org

Pema Mandala welcomes all contributions
submitted for consideration. All accepted
submissions will be edited appropriately for
publication in a magazine representing the
Padmasambhava Buddhist Center.
Please email submissions to
pemamandala@padmasambhava.org.

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Cover: 1,000 Armed Chenrezig statue with the
Five Dhyani Buddhas in the Shantarakshita
Library at Padma Samye Ling
Photographed by Amanda Lewis



PEMA DRAGPA

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

May the renewed vitality of spring and summer bring a fresh abundance of energy and inspiration to everyone!

Through your friendship and support, our work continues to uphold the Buddhadharma here at Padma Samye Ling monastery, as well as throughout the PBC centers in the USA and abroad. Forty-seven new sangha members have joined us in Sarnath, India, and for the first time, one of our monks journeyed to Russia to teach rituals and practices, and the Kalymikian sangha was delighted! As you'll see in this issue of *Pema Mandala*, so many wonderful things have happened this year, and we are incredibly grateful.

Even more, it warms our hearts to see practitioners incorporate the meaning of this path into their daily lives, continually deepening their understanding of the Dharma and increasing their compassionate activities with their families and communities. This is the very foundation of a better world and a more caring society. Over 2,500 years ago, the Buddha told us in the Bamboo Grove: "The world delights in those with vision and integrity, those who do what is right to do, who abide in the Dharma, and speak only truth." It is an essential part of all our practices to cultivate true joy and appreciation. This is both the ground and the beautiful result that we can all enjoy.

We are aware of the wonderful changes and growing wisdom of our sangha. The lotus seeds have been sown, and our lovely Dharma lake is filling with blooms, and for this we send our genuine appreciation to each and everyone of you.

Yours in the Dharma,

Venerable Khenchen Palden Sherab Rinpoche

Venerable Khenpo Tsewang Dongyal Rinpoche



LIBBA GILLUM MILLER

BRILLIANT LOTUS GARLAND *of* GLORIOUS WISDOM

A GLIMPSE INTO THE ANCIENT LINEAGE
of KHENCHEN PALDEN SHERAB RINPOCHE

EDITED BY ANN HELM AND PEMA DRAGPA

Khenchen Palden Sherab Rinpoche was interviewed at his home at Padma Samye Ling by Ann Helm and Pema Dragpa in January 2006. He spoke about some of the lineages that he holds and his primary teachers, and he shared many wonderful stories. This article is excerpted from those interviews.

KHENCHEN'S LINEAGES AND PRIMARY TEACHERS

Of course, all Buddhist lineages come from the Buddha—this is the same for everyone. Buddhism includes both the Sutrayana and Tantrayana. The Sutrayana includes Vinaya, Abhidharma, and all the sutras. All of these teachings came from India to Tibet in the 8th century, when King Trisong Deutsen, Guru Padmasambhava, and Shantarakshita established them there. All of these teachings have continued completely intact through the present day.

As for the tantra teachings, it was mostly Guru Rinpoche and Panchen Vimalamitra who brought them to Tibet, including some that are particularly important for the Nyingma school, such as the teachings of the Eight Great Indian Vidyadharas—Nagarjuna, Prabhahasti, Dhana Sanskrita, Rombhuguhya, Shantigarbha, Humkara, Manjushrimitra, and Vimalamitra. In brief, the Tantrayana includes lineages of the Outer Tantras of Kriya, Upa, Yoga, and the Inner Tantras of Maha, Anu, and Ati. After Guru Rinpoche left Tibet, these lineages continued through his many disciples. The Nyingma school always says that the oral transmission lineage of kama comes through “Nyak, Nub, and Zur.” This refers to Nyak Jnana Kumara, Nubchen Sangye Yeshe Rinpoche, and Zurchen Shakya Jungne. Zurchen Shakya Jungne transmitted his lineage to his disciple Zurchung Sherab Drak, who then transmitted it to his son, Sangdak Drohpugpa, who was the “third Zur.” From these great lineage masters, all of the teachings were preserved and



SERGEY NOSKOV

continued in an unbroken way up to the present time. These lineages include all of the Nyingma kama teachings.

Around the 14th century, Kunkhyen Longchenpa held and preserved all of these lineages as well as others, including many lineages of the Kagyu, Sakya, and Kadam schools. Then about 300 years later, the very bright lineage of Jigme Lingpa continued these teachings. He had visions of Longchenpa three times, and had very high realization. Then particularly in Kham, or eastern Tibet, these lineages passed through Jigme Lingpa's disciple



Khenpo Rinpoches in Kathmandu, 1983

Dza Trama Drupchen, and on to Jigme Gyalwe Nyugu, which then went to Patrul Rinpoche and others during that time, such as Shechen Gyaltsap, Pema Sang-ngak Tenzin, Gyalse Shenphen Thaye, and Dzogchen Khenpo Pema Benza. All of these lineages then continued through Jamyang Khyentse Wangpo and Jamgon Kongtrul Lodro Thaye. At that time, especially in Kham, the Nyingma, Kagyu, and Sakya lineages shared so much with each other that the lineages brightly flourished. There were so many scholars and siddhas then.

The First Khyentse looked like a Sakyapa, but around that time it didn't matter whether you were Nyingma, Kagyu, or whatever—every-

Khenpo Rinpoches journey with their family from Gochen (left) and Riwoche (right) Monasteries in Tibet through the Himalayan Mountains to India

thing was so connected. Similarly, the First Kongtrul outwardly appeared like a Kagyupa, but in Kham the Sakya, Kagyu, and Nyingma lineages were all being studied and practiced together. This is what some people call, "Ri-me," or "nonsectarianism." Actually, Ri-me is like this [Rinpoche intertwines all of his fingers

together] where you study and practice all these lineages, and receive their particular empowerments, transmissions, and instructions. In brief, all of the Eight Great Chariots, or eight main schools of Tibetan Buddhism, are mutually respected and practiced together according to their individual lineage teachings.

Among the Nyingma monasteries in eastern Tibet, (1) Katok is ancient; it was founded in the 12th century. Katok had the Nyingma teachings of the kama, *terma*, and pure vision lineages, but it mostly held the kama lineage, and the *terma* a little less. Afterwards, (2) Palyul Monastery was established in 1665, and around the same time, (3)



Lama Chimed and Khenchen Rinpoche in Darjeeling, 1983

BRILLIANT LOTUS GARLAND of GLORIOUS WISDOM

Dzogchen Monastery was founded by Pema Rigdzin, followed by (4) Shechen Monastery in 1695. These are the four major Nyingma monasteries in eastern Tibet. All the lamas of these lineages were very much connected to one another, including all the Kagyu lamas at places such as Palpung Monastery in Kham.

One way that I fit into these lineages is through Jigme Lingpa, who had many disciples, such as Dza Trama Lama. This is just one lineage, but there are so many lineages through so many disciples, and they are all very much connected to one another. Afterwards, for example, there are the lineages of Patrul Rinpoche, the First Khyentse, and the First Kongtrul, which continued through their disciples, including Mipham Rinpoche.

THE SCRIPTURAL LINEAGE OF MIPHAM RINPOCHE

One of the main lineages I hold is that of Mipham Rinpoche. His lineage is mostly a kama lineage, or perhaps you could say a *shedra*

or scriptural lineage. I trace my connection back to Mipham Rinpoche through one of his direct disciples, Khenpo Kunpal, as well as Katok Situ Chokyi Gyamtso, who was the head lama of Katok Monastery at that time. Khenpo Kunpal passed the lineage to Khenpo Lekshe Jorden of Katok Monastery. Khenpo Jorden was at Katok in the early 20th century at the same time as the famous master Khenpo Ngakchung. From Khenpo Jorden, the Mipham lineage passed to Khenpo Nuden; from Khenpo Nuden to Thubten Ozer Gyaltsen and Getse Gyurme Tenpai Namgyal, then to my main teacher, Khenpo Tenzin Dragpa. Most of the khenpos I just mentioned after Khenpo Kunpal lived at Katok Monastery around the same time, and



Mipham Rinpoche
by Sergey Noskov

KHENPO TSEWANG RINPOCHE

TELLS THE STORY OF KHEN RINPOCHE GIVING A DHARMA TALK AT RIWOCHÉ

In Riwoche Monastery, there are three departments: the (1) *Sarma Dratsang*, (2) *Nyingma Dratsang*, and (3) *Dratsang Dratsang*. These three monastic colleges were always competing with one another, trying to prove who was better.



Riwoche Monastery

Khenchen Rinpoche was placed in the *Sarma Dratsang* when he came to Riwoche. The *Nyingma Dratsang* had another good student who was very smart. According to the Vinaya teachings of the Buddha, at the end of the *Yamey* three-month retreat, practitioners have a *Gakye* ceremony for releasing the summer retreat rules, and everyone has a party. *Gakye* means to “open or lift the restrictions.” The night just before the end of the summer retreat, it is traditional that all of the *shedra* students from all of the three departments gather and some of them give Dharma talks on what they’ve been studying. This is a big traditional ceremony that lasts all night until dawn the next morning.

In order to talk during these concluding

ceremonies, you have to sign up and request permission in advance, since there may be many monks who want to talk. About a week before the ceremony, Khen Rinpoche decided with his friends that he would talk, but he didn’t sign up or let the administrator know because he wanted it to be a surprise. Behind the scenes, they secretly organized everything.

That night there was such a big audience—there were many *tulkus* and *khenpos*, and about one hundred monks and two hundred lay people who came to hear the final talks of the summer retreat, and to give offerings to the monks who had been studying. The entire room was completely bright from

all of the butter lamps that had been offered. After everyone completed the *Gyunchag Sumpa* ceremony of purification, prostrations, and recitation of certain Vinaya sutras, some monks asked if Khen Rinpoche had already given his name to the monitor, and he didn’t say anything—he just sat there.

According to the ceremony, right after everyone chants a long mandala offering and the head *khenpo* opens the event with a few auspicious words and prayers, the first person on the list has to get up and begin their talk. During the long mandala offering, Khen Rinpoche noticed that the smart student from the *Nyingma Dratsang* began moving around as if he was about to stand up, but before he could, Khen Rinpoche immediately stood up, put his small monk’s mat on the floor, made three prostrations to the shrine, and then stood there. The mandala offering wasn’t even finished yet!

Khen Rinpoche later told me that for a few moments he was a little nervous because he

A GLIMPSE INTO THE ANCIENT LINEAGE of KHENCHEN PALDEN SHERAB RINPOCHE

Tenzin Dragpa received teachings from all of them, so my Mipham lineage comes through Katok. My main teacher's given name was Tenzin Dragpa, but he was also called Khenpo Ashe, Khenpo Ashu, and Pema Rangdrol. He is called Ashu only in the area of Nyarong. I met Khenpo Ashe when I studied at the shedra of Riwoche Monastery. Riwoche is very large and is the main Taklung Kagyu monastery in Kham.

The way that Khenpo Ashe came to Riwoche goes back to the late 19th and early 20th centuries. At Riwoche, there were three high lamas who held the rank of *kyabgon* or His Holiness—Jedrung Rinpoche, Phakchok Rinpoche, and Shabdrung Rinpoche. Due to various circumstances, the shedra at Riwoche Monastery was temporarily stopped and Phakchok Rinpoche in particular want-



Khenpo Tsewang

ed the shedra reestablished. He decided to invite a very learned khenpo from the Nyingma tradition to direct the shedra at Riwoche. So he wrote to Dzongsar Khyentse Chokyi Lodro for a recommendation. He asked Dzongsar Khyentse to name someone from one of the big Nyingma monasteries, such as Katok, Dzogchen, or Shechen. After Khyentse Chokyi Lodro corresponded with the head of Katok Monastery, Katok Ontrul, Dzongsar Khyentse replied that the best choice would be my teacher, Khenpo Tenzin Dragpa, or as we called him, Khenpo Ashe. He was one of the best younger khenpos at Katok then. In fact, when Khenpo Tenzin Dragpa was sent to Riwoche Monastery, many senior monks at Katok were very unhappy that they were sending away one of their best khenpos. This was my khenpo! So this is how Khenpo Ashe



Lama Chimed Rinpoche

Continued on page 20

didn't know what he was going to say, but then he began by praising the Buddha and all the great Indian and Tibetan lineage masters. He talked about how the Buddha previously developed bodhichitta and accumulated merit, and how he came into this world and reached enlightenment in the context of his twelve deeds. The Buddha's principle deed was teaching the Dharma, so Khen Rinpoche continued by explaining the scriptural lineage (*lung tenpa*) and realization lineage (*tokpa tenpa*) of the Buddha's teaching. The scriptural lineage includes the three turnings of the Wheel of Dharma according to the Buddha's own words and according to the main Indian and Tibetan commentaries on the Buddha's teachings. The realization lineage discusses how to apply these teachings in meditation and practice. Khen Rinpoche then discussed the history of how these lineages developed and spread in India and Tibet.

When the lineages of scripture and practice are combined together, they are understood in terms of ground, path, and result. The ground is divided into relative truth and absolute truth, the path is divided into the two accumulations of merit and wisdom, and the result includes the dharmakaya and the rupakaya. Khen Rinpoche discussed each of

these topics in detail.

He also talked about how in general, there are two types of religion: Buddhist and non-Buddhist. Non-Buddhist religions are mostly based on five ancient Hindu systems that believe in either realism or nihilism, or a combination of the two. In contrast, Buddhism can be divided into the four schools of Vaibashika, Sautrantika, Mind-Only, and Madhyamaka. The final result of studying and practicing Buddhism can be summarized according to the three, four, or five kayas, and the five wisdoms, and can be understood in terms of two categories: the vast and the profound. Khen Rinpoche taught the subtle points of all of these topics, and thoroughly discussed the nature, characteristics, and distinctions of everything he talked about.

His teaching was mainly based on Longchenpa's *Treasury of Doctrine* (*sdrub mtha' mdzod*) and Mipham Rinpoche's *Gateway to Knowledge* (*mkhas 'jug*), as well as Longchenpa's *Treasure of Wish Fulfillment* (*yiid zhin mdzod*), a Vinaya sutra known as the *Beautiful Lotus Garland*, Chandrakirti's *Entrance to the Middle Way* (*Madhyamaka-vatara*), Nagarjuna's *Root Verses on Madhyamaka* (*Mula-madyamaka-prajna*), and teachings by Shantarakshita and

Acharya Bhavya.

Khen Rinpoche talked for a long time. In fact, he talked for so long that the monitor had to ask him to pause so that everyone could go to the bathroom. After everyone returned, Khen Rinpoche continued his Dharma talk, and again he talked for so long that the monitor asked him to pause so that everyone could take another break! This happened three or four times, so he really ended up talking all night long for about six or seven hours! Khen Rinpoche still had more to say, but dawn was about to come, so he stopped. Traditionally, the sunlight of dawn marks the official conclusion of the ceremony.

Everyone was amazed. People said that he must not be just a regular man, but that the famous dharmapala Jowo Zegyal near Gochen Monastery must have entered into his heart and brain! The head abbot who was Khenchen's main teacher, Tenzin Dragpa, was laughing he was so pleased. Everybody in the Sarma Dratsang was also very happy because Khen Rinpoche had represented their department so well. The Gochen villagers who went to the ceremony were talking so much about how Lama Chimed's son, Palden Sherab did so well! Everyone was so proud.



PEMA DRAGPA

ENTRUSTED

The JOURNEY *of*
KHENCHEN RINPOCHE'S BEGGING BOWL

This beautiful, traditional begging bowl made the fantastic journey from Doshul—Khenchen Palden Sherab Rinpoche’s hometown—all the way to Benares, India, and it spent nearly 40 years there until he brought it to the States in 2006. When I first saw it, I was awestruck—I’d never seen such an ingenious and intricate design for carrying a begging bowl.

The bowl, called *tsang lung* in Tibetan, is about 11 inches in diameter and almost 11 inches high. It was forged out of a tin-like metal from central Tibet and then painted. Khenpo Tsewang Rinpoche says that it is really the best quality because it is so thin and light, and also because some kind of very special process was used to make the black coloring so that the metal won’t rust. This remarkable begging bowl is definitely at least a century old now.

I’d seen similar bowls before within the Theravadan communities in Asia and India, but I’d never seen one with a felt cover like this. It’s very worn, but you can see the beautiful intricate Dharma wheel embroidered in appliqué on the top. There are many different symbols and meanings, such as the 16 emptinesses and the Eight-fold noble path. There are so many details: the leather binding, the buckles, and the beautiful Tibetan designs representing the Vinaya and different sections of the Vinaya vows. The bowl was traditionally worn like a knapsack while traveling with the opening facing one’s back. There is also a small copper base that came with it—this is its original base—which is called a *shabra* in Sanskrit.

When I asked Khen Rinpoche where it came from, he said, “Oh, I received it when I was in my early teens as I was going to Riwoche University for the *shedra*.” When young ordained monks go to a monastery, normally they are required to bring a begging bowl, a staff, some kind of vestment, and also a mat, called a *dingwa*, which they’d use to stand or sleep on. The begging bowl was one of the objects that he didn’t have.

They had visited a lama in their area from Gadra. His name was Gadra Atse, but he was known by the name Lama Atse. His brother was Lama Nyima Ozer, who they called Lama Nyima. They were both versed in the Tsasum Lingpa lineage teachings, and both Khenchen Palden Rinpoche and Khenpo Tsewang Rinpoche had received many empowerments and transmissions of Tsasum Lingpa from them. Rinpoches and their father, Lama Chimed, visited Lama Atse when Khen Rinpoche was around 13 or 14, and they told him

that Rinpoche had been elected from his area to go to *shedra*. It was traditional to elect the brightest student from an area to go to university to study to become a khenpo for the local monastery. When Lama Atse learned this news, he offered to loan Khen Rinpoche his beautiful begging bowl.

So Khen Rinpoche took the bowl with him to Riwoche and kept it there for several years while he was doing his studies. At some point, he was offered another begging bowl (probably not covered like this but just the plain metal type), and he decided to return this one to the wonderful Lama Atse, who had lent it to him and had never requested it back. Lama Chimed returned the begging bowl to Lama Atse.

Several years later, when they were escaping from Doshul, en route to the valley of Tegar, the journey took much longer than usual, because of course they had to travel differently. It would have taken about four or five days when there was no invasion, but during the invasion, they had to hide and travel at night, so it was a very different kind of journey—it was step by step. They left in January when the snows were on, so they had to be very careful how they walked, and they had all their animals with them, too. They camped in one of the meadows and stayed there for a couple of months recuperating, getting things together, and making plans.

During the course of that stay, Khen Rinpoche went to visit Lama Nyima whose family was also escaping. When he arrived, he learned that Lama Atse, who was the original owner of the begging bowl, had gone to watch the animals at another location, as they had quite a lot of livestock. The purpose of Rinpoche’s visit to Lama Nyima was to find a Tsasum Lingpa terma—a seal of the scorpion, which was an original terma that Lama Nyima had. Khen Rinpoche really wanted to make an imprint of this seal. Lama Nyima spent several hours searching his luggage and he finally found it, and Rinpoche was able to stamp several prints of the seal. Rinpoche said that his mother wore one in her amulet.

About a month later, Rinpoche was called by Lama Nyima to come back because Lama Atse had passed away. Lama Nyima offered him some of Lama Atse’s personal belongings: this same begging bowl, a meditation cape, and a staff. And so Khen Rinpoche was once more entrusted to carry these with him on the journey. Khenpo Tsewang says the staff was extraordinarily beautiful, but at some point they had to abandon it. I think it got as far as maybe India, which is where they had to leave the cape, but various things happened to them and this begging bowl was the last possession that was kept.

Many things had to be left behind or buried along the journey. I know for a fact that they couldn’t carry all of the Tsasum Lingpa texts. There were just too many and they were so heavy. Even though they wanted to, in the end they actually took out important sections of the chants and the musical notations, and some of the imagery, and then they hid the rest of the texts on the road. Many people would leave texts in different areas, or bury them, so that when others journeying

Entrusted: *The Journey of Khenchen Rinpoche's Begging Bowl*



out of Tibet passed by, hopefully somehow, someone could take them out. And then even if they couldn't, they'd often leave them near a stupa or another sacred site.

There are still many precious treasures buried. In fact, when Dilgo Khyentse Rinpoche went back to consecrate Samye in the late 1980s, it was revealed that one courageous man had buried several of Samye's most sacred treasures. The story is that during the invasion, a man named Khampa Tashi, who was actually a wealthy merchant, pretended that he was a poor beggar and ended up being selected to work in Samye's dharmapala shrine. The shrine had been converted into a warehouse full of precious objects to be shipped to the mainland, and it was here that Tashi discovered Shantarakshita's kapala and Guru Rinpoche's dorje! He knew that even if it cost him his life, he had to protect these treasures. So one night, he pretended he was sick so that he could stay behind while there was a diversion of people meeting in the town center. He secretly gathered these sacred objects and buried them, cleverly leaving traces that would divert attention away from where they were concealed. And so the secret was kept hidden for close to 30 years when Khampa Tashi humbly returned the relics to Dilgo Khyentse Rinpoche who reinstalled them in Samye.

Khenchen's begging bowl made the journey all the way through Tibet, down into Pema Ko; it went through the jungle and stayed in Pema Ko while they lived there for three months, and then it crossed the Brahmaputra and traveled all the way to Assam, and was flown out with them in a cargo plane, one of the few remaining belongings. This large object was carried all the way to Varanasi, and then was kept in Rinpoche's trunks, and finally made its way over here to the States.

Traveling with the bowl definitely could have caused them great harm. If the soldiers had seen it, they would have known he was a monk. Khenchen Palden and Khenpo Tsewang were dressed in lay clothes; they would wear their robes around their waists like a belt so that their robes would not be seen, because they would be taken if they were recognized as monks. Rinpoche said he would often hide the bowl in his chuba. He wore a lay chuba, which is a little bulgy, and is commonly belted to have a sort of large front pocket. In this way he would carry the begging bowl inside his chuba.

One time a search party of soldiers stopped them, and while they were being questioned, Rinpoche buried the bowl under piles of old clothing and the filthiest things he could find. Then he put a cushion down and sat on top of it, and it was not found. Isn't that incredible?

You can see that what is essential and important—the symbols of Buddhism—is what they brought with them to this foreign land. They knew they were going to the land of the Buddha, and if nothing else, they were going to put their feet on the land where Buddha walked. That was the most important thing. And when their family members died, they were going to be able to go and pray without penalty, to do prayers and pujas for their mother and two sisters. Anyone even coming from India was considered sacred, let alone going there oneself. That's how much the people of Tibet venerated everything from the holy land of India.

In essence, it's really not so much about the bowl itself, but the journey that it represents—and how auspicious it was that while they were journeying, Khen Rinpoche actually received the begging bowl back again! That in itself is so amazing and really so wonderful. ❁



Fulfillment of Wishes

Eight Great Stupas & Five Dhyani Buddhas

In the autumn of 2009, we had the wonderful opportunity to install the Eight Great Stupas and statues of the Five Dhyani Buddhas around the main temple at Padma Samye Ling. These are very special and meaningful additions to the sacred mandala of our retreat land. Over the last five years, the Venerable Khenpo Rinpoches, Jomo Lorraine, Laia, and Dragpa have been working on commissioning, creating, transporting, and installing these stupas, and with the very generous donations and enthusiastic efforts of many sangha members and friends, this beautiful dream has become a reality for everyone to enjoy.

In particular, we would like to thank the following people whose contributions made this project possible:

Jomo Lorraine and Phyllis Tartar sponsored the Stupa of *Heaped Lotuses* in honor of the Venerable Khenpo Rinpoches and in memory of Catherine and Edward O'Rourke.

Lars Cederholm and Anna Rochegova sponsored the *Enlightenment Stupa* on behalf of Inga Gun Bjäler, Margit, Nils, and Marianne Cederholm, and Alexander Rochegov.

Trudi Butler Howley supported the *Stupa of Many Doors* in honor of John S. F. Philip.

Mark Simons and Dara Norman sponsored the *Miracle Stupa* on behalf of the "unborn."

Linda and Barbara Bland sponsored the *Stupa of Descent from the God Realm* on behalf of Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche.

Jean-Sylvain and Sujata Ghosh sponsored the *Stupa of Peace and Joy* in honor of the Ven. Khenpo Rinpoches, the PBC International sangha, and the PBC Canadian sangha, as well as Tara Subkoff.

Theresa Cooper sponsored the *Stupa of Complete Victory* in memory of her beloved husband Robert Cooper.

Chris Rothman and Derek Sarno sponsored the *Mahaparinirvana Stupa* in memory of Jerry Rothman and Amanda Ward.

The eight smaller stupas were all sponsored by the beautiful intentions and support of the following people: **Rhea Wilson**, on behalf of Magic Cat, Saymo, and all the beings in the three lower realms; **Myrna Rivera; Joyce Loke**, on behalf of her mother Kwan Choy



Stupa of Many Doors

Soot; **Vivian Colon; John Suggs; Catherine Russell; Galina Whitman; and Amanda Lewis.**

The massive, powerful Lotus Thrones that support the Eight Great Stupas, as well as all of the work that went into transporting and installing the stupas, were made possible by the generous offerings of **Clint Sidle; Dolly Carlisle; Keith and Lawrence Endo** on behalf of their mother Aya Endo and father Minoru Endo; **Pema Sherab Long; Mary Ann Doychak; Lev Gordon**; and so many other PBC members and friends.

The hand-carved statues of the Five Dhyani Buddhas were lovingly sponsored by the following people:

The **Venerable Khenpo Rinpoches** sponsored Buddha Akshobya in honor of their father Lama Gyalchog, mother Pema Lhadze, sisters Yangzom and Ting Ting Karmo, two aunts, four grandparents, and cherished animal friends Saymo, Zoyuma, Mugggeromo, and others.

Lorraine Sciarra sponsored Buddha Vairochana on behalf of John

Fulfillment of Wishes

Castellini and his entire family, including his three daughters Lauren, Erica, and Aly. **Lorraine** also sponsored the Amitabha statue sitting within a giant lotus ring in front of the gonpa on behalf of her father and mother, her two sisters Dalen and GL, her brother J., and their spouses and children Julietta, Max, Madeline, and Alazne.

Beba and Félix Febo sponsored Buddha Ratnasambhava in memory of HH Dudjom Rinpoche and Ven. Lama Chimed, for the long and healthy lives of the Ven. Khenpo Rinpoches, Jomo Lorraine, the PBC sangha, and as an offering to Guru Rinpoche and Mother Tara.

Toy-Fung Tung and Marie Friquenon sponsored Buddha Amitabha in memory of Toy's father Leung Eng and mother Sum Muy Eng, and on behalf of Marie's husband Raziel Abelson.

Joseph Scarpa sponsored Buddha Amoghasiddhi on behalf of Joseph and Gaye Scarpa, and their family Christopher, Jonathan, Cheryl, Justin, and Nicholas.

We would also like to thank **Yvonne Jaquette Burckhardt** for numerous donations of her beautiful artwork, which have supported

This spring, we would like to place four bhumpas beneath the columns at the main entrance of the PSL gonpa. These hand-carved, stone treasure vases symbolize the Four Boundless qualities of infinite love, compassion, joy, and equanimity. We would also like to install spotlights to illuminate all of the Eight Great Stupas and Five Dhyani Buddhas.

If you would like to support either of these projects, please contact us at (607) 865-8068 or chiso@padmasambhava.org, or visit the PBC website to make a donation:

www.padmasambhava.org/lightb.html

many PBC projects including PSL and Gochen Monastery. **Valley Fox** has also kindly supported Gochen with her artwork.

We also deeply appreciate the tremendous efforts of so many sangha members who have organized fundraisers over the years on behalf of PBC, in particular, **Toy-Fung Tung, Marie Friquenon, and Cathy Allen**. Everyone's inspiration and hard work have enriched and uplifted the PBC mandala in so many special ways.

We offer special thanks and appreciation to the **Hinman Foundation** and its board for their contributions toward the Sun and Moon Gates, and for their continued support of the Padmasambhava Buddhist Center mandala throughout the years.

We sincerely thank everyone for their dedication to the Buddhadharmā and the lineage, and hope that you can visit Padma Samye Ling to enjoy the incredible richness that continues to deepen and expand. We warmly invite you to continue to participate in this beautiful unfolding, and pray that all of these activities swiftly bring all beings to enlightenment. ☸



Placing stupa throne, Khenpo Tsewang Rinpoche blessing throne and gathering relics, and Khenpo Rinpoches reciting prayers on November 16, 2009

TREASURY of PRECIOUS QUALITIES

According to lineage instructions, within each of the Eight Great Stupas there is a treasure trove of precious texts and sacred substances that continuously emanate blessings. Here is a list of some of the special items that were included:

Relics and Sacred Substances in the Eight Great Stupas include:

(1) Mani pills (1 billion Chenrezig recitations) from HH the 14th Dalai Lama; (2) *richen ndulchu* (mercury jewel) pills; (3) herbs from Mount Kailash, Samye Chimphu,

Samye Monastery, holy mountains in central and eastern Tibet, Jowo Zegyal, Mongolia, and Pemako; (4) stones, soil, and crystals from Mount Everest, the Anapurna mountains, and the Hundred Hot Springs in the Mustang area; (5) *kobze* (disc-shaped herbal medicine) which grows around the khora path in Bodhgaya; (6) various medicinal resins and raw Dharma medicine; (7) Tsasum Lingpa *mendrup* of *Thugdrup* practice performed in Tibet; (8) conch shell rings spun with hundreds of thousands of mantra recitations; (9) tsa tsas made from the soil of

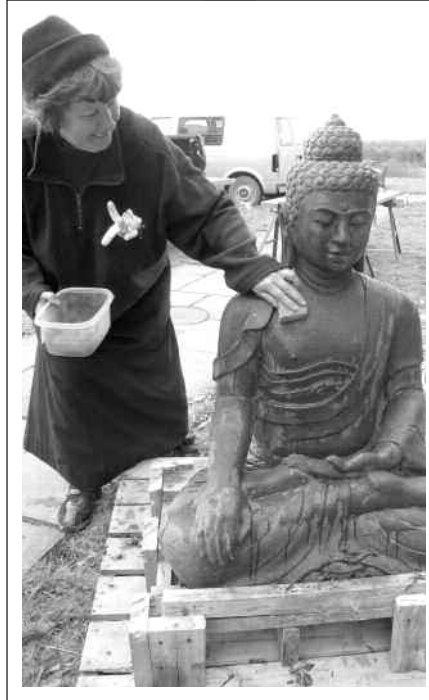
Shravasti; (10) five-colored sand from Lake Manasarovar; (11) bodhi leaves and various plants and seeds from Bodhgaya and Vulture Peak Mountain; (12) soil from the Yanglesho area in Nepal where Guru Padmasambhava accomplished the Vajrakilaya practice; (13) soil from the Yolmo and Lhasa Chokhang areas, Bodhgaya, Shravasti, Vishali, Deer Park, Vulture Peak Mountain, Lake Manasaravar, Mt. Kailash, and other sacred places in India and Tibet; (14) soil from sacred lands in Oregon, USA; (15) soil and golden sand



from Jowo Zegyal White Lake; (16) rice blessed by HH Penor Rinpoche and HH the 17th Gyalwang Karmapa; (17) blessed rice, mustard seeds, and incense from Venerable Khenpo Rinpoches from the following events: Guru Rinpoche empowerment (NYC 2007), Dudjom Tersar Wangchen (CA 2007), Thugdrup (PSL 2009), Black Garuda (PSL 2009), *Drupa Kagye* from Tsasum Lingpa (PSL 2008), and Medicine Buddha (PSL 2009); (18) *dutsi* from HH Dudjom Rinpoche; (19) Amitayus pills from HH Dilgo Khyentse Rinpoche; (20) hair from Nyagla Pema Dundrol, HH Dudjom Rinpoche, Dudjom Sangyum Kuzhok, and Venerable Khenchen Palden Sherab Rinpoche; (21) salt from the *kudungs* of HH Dudjom Rinpoche, HH Dilgo Khyentse Rinpoche, and HH the 16th Karmapa; (22) robes from HH Dudjom Rinpoche and Dudjom Sangyum Kuzhok; (23) “Seven Generation Brahmin pills” from Orgyen Lingpa; (24) mustard seeds blessed by Lama Chimed Rinpoche during years of practice; (25) bone relics of Lama Chimed; (26) blessed rice that HH Dudjom Rinpoche threw to Orissa from Kalingpong, West Bengal, for a temple consecration (given by Dudjom Sangyum Kuzhok); (27) some of HH Dudjom Rinpoche’s “Essence Nutrition of the Earth Element” terma; (28) crystals from Jowo Zegyal and various Tibetan quartz crystals; (29) small medicinal fruit, known as “arura” in Kham; and (30) a fraction of Chenrezig terma statue revealed by Choling Kunzang Ozer.

Digital Tibetan texts kindly offered by the Tibetan Buddhist Resource Center (TBRC) and collected by Karma Gongde, including:

- 1 Teachings of Buddha Shakyamuni, Kangyur, Derge Edition, 103 vols.
- 2 Commentaries on Buddha’s teaching and other writings of Indian and Tibetan masters, Tengyur, Derge edition, 213 vols.
- 3 Collected termas of Tertön Dorje Lingpa (1346–1405), 17 vols.
- 4 Compendium of Sadhanas, compiled and edited by Jamyang Khyentse Wangpo (1820–1892) and Jamyang Loter



Jomo Lorraine bathing Buddha Akshobya

Wangpo (1847–1914), 14 vols.

5 Very extensive oral transmission of the Nyingma school, compiled at Katok Monastery by Khenpo Munsel and Khenpo Jamyang, 120 vols.

6 Collected terma of Terchen Karma Lingpa (14th century), 7 vols.

7 The Four Heart-Essences, by Longchen Rabjam Drime Ozer (1308–1364), 13 vols.

8 Collected terma of Pema Lingpa (1405–1521), 7 vols.

9 Complete terma of Terchen Ratna Lingpa (1403–1479), 19 vols.

10 A terma cycle structured in terms of the Kama triad of Mahayoga, Anuyoga, and Atiyoga, discovered by Sangye Lingpa (1340–1396), 18 vols.

11 Collected terma and collected works of Terdag Lingpa Gyurme Dorje (1646–1714), 16 vols.

12 Five Treasuries of Jamgon Kongtrul Lodro Thaye (1813–1899) 161 vols.

13 Seven Treasuries by Longchen Rabjam Drime Ozer, 7 vols.

14 Collected Works of the great Jamyang Khyentse Wangpo, 24 vols.

15 Collected Works of the 3rd Karmapa Rangjung Dorje (1284–1339), 16 vols.

16 Collected Writings of Jamgon Ju Mipham Gyamtso (1846–1912), 27 vols.

17 The Hundred Thousand Tantras of the Nyingmapa, gathered by Ratna Lingpa and edited by Jigme Lingpa (1729–1798), 46 vols.

18 The largest version of the Eight Herukas (Kagye) discovered by Ngadak Nyang Ral Nyima Ozer (1136–1205), 13 vols.

19 Drigung Kagyu texts, as well as some texts from other Kagyupa traditions, edited by Akong Rinpoche (19th century), 151 vols.

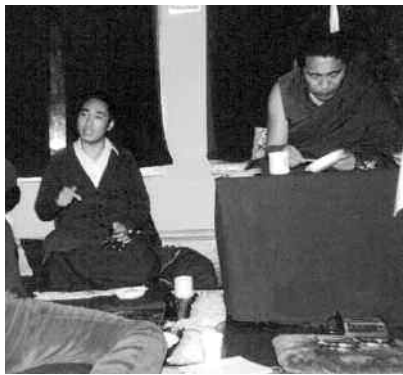
Each stupa also contains (1) paper and digital versions of most of the Khenpo Rinpoches’ English-language books; (2) over 21 digital Tibetan texts from the 3 volumes of the Collected Works of Khenchen Palden Sherab Rinpoche; (3) digital Tibetan texts of volumes 1, 2, 3, 5, 6, 7, 8, 10, 12, 13, 14, and 16 of Tsasum Lingpa’s termas; (4) over 20 digital *Dharma Samudra* sadhanas; (5) over 30 deity photos from PSL gonpa murals; (6) herbs and medicines including sage, rose buds, lavender, juniper, copal, saffron, rosemary, myrrh, frankincense, sandalwood power, red sandalwood, kusha grass, and cedar; (7) precious and semi-precious stones, including diamond and jade rings, ruby pendant, lapis lazuli, crystal geode, many semi-precious stones, rose quartz, emerald, and amethyst; (8) Heart Guru, Lama, and Khandro mandalas from Sangye Lingpa’s terma *Lama Gongdu*, as well as stupa mandalas placed in some of the Lotus Thrones to subjugate negativities; (9) tsa tsas of Guru Rinpoche, stupas, Amitabha, Vajrasattva, Yamantaka, and Buddha Shakyamuni; (10) many mantra rolls specific for stupas, as well as mantras of Guru Padmasambhava, Buddha Shakyamuni, Prajnaparamita, the Seven Line Prayer, Chenrezig, and others; and (11) ritual items including a small bell and dorje, small dorje, small metal phurbas, crystal phurba, sewing needles, metal double dorje, and the book *Buddhahood Without Meditation* by Dudjom Lingpa. ❀

How I Met the Khenpo Rinpoches



PERFECTLY PURE BUDDHAS

In 1980, when I was living in Kalu Rinpoche's Center in Portland, Oregon, Gyatrul Rinpoche told our group that Khenpo Palden Sherab and Khenpo Tsewang Dongyal were coming to the West. He told us that we should invite them. Kalu Rinpoche had given us permission to invite other lamas to come and teach at our center, so we invited them.



ESTHER SULLIVAN

Khenpo Rinpoches, Oregon 1980

Khenpo Palden and Khenpo Tsewang came to Kagyu Changchub Chuling and they gave a public teaching in Portland. We also invited them to guide us in a retreat in a small stone lodge on Mt. Hood. A small number of us were able to spend several days with the Khenpos. They gave in-depth teachings

and were very kind and clear with us. In the dark space of the lodge, it seemed as if Khen Rinpoche was emanating light and clarity when he taught. We were all filled with devotion and joy.

In 1996, I saw a photo of the new Sangha House in the Snow Lion newsletter and was able to be reunited with the precious teachers. It was a joyous reunion when they remembered me so many years later.

In 2004, at HH Penor Rinpoche's center during an Amitayus empowerment, I recognized Gyatrul Rinpoche on the stage with the other lamas. This too was a joyous occasion for me. When I told him that the Khenpo Rinpoches were my teachers, he was full of joy and encouragement, saying, "I am so happy to hear that you are practicing with them. In all of North America, you can do no better. The Khenpos are perfectly pure Buddhas, you can do no better."

In 2007, Khenchen Rinpoche asked me if I remembered going to Mirror Lake when we were on retreat on Mt. Hood. I felt humbled and surprised by the memory our teachers' display and I hope to always follow them throughout all of my lives. — Esther Sullivan

TURNING ON A DIME

Commencing in 1948, and for several years to follow, Mr. Curran loomed large at the front door each week to collect a dime from each child in our family. Thirty cents went towards a life insurance policy for our loving father.

We were struck with loss at his passing in 1980 at age 72 and will always remember him dearly. Some months after his passing, it was with fond memories of childhood that we each received the benefits of his long-forgotten policy.

"Life Insurance," I thought. Perhaps I could use my inheritance to explore the spiritual world and seek understanding while in the midst of young motherhood and marriage. With the dense smoke of ignorance in my heart, I was seeking ignition.

My modest legacy took me from Gestalt, to Holotropic Breath work, to Jean Houston. During the latter, I met some Tibetan practitioners who were sparking and happy in a manner that I knew was important to follow. They told me that I should go to Yeshe Nyingpo and meet the lamas there and see Dudjom Rinpoche.

It was a crisp sunny day in November of 1982 when I took Refuge with Khenpo Tsewang. I had traveled sight unseen to NYC with my husband Jim and son Joshua. During the ceremony Josh played with his toy cars on the shrine room floor. Khenpo-la beamed and I beamed back, for without understanding the ritual, I knew I had found the road home.

The dime of the 1940s holds the image of a winged Mercury, the shining disc dropped with trust each week into Mr. Curran's palm. Little could I foresee that it would fly me to the Path of Plenitude, the seamless presence of three living Buddhas, leading to glimpses of home...home at last. — Mimi Pema



HUNTER ARMISTEAD

Mimi Pema

NEW FOUND TREASURE

In the spring of 1984, as part of my search for a Tibetan teacher, I contacted Yeshe Nyingpo, then the main center of His Holiness Dudjom Rinpoche, and asked for an interview with a lama. This led to me being introduced to Khenpo Tsewang Dongyal Rinpoche, who told me to continue my practice of *shamatha* and return to the center periodically for further guidance and familiarization with the lineage.

A few weeks later I heard there was going to be a dakini puja, and not having the slightest idea what that was, I asked if I could stay. The answer was affirmative. That night I saw another lama whom I was told was "the other Khenpo" (Khenchen Palden Sherab Rinpoche). This was a night of first times: all those strange, mysterious sounds of bells, cymbals, damarus, and dharmapala drums that, in the style of Dudjom Rinpoche's, were played at 90 miles per hour. But the highlight of the night was when Khenchen Rinpoche, who was leading,

began to chant the Vajra Guru mantra—that strange exotic sound I had never heard before, which appeared like the chant of some unseen bird, the call from the mermaids, which was calling me. That night as I was driving home I kept repeating the sound of the mantra; I didn't want to lose this new found treasure. — Carlos Mogollon

NYUNGNE AT JOHN GIORNO'S

A friend told me, "The Khenpo Brothers are having Nyungne at John Giorno's." It was in the 1980s and I had just returned from five and a half years in Asia. I had never been to John's, nor had I met the Khenpos. I had done many Nyungnes in Nepal, and was very happy to continue the practice. I went early with a Mani stone that I had carved, and after ringing the buzzer and waiting for awhile, a monk in maroon and saffron robes came down the steep staircase to let me in. We chatted easily. When the room filled and the teachers took their places, it was then I realized: Khenpo Tsewang had opened the door!

I presented the Mani stone to the two lamas, and Khenchen Rinpoche gave me a photo of a Dharma pillar that King Trisong Deutsen had ordered to be made for Samye Monastery. About a year later, Khenpo Tsewang asked me if I could carve that same pillar, saying that it would be auspicious to help find some good retreat land. So, in brief, I carved the pillar, and afterwards the Khenpo Rinpoches, Jomo Lorraine, and other sangha members found the Padma Samye Ling land. — Mark Simons



Mark Simons, early 1980s

DARA NORWAN

GOING FOR REFUGE

I met the Rinpoches in 1987—the first time they visited Tennessee. They gave teachings in a remote cabin that was nestled in the beautiful rolling hills just outside Nashville. I was deeply moved by the Rinpoches and the teachings, so at the end of the day I took refuge with them.

Two weeks after meeting the Rinpoches, I met my husband Patrick who was visiting from Africa. Our relationship deepened very quickly and within the year I moved to Africa to marry him. I didn't have another opportunity to see the Rinpoches again before leaving the country.

We lived in Africa for several years and upon returning to America we moved to Chicago where Patrick found work as an architect. Almost five years had passed since I had met the Rinpoches. I was working in Chicago with a lady who was a Buddhist practitioner of the Gelugpa lineage. During a conversation with her, I mentioned that I had taken refuge years ago with a couple of lamas. I told her that I couldn't remember their names because I had only met them once. She was shocked to hear that I had taken refuge after a first meeting

and asked me what lineage the lamas were from. I couldn't remember. My friend seemed confused and said, "Do you know how unusual that is?" She seemed a bit disgruntled and I remember feeling a bit embarrassed.

The next day at work there was a poster on the wall announcing a Buddhist teaching that was being held at a university in the city. There they were! The Venerable Rinpoches' photographs were on the poster and I quickly went to my coworker and said, "Here they are! These are my lamas! The ones I told you about yesterday!" Now she really was shocked. She was very supportive and shared all that she knew about the Nyingma lineage and what little she knew about the Rinpoches.

Bill Hinman hosted the event and Patrick and I both attended. The teachings were on Green and White Tara. When I entered the room and saw the Rinpoches, I burst into tears. As I stood in front of them, sobbing, the Rinpoches said that they remembered me from Tennessee and I told them that I remembered them too, but had forgotten their names and didn't know how to find them. It was then that I promised to never lose them again. Patrick took refuge that day—the first day he met them. — Diane Avice du Buisson



Diane Avice du Buisson with Khenpo Rinpoche

KIRBY SHELSTAD

SMILES AND LAUGHTER

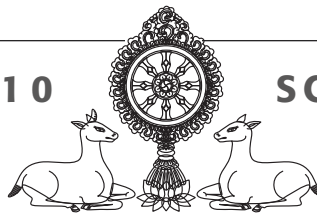
Echoing chords of compassion, a melodious voice tamed wild tiger minds during a public talk given by Khenpo Tsewang at the Unity Church in West Palm Beach, Florida in 2002. Also heard was bellowing laughter from Khenchen Palden, releasing waves of energy and a wisdom-beyond that could light up even the darkest night of despair. Such compassion and wisdom, combined with humility and perfect conduct, are rare even in the god realms. How could I not want to be their student for lifetimes? — Linda Bland

A few years ago, it was my daughter's birthday. She was up at PSL experiencing the summer retreat. I had no interest in Buddhism, but I wanted to celebrate Linda's birthday with her. I went to the monastery and I felt as long as I am there, I might as well listen to the teaching. As the Khenpo Rinpoches were leaving, they looked into my eyes. I saw such love and warmth and wisdom, I knew that they would be my teachers and that I would spend as much time with them as I possibly could. They are with me all the time. — Barbara Bland ❀



Barbara (L) & Linda Bland (R)

HUNTER ARMISTEAD



Padmasambhava Buddhist Center

May 29–31 Raising the Windhorse Retreat

PADMA SAMYE LING

Empowerment and teachings on Amitayus known as “Iron Knot,” according to the terma lineage of Tsasum Lingpa.

Weekend activities will include raising new prayer flags around the Padma Samye Ling gonpa, as well as performing fire and smoke offering ceremonies.

Suggested Donation:

PBC members \$181; \$84/day
Non-members \$213; \$94/day

May 31–June 6 Kriya Yoga Workshop

PADMA SAMYE LING

Actualize devotion and bodhichitta by glorifying the mandala of the Inconceivable Lotus Land for this and future generations. Join us in beautifying Padma Samye Ling monastery and retreat center. Members, students, and friends with skills they will contribute are invited to share in this week of joyful and intensive activity.

Projects include:

- Painting the Eight Great Stupas and the Sun & Moon Gates
- Planting and tending the PSL veggie garden
- Building a patio deck around the ground floor of the Sangha House
- Landscaping the Tsogyal Lake and the PSL grounds
- Refreshing the exterior decorative paint on the gonpa
- Sealing the decks and railings at Rinpoches and the Sangha House
- Completing the storm windows on Medicine Buddha Shrine tower
- Painting the Medicine Buddha Temple’s window frames

Morning and evening practices will be held.

Donations are your time and effort.

July 3–5 Medicine Buddha Revitalization Retreat

PADMA SAMYE LING

Please join us in savoring the summer months at beautiful Padma Samye Ling by taking part in a

retreat designed to bring the body, speech, and mind back into a state of inner calm, strength, and balance.

During this retreat we will deepen our bodhichitta and meditation through Medicine Buddha practice. Everyone will also have the opportunity to receive daily treatments, including acupressure, shiatsu, craniosacral therapy, and nutritional recommendations. Optional fresh juices and nature walks will supplement our overall mental and physical restoration.

(July 6 is Dakini Day)

Suggested Donation:

PBC members \$198; \$84/day
Non-members \$220; \$94/day

July 15 Chokhor Duchon Festival

PADMA SAMYE LING

Special ceremonies for *Chokhor Duchon*, celebrating Buddha Shakyamuni’s first teaching in Sarnath, India, will be held at Padma Samye Ling as well as other Padmasambhava Buddhist Centers.

Contact your Padma Samye Ling or your local center for further details.

July 17–25 Annual Summer Dzogchen Retreat

PADMA SAMYE LING

Dakini Empowerment of *Sangwa Yeshe—Vajravarahi* inseparable from *Yeshe Tsogyal*—according to terma revealed by Tsasum Lingpa.

Essential Points of Dzogchen teachings on Longchenpa’s Precious Treasury of the Word and Meaning (Tib. *tsik dön dzö*), combined with Chandrakirti’s teachings on the inseparability of Madhyamaka and Dzogchen.

Treasury of Word and Meaning (Tib. *tsik dön dzö*; Wyl. *tshig dön mdzod*) is one of the Seven Treasuries of Longchenpa. It is a summary of the Treasury of the Supreme Vehicle, explaining the crucial points of Dzogchen practice.

(July 19 is Guru Rinpoche Day)

Suggested Donation:

PBC members \$405; \$62/day
Non-members \$510; \$77/day

July 24 Stupa Consecration and Dedication Ceremony

PADMA SAMYE LING

With the international sangha gathered at PSL for the Summer Dzogchen Retreat, the Venerable Khenpo Rinpoches will consecrate and dedicate the Eight Great Stupas and Five Dhyani Buddha statues.

July 26–August 1 Self Development Dzogchen Retreat

PADMA SAMYE LING

Dzogchen pointing out instructions from Guru Padmasambhava to King Trisong Deutsen.

Suggested Donation:

PBC members \$294; \$62/day
Non-members \$355; \$77/day

August 2–8 Tibetan Language Class

PADMA SAMYE LING

A seven-day course led by Philippe Turenne and Tenzin Chopak, this introduction to the basic structure and principles of Tibetan grammar will provide a base for continued learning.

Morning and afternoon classes for participants will focus on conversational Tibetan, pronunciation, and basic reading skills, as well as practical techniques for consulting Tibetan dictionaries.

Intermediate level of study will also be available.

Suggested Donation:

PBC members \$275
Non-members \$332

August 28–September 2 Padma Samye Ling Shedra Year Eight – Atiyoga

PADMA SAMYE LING

The eighth year of the Padma Samye Ling Shedra will be an overview of the Mind, Space, and Pith Instruction classes of Dzogchen according to the great master Longchenpa.

Suggested Donation:

PBC members \$293; \$62/day
Non-members \$357; \$77/day

September 3–September 7 Developing Natural Vitality with Calm Abiding – 10th Anniversary

PADMA SAMYE LING

Daily cycles of calm abiding meditation and Heart Sutra recitation, yoga, and nature walks. Ven. Khenpo Rinpoches will give introductory teachings related to yoga. Diane Avicé du Buisson will guide daily yoga sessions. Each day of the retreat will offer an energizing morning yoga practice and a gentle late afternoon practice. The yoga sessions will focus on balancing the body's elements and clearing the channels with fluid movements, postures, and breath awareness. All levels welcome.

Diane has studied and practiced yoga for 32 years and was the founder of Yoga Source in Nashville, Tennessee. She has been a student of Khenchen Palden and Khenpo Tsewang Dongyal Rinpoches since 1987.

(September 3 is Dakini Day)

Suggested Donation:

PBC members \$213; \$62/day
Non-members \$263; \$77/day

October 9–11 Nyungne Retreat with Ven. Khenpo Rinpoches

PADMA SAMYE LING

The Nyungne practice of Avalokiteshvara (Chenrezig), the Buddha of Compassion, is a purification achieved through silence and fasting.

This profound teaching on eleven-faced Avalokiteshvara was transmitted through the stainless lineage of a great accomplished female master, Gelongma Palmo. Practicing it with great devotion will increase peace, happiness, and fortune, and fulfill all wishes in this life. In the next life it will bring rebirth in Dewachen, enjoying the glory of bliss and pleasure.

Suggested Donation:

PBC members \$130; \$46/day
Non-members \$158; \$52/day

October 11–17 Autumn Kriya Yoga Workshop

PADMA SAMYE LING

Join us in preparing for winter at Padma Samye Ling. After the conclusion of Nyungne practice, PSL will host a work week concluding special projects and preparations for the winter months. Our focus will be winterizing the grounds. All are welcome to participate in this week of vigorous activities.

Donations are your hard work and joyful effort.

October 16–November 16 One-Month Dudjom Tersar Ngondro Retreat

PADMA SAMYE LING

This will be the third year that Sangha comes

together within the mandala of Padma Samye Ling to engage in these profound and beautiful foundation practices.

While you are here you will have the opportunity to deepen your individual practice and support each other's progress. Rinpoches suggest that everyone set a goal of accumulating 10,000 of each section of the ngondro, and/or aim to complete the section of ngondro practice one is currently focusing on.

Within the daily cycles there will be plenty of time in the schedule for group and individual practice, meditation walks, and personal time.

We will celebrate *Lha Bab Du Chen* on October 29, Guru Rinpoche Days on October 17 and November 16, and Dakini Day on November 1.

Suggested Donation for Retreat: \$450

Special One Month Accommodations:

Shared Dorm \$435/month
Single Dorm \$585/month
Single Apartment \$760/month

PREREGISTRATION FOR ALL EVENTS AT PADMA SAMYE LING

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

Padma Samye Ling

618 Buddha Hwy.
Sidney Center, NY 13839
ATTN: Retreat Coordinators

(607) 865-8068
jowozegyal@catskill.net

Preregistration involves letting us know:

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

Please note that deposits are nonrefundable. Please make checks or money orders payable to "PBC."

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

Daily Accommodation Rates

Dormitory: \$36/night; Nonmembers \$38/night
Single Dormitory: \$45/night; Nonmembers \$48/night
Patrons' Deluxe Apartments:
Single: \$65/night; Non-members \$70/night
Double: \$97/night; Non-members \$98/night
Triple: \$146/night; Non-members \$147/night

Monthly Accommodations Rates

Dormitory: \$435

Single Dormitory: \$585 (spaces very limited)

Patrons' Deluxe Apartments (spaces very limited):

Single: \$760/month

Double: \$1,350/month

Triple: \$1,860/month

PERSONAL RETREATS

We welcome you to take this unique opportunity to deepen your practice within the mandala of Padma Samye Ling. The outstanding facilities dwell within five hundred acres of forests, meadows, and natural springs. Set near the top of a mountain in the western region of the Catskills, the Three Kaya Temple of Padma Samye Ling is replete with traditional murals and sacred art which embody the blessing treasure of the authentic lineage. Special rates are available for longer-term stays, with or without meals, in private or shared accommodations. Please call or write for more information.



Now includes over 108 Dharma
videos of the Khenpo Rinpoches!

www.padmasambhava.org/youtube



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for the latest updates, events, &
volunteer opportunities.

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THE ACTIVITY SAMAYAS OF ANUYOGA

AN EXCERPT FROM THE 2009 SHEDRA,
YEAR 7: **ANUYOGA**

KHENCHEN PALDEN SHERAB RINPOCHE

&
KHENPO TSEWANG DONGYAL RINPOCHE

EDITED BY AMANDA LEWIS

The *Sutra Which Gathers All the Intentions of the Buddha* (Tib. *sangs rgyas thams cad chi dgongs pa 'dus pa'i mdo*) is a well-known Anuyoga tantra that was translated into Tibetan under the guidance of the great master Guru Padmasambhava and through the inspiration of King Trisong Deutsen. Nubchen Sangye Yeshe, one of the nine heart students of Guru Padmasambhava, received the entire cycle of these teachings primarily from four teachers during his travels in India, and then brought them back to Tibet.

The Anuyoga samayas are explained in the 66th chapter of this text and are classified as one of the six main divisions of the Anuyoga tantras. A samaya is a sacred commitment or vow kept with moral discipline. That vow actually means restraining from negative activities of body, speech, and mind. Samayas are the foundation that supports and maintains our practice. In a way, they are really like the energy of the practice. So keeping the samayas is very, very important. Without moral discipline, our practice will become scattered; it will not function as we originally intended. Therefore, result and achievement are absolutely dependent on maintaining good morality and keeping our samaya commitments.

One group of the Anuyoga samayas is known as the “Twenty-three Engaging Activity Samayas.” In Tibetan, *tul* means “discipline” or “subduing,” and *zhug* means “entering” or “carrying on,” so this group of samayas can also be translated as “engaging discipline samayas.”

The first samaya is known as the “Fox-like Samaya.” The teachings say that no matter what happens, a fox will protect its own life. If a fox is trapped, it doesn’t care what it loses—a leg, a foot, its tail—it will always run away to protect its life. Similarly, yogis and yoginis should always observe the samayas, even at the cost of their own lives.

The second samaya that we should observe is the “Samaya That is Like a Very Intelligent Horse.” In Tibet, this kind of horse is often

called *changshi*. A *changshi* is a good, intelligent horse that knows everything, and at the same time, can act on its knowledge. It can move forward quickly without delaying and keeps up with joyful effort. Similarly, yogis and yoginis should observe all the samayas with intelligence and, at the same time, act with that knowledge.

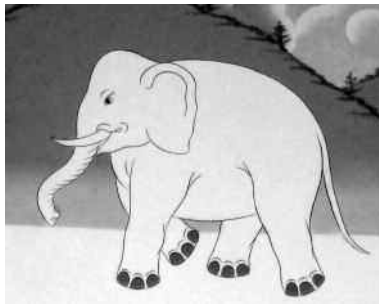
The third samaya is “Like a Very Fast Horse.” In the West, we can understand what this means of course, but particularly in Tibet, there’s

often a lot of discussion about horses because they’re so important. Especially in ancient times, there were so many explanations and different divisions for horses. Within these divisions of horses, there is one horse known as *jelang ta*, which is very fast and also very persistent. It moves without pulling back, going wherever it needs to go very quickly, swiftly, and insistently. Similarly, yogis and yoginis should always keep up and maintain the

samayas and mudras, rituals and ritual ceremonies, and practice obligations. They should keep these up swiftly, in a timely manner, without pulling back, or kind of dropping them in a ditch or a swamp. So this samaya means to continually move forward as swiftly as a *jelang ta*.

The fourth samaya is known as “Acting as a Drunken Elephant.” When an elephant is drunk, it doesn’t discriminate between this person and that person. It doesn’t make any divisions, judgments, or distinctions. A drunken elephant moves forward wherever it is going without fear. Similarly, yogis and yoginis should not make divisions or distinctions between samsara and nirvana. Samsara and nirvana are equal. There’s nothing to divide into this and that. So continually maintain this view.

The fifth samaya is the “Tiger-like Samaya.” A tiger is swift and powerful, yet it maintains its strength all the time in a kind of dense but peaceful state. Similarly, practitioners should be courageous and swift in maintaining the realization of the view all the time and not be intimidated by duality. They should not let their realization be dimmed or blurred by hesitation, doubt, or any other kind of emotional laziness. They should always keep up their confidence and courage, and maintain the view all the time like a tiger.



The sixth samaya we need to keep is known as “Garuda Hovering in Space.” A garuda flies up very high without any fear, seeing everything with a birds-eye view. From this view, everything is visible, even while flying so high in space. Similarly, the yogi’s and yogini’s view should be very high and deep, yet everything is seen clearly as it is, without jeopardizing, ignoring, or skipping over anything. So keep the view high while seeing the reality nature clearly without effort or hardship.



The seventh samaya is the “Bear-like Samaya.” What does a bear do? When a bear has a target, it goes straight for the target just as it intends to, without any hesitation. Similarly, we should keep our vision strongly in our hearts and minds, and then perform beneficial activities without delay and without stopping, just like a bear.

The eighth samaya is known as “Gold in the Depths of the Ocean.” Even if gold is dropped to the depths of the ocean, its qualities and brightness never change. This is also understood as stability. Practitioners should keep the secret teaching secret, while always maintaining the qualities, preciousness, and richness of the teaching, without disturbing or blocking it. So maintain the samayas by keeping the secret teaching as it is, like gold preserved in the depths of the ocean.

The ninth samaya is the “Samaya of the Unintelligent or Mute Person.” An unintelligent person doesn’t know the difference between what is good and what is not good—they’re not able to see clearly. At the same time, a mute person cannot explain anything by using words. Similarly, the yogi’s and yogini’s realization of the true nature is beyond words, beyond expressing and discriminating with language. There is nothing really to be smart or intelligent about, nor something that you have to do in order to realize the absolute truth. This realization is completely an inner experience, an inner realization of the great emptiness, an understanding that is without any ego-clinging. This is what must be maintained. Be this way without blowing it up with words and language.



The tenth samaya is the “Mountain-like Samaya.” Just like a mountain, this samaya cannot be disturbed by wind, storms, or any kind of weather. It must be kept just like a very strong mountain. This means that practitioners should keep up their devotion to the lineage, to the teacher, and to the sangha family members while they maintain all the samayas. Meditation should not be blurred away by discursive thought or foggy thinking. Continually keep up the quality and identity of the nature by practicing according to the nature as it is, without being disturbed by external or inner conditions or circumstances, just like a strong mountain. So stay strong.

The eleventh samaya is known as the “Sky-like Samaya.” As we know, the sky is very open and very vast, and everything we see in this world is within space. There’s really nothing that is outside of the sky.

Everything is in the sky, and yet the sky is not crowded or contradictory. Similarly, yogis and yoginis should always keep a very vast and open view, and maintain that open view on many levels. In your meditation, as well as when you are with the sangha family and sentient beings, wherever you are, keep the open, clear, vastness view so that it is not crowded or contradicted. With this inner tantra view, every yana, every samaya, every conduct, and every teaching completely merges so beautifully that nothing is contradictory. Everything falls in its own space. Everything is so beautiful, so harmonious. Keeping up that quality as it is, that is known as the sky-like samaya.

The twelfth samaya is the “Samaya That is Like a Thunderbolt.” The Tibetan word *thog* can be translated as “thunderbolt.” Of course we all know that when a thunderbolt crashes, whatever it hits, it destroys. Just like a thunderbolt, a good practitioner’s concentration and meditation will transcend and smash any neurotic thought. Anything that is disturbing on the path is instantly cleared away within its own natural state, without leaving any trace. That is known as the “power of samadhi” or the “power of meditation.” Keeping up this dense, powerful realization is the thunderbolt samaya.

The thirteenth samaya is the “Samaya That is Like Vajrapani.” Vajrapani crushes or transcends all negativity and every negative emotion using the vajra in his hand. Similarly, the teachings say that, as needed, yogis and yoginis should visualize and meditate on wrathful buddhas. With these practices, they should transcend negativity and disturbing emotions, just as Vajrapani’s vajra destroys all negativity.

The fourteenth samaya is the “Samaya That is Like a Raven’s Eyes.” Of course a raven has two eyes, but its eyes don’t look in the same direction—each eye looks in a different direction. One eye looks out for favorable things while the other eye looks for unfavorable things. Their eyes are able to look simultaneously at objects in different directions. Similarly, yogis and yoginis should always simultaneously observe all the samayas—the outer, inner, and secret samayas—so that they do not overlap or jeopardize each other. They should try to observe the outer samayas without losing the inner samayas, and likewise keep up the inner samayas without losing the outer samayas. We should hold all of the samayas without blurring or overlapping them, just like a raven’s eyes are able to observe two things at the same time.

The fifteenth samaya is known as the “Elephant Entering Into the Water.” When an elephant enters into water, it doesn’t really observe which way it should go. Wherever the water is, it just goes in. Whether there is a storm, whether it’s muddy, or whatever, it just goes in without fear or discrimination. This means that yogis and yoginis must maintain the great fearless view that is the union of emptiness and wisdom. When you maintain this view, it should be applied to everything—to every phenomenal state and every conception. You

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GARLAND of VIEWS by

Khenchen Palden Sherab Rinpoche & Khenpo Tsewang Dongyal Rinpoche

EDITED BY ALAN POPE

Excerpted from the Venerable Khenpo Rinpoches' commentary on *Garland of Views* by Guru Padmasambhava, in West Palm Beach, FL, January 2005

As we listen to this teaching, it is important to restrengthen our motivation of bodhichitta, joy, and appreciation, and together with that, our purity understanding of the absolute true nature. With this motivation, we will briefly discuss *Garland of Views: A Collection of Esoteric Instructions* (Tib. *man ngag lta ba'i 'phreng ba*), which was given by the great teacher Guru Padmasambhava, and is one of the most renowned works of philosophy in Buddhism. In this teaching, Guru Padmasambhava used the metaphor of a garland to represent the wide range of possible views that we can have.

What is the purpose of studying and knowing all these views? When we practice, three very connected elements are always present: view, meditation, and conduct. Among these three, our view is the most important. If our view is wrong, then our meditation and conduct will be wrong, and they will not go in the right direction. Therefore, knowing the perfect view is crucial. Try to strongly activate that view and meditate on it. Then, based on that view and meditation, good actions and conduct will naturally follow.

As Guru Padmasambhava stated in this teaching, we can summarize the vast number of possible views into two groups: (1) the worldly views of samsara and (2) the nonworldly, or Buddhist views. The worldly views are associated with the ways most of us think, believe, and act. They are known as “worldly” because they are always connected with some form of grasping or clinging.



Guru Rinpoche & King Trisong Deutsen preside over famous debates at Samye Monastery where the Buddhadharma is victorious

These views are not developed outside of us—they are created by the mind and projected outwardly. Because people's ways of thinking, seeing, and reacting to phenomena are so complex, the variety of possible worldly views is also complex. Even so, we can organize them so that every worldly view falls into one of four groups: (1) *flat views* [*phyal ba*]; (2) *rejecting views* [*rgyang 'phen pa*]; (3) *dead-end views* [*mur thug pa*]; and (4) *hanging-up views* [*mu stegs pa*]. According to the *Guhyagarbha Tantra*, these four worldly views can be considered in two groups: the first two are far from the true nature, while the second two are much closer to the true

nature, although they are still mistaken views of ignorance.

The first worldly view, the flat or blank view, is far from the true nature. With this view, you generally do not think about anything; you are entirely unreflective. You do not consider anything about form, foundation, or the process of cause and effect. You do not think about the past or the future, or even much about the present. You do not believe in virtues or nonvirtues. You simply are the way you are, without ideas or thoughts, enjoying this life, or struggling against it, with no real means of advancing yourself further. Because you have no ideas, you do not think that such things are of any importance. This is the basic character of the flat or blank view, although we should recognize that within this category there actually are many individual variations in views and ways of thinking.

The second group of worldly views, the rejecting view, or throwing-far-away view, is that of the materialist or hedonist. If you hold a view that falls into this group, you generally do not want to investigate or analyze too much, choosing instead to simply accept what you

believe or have heard, giving complete power to “the authorities” for your knowledge and understanding. You do not believe that you can see anything beyond what the naked eye reveals; therefore, anything that you do not see, hear, feel, or sense, you reject or throw away as though it doesn’t exist. For example, you think that only this present life exists—there is no past and no future. Only this life matters. You do not think about whether there is a life before or after this one, and you therefore do not consider the past or future lives of yourself or others. You simply want to be rich and powerful in this life, and there is nothing more to consider than that. You reject or throw everything else far away.

The third view, the dead-end view, is closer to the true nature, although it is still a view of ignorance. This is the view of the nihilist. If you hold this view, you want to go far beyond to a deeper level, but you are stuck where you are. You believe nothing beyond what you can see for yourself. You investigate and analyze things, but when you do not find something, you say it doesn’t exist. For example, you do not believe very deeply in the past or the future, or in all the different types of causes, conditions, and results. You will challenge others to prove that there is a life after this one. You have no confidence in the virtues described in spiritual teachings because you have not seen good results from doing good things or bad results from doing bad things. You believe there are no reasons for things like the sun coming up because these things just happen naturally by themselves. Similarly, you would say that we are here in the same way, without reason or cause. There is nothing more than that.

The fourth classification of worldly views, the hanging-up view, is also closer to the true nature, but it falls short as well. This is the view of the eternalist. If you hold this view, you make exaggerated or extreme claims and hold onto them. You analyze and investigate all kinds of systems, but then fabricate something that you claim is there, such as the existence of a permanent ego or soul, or a principle force that has created everything. In addition, according to this view, things such as permanence, permanent existence, and causes and results are not really connected together. For example, the permanent ego or “I” has no cause, which implies that even though there is no cause, there can be a result, and that result is permanent. It is even believed that there can be a cause without a result. Although individuals holding this view are looking beyond the present to the past and future, and beyond where the five senses can go, they nominate the idea that suits their own beliefs or philosophy and then grasp onto it, even in the absence of logic or proof.

The nonworldly or Buddhist views are divided into two categories: (1) the views of the causal Sutrayana, which are the beginning or



Khenpo Tsewang Rinpoche in California, 1980

foundation of the Buddha’s teachings; and (2) the views of the Tantrayana or Vajrayana, the advanced teachings that are the most direct, detailed, and complete teachings. Either way, the teachings of the Buddha are liberative and lead practitioners beyond the world of *samsara*.

The Sutrayana is called the “Causal Yana” because in this practice you mainly focus on the causes and conditions required to produce a good result. Even though you may look forward to having a good result, it won’t come to fruition if you do not establish good causes and conditions. Therefore, in the Causal Yana teachings, Buddha emphasized that we should be wise with regard to causes and conditions. If causes and conditions are good, a good result will come without any difficulties. If causes

and conditions are not good, a good result will never come even though you are looking for it. Therefore, it is important to be very wise and careful in gathering and activating good causes and conditions.

While the Causal Yana focuses mainly on the causes and conditions, the Vajrayana or Resultant Yana focuses principally on the result. In this vehicle, you connect directly with your innate awareness—the indestructible nature of mind that is beyond duality. For example, when you practice the Vajrayana, you instantly visualize yourself as an enlightened deity and see the universe as a pure land; in other words, you adopt the same vision as that of a buddha. Through these techniques and through your meditation, you try to jump into that state of awareness instantly. This does not mean that you are making up something that is not there; instead, you are going directly and forcefully, yet skillfully, through all of your habitual patterns to the inner state of your own true nature. This true nature is the original, authentic, pristine, enlightened state—which is the nature of all beings—yet only enlightened awareness fully recognizes this. Therefore, Vajrayana practice is the true and ultimate practice, direct and powerful. If you are able to continually maintain this view without doubt and hesitation, then you will achieve enlightenment very soon. For this reason, the Vajrayana is known as the swift diamond path. By residing in the free, brilliant awareness of our authentic nature, we chop down every habitual pattern and every bit of grasping instantly within its own natural state. This is known as the Resultant Yana.

Our view is very important in determining how our meditation and conduct unfold. In presenting and describing all of these different views, Guru Padmasambhava is not saying that you should do this or avoid doing that. He explains these views so that Buddhist practitioners can understand them better, so that, as Vajrayana practitioners in particular, we can refresh and restrengthen our Vajrayana view and realization. ❁

BRILLIANT LOTUS GARLAND of GLORIOUS WISDOM

Continued from page 5

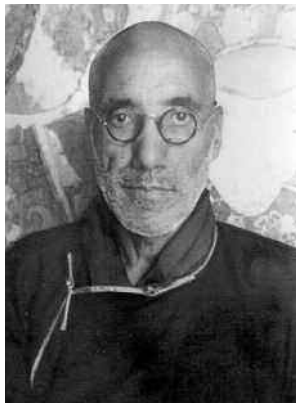
came from Katok Monastery to Riwoche.

The way I got to Riwoche is like this: in the Tibetan tradition, sons would do what their fathers had done before them. My grandfather Orgyen Tharchok was a *ngakpa* and a very important person in the administration of Gochen Monastery. He took a lot of responsibility and was highly respected for what he did there. He was not a philosopher, but he was very skilled in ritual music and chanting, and he knew a lot about performing the rituals. My father, Lama Chimed, also learned these chants. He was not as expert as grandfather, but he learned them very well.

So, I followed in my father's footsteps. When I was young I learned the alphabet and how to read. Around Gochen I became quite famous for being able to read very fast. Everybody said I was a little crazy, but at the same time they were very nice to me.

We heard that the Riwoche shedra was looking for new students from a chief in the Doshul area named Yangchen Paldron, who was loved by everyone. She asked our father, who was an administrator of Gochen Monastery, if it would be okay to send me to train at Riwoche and return to Gochen and become the Khenpo there. For generations, our family was known as being very well educated and was closely connected and important to Gochen monastery, and everyone thought that I was the right person to be sent to the shedra. I was not the khenpo of

Gochen Monastery when I went to Riwoche, but I was expected to become the khenpo.



Khunu Rinpoche

So I was sent to Riwoche Monastery to study at the shedra. I studied at Riwoche for five years before the Chinese came, primarily with Khenpo Ashe. It was with him that I studied many texts of philosophy, astrology, medicine, and a little Sanskrit—I mainly studied the major scriptures. This is how I have a lineage connection through Katok. It is not so much a connection with that particular

monastery as the scriptural lineage that came down to Khenpo Ashe from Mipham Rinpoche, as well as the scriptural lineage he had received from the great Katok Khenpo Ngakchung. From my root lama, I also received all of Longchenpa's *Seven Treasuries* (Tib. *mdzod bdun*), three volumes of Rongzompa's teachings, and the teachings of Katokpa Dampa Deshek, the founder of Katok Monastery. Also in connection with Katok, my root lama gave me the teachings of Getse Mahapandita. There were many great lamas at Katok. In brief, we can say that I received the Katok lineage.

I would say that Khenpo Ashe is my root lama, but I have many root lamas, like HH Dilgo Khyentse Rinpoche, HH Dudjom Rinpoche, and



Scholars gathered in Mussoorie, India, 1965
Khenchen Rinpoche standing second from right

others. Some people say we can have only one root lama, but I think we can have many. Someone who gives empowerment, transmission, and pith instructions is a root lama. But Khenpo Ashe was particularly kind to me. Before I met him I did not know the Dharma, and he taught me and helped me for many years.

TEACHING IN INDIA

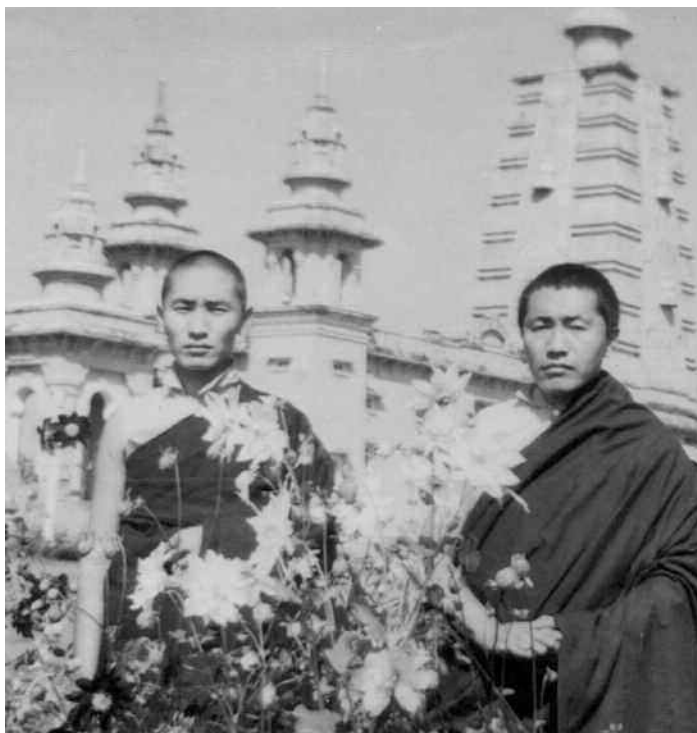
I was able to complete my studies at Riwoche, and then my family and I went to India. I never became the khenpo at Gochen Monastery, but I was considered to be very learned while I was at Riwoche. Everybody in my class said I was very good. My classmates would come to me and ask me to teach them, to explain what the texts were saying, but I was not officially one of the teachers.

When we were out of Tibet in a refugee camp in Kalimpong, many people wanted to study the *Perfection of Wisdom Sutra* (*Prajnaparamita*), someone else wanted to study Mipham Rinpoche's commentary on Chandrakirti's *Entrance to the Middle Way* (*Madhyamakavatara*), and some people wanted the *Root Grammar in Thirty Verses* (*Sumtak*). Before long I was teaching every day.

Then my family and I moved to Darjeeling for about six months. There I taught Shantideva's *Way of the Bodhisattva* (*Bodhicharyavatara*), the *Sumtak* grammar, Mipham Rinpoche's *Shendrel Ketaka*, which is his controversial commentary on the ninth chapter of the *Way of the Bodhisattva*, and Mipham's *Beacon of Certainty* (*nges shes sbron me*). After that we went to Bodhgaya and then to Tso Pema. Everywhere I went I would end up teaching, which people seemed to appreciate.

In 1965 scholars from all four lineages—Nyingma, Kagyu, Sakya, and Geluk—came together in Mussoorie to discuss how to restrengthen

A GLIMPSE INTO THE ANCIENT LINEAGE of KHENCHEN PALDEN SHERAB RINPOCHE



Khenpo Rinpoches in Sarnath, 1972

Tibetan Buddhism and culture. At that time, the great Lama Khunu Tenzin Gyaltzen Rinpoche was presiding over the gathering as the head teacher. He gave some teachings, mainly on grammar and poetry, and on how to translate Sanskrit into Tibetan. I was also able to personally receive some other important teachings from Khunu Rinpoche at that time. HH Dudjom Rinpoche, who was the head of Nyingma school, asked me to go to Mussoorie to represent the Nyingma school. In 1967 he appointed me to go to Varanasi to help found and teach at the Nyingma studies department in the Central Institute of Higher Tibetan Studies. I served as the head of the Nyingma department for 17 years. During that time, HH Dilgo Khyentse Rinpoche and many other Nyingma teachers were very pleased with my role in the institute and they asked me to teach on other occasions as well.

THE TERMA LINEAGE OF TSASUM LINGPA

In addition to kama, I hold many terma lineages. The main terma lineage I hold is that of Tsasum Lingpa, which I received through Gochen Monastery. Before Gochen was built, Tsasum Lingpa went to Jowo Zegyal mountain and opened the secret door in the mountain—he identified many sacred spots there and encouraged people to circumambulate Jowo Zegyal.

Both Khenpo Tsewang and I received all of Tsasum Lingpa's terma from Gadra Lama Nyima Ozer at Gochen Monastery—he gave us *everything* related to Tsasum Lingpa. Khenpo Tsewang was very young at

the time; I think this was around 1954.

Gochen has had many fine lineage holders of Tsasum Lingpa. It was not a center for philosophy, but sometimes khenpos like Sherab Khyentse, Kaltsa Palzang, and Bumchab Norbu would come and hold a small shedra. There were many great lamas connected with Gochen Monastery, like Lama Atsok, Namgyal Norbu, and Mondak Osal. They didn't give many teachings, but they were renowned and dedicated hermitage practitioners who inspired me a lot. I received the *Chetsun Nyingtik* from Lama Atsok. He was a disciple of Sherab Khyentse at Gochen Monastery.

My brother, Khenpo Tsewang Dongyal Rinpoche, is a tulku of Sherab Khyentse. In my country, Sherab Khyentse was very famous. He gave so many empowerments, transmissions, and teachings in the Gochen area. I think he was my mother's grandfather's brother. My father Lama Chimed was a disciple of Sherab Khyentse. My father received from him the complete cycle of empowerments and reading transmissions of the *Treasury of Precious Terma*. I think I even remember seeing Sherab Khyentse one time when I was very young. I was with my grandfather on my mother's side, who was named Maryon Kalzang Wangyal. He used to take me everywhere with him. One time he and I visited Sherab Khyentse at Tsokar Gompa, the Temple at White Lake near Gochen Monastery, where I received blessings from him.

OTHER LINEAGES HELD BY KHENCHEN

I hold many other lineages, such as the terma lineages of Jatson Nyingpo, Karma Lingpa, and Chogyur Lingpa. I received the Vajrakilaya terma of Ratna Lingpa from Dzigar Kongtrul Lodro Rabpel. I did not receive all of Ratna Lingpa's terma, but I did receive his Vajrakilaya. From Dzigar Kongtrul I also received the First Kongtrul's *Treasury of Knowledge*, as well as the transmission of the *Longchen Nyingtik*.

Later on, I received transmission of part of the Longchen Nyingtik from Chatral Rinpoche, as well as the entire cycle of terma of the great tertön Lhasun Namkha Jigme. As I mentioned earlier, I received all of Longchenpa's *Seven Treasuries* from my root lama. From among Longchenpa's *Seven Treasuries*, I also received the *Treasury of the Basic Space of Phenomena* (*chos dbyings mdzod*) from Nyala Sherab Ozer, who was also called Nya Lama, or Nyarong Lama. He was a disciple of Khenpo Ngakchung, and a very high Dzogchen yogi. I received this when Nya Lama was a very old man.

In Riwoche, I received both oral transmissions and commentaries on the *Guhayagarbha Tantra* from Khenpo Tenzin Dragpa in the form of Kunkhyen Longchenpa's great commentary entitled *Chokchu Munsel*, and in India from HH Dudjom Rinpoche and HH Dilgo Khyentse Rinpoche.

I also hold many transmissions from the Kagyu lineage. From the tulku of Jedrung Champa Jungne at Riwoche Monastery I received

BRILLIANT LOTUS GARLAND of GLORIOUS WISDOM

A GLIMPSE INTO THE ANCIENT LINEAGE of KHENCHEN PALDEN SHERAB RINPOCHE

many transmissions of the Taklung Kagyu, such as Chakrasamvara, Hevajra, and Vajravahni. He also gave all the empowerments, reading transmissions, and oral instructions of Mipham Rinpoche's Yamantaka called the *Lord of Life* (*gshin rje gshed tshé bdag*), which came from Dumgya Shangtrom.

The first Jedrung Rinpoche was a great tertön and master of the Kagyu and Nyingma lineages. One of his disciples was Kangyur Rinpoche, who transmitted all of Jedrung Rinpoche's terma to me.

From Riwoche Khenpo Dragpa Jangchub I received a large number of transmissions of teachings of the Kagyu and Nyingma lineages, as well as general Buddhist teachings like the *Prajñāparamita Sutra*. He transmitted many short teachings, including the *Seven Chapter Prayer* (*le'u bdun ma*) and the *Diamond Sutra* (*rdo rje gcod pa*), as well as most of the *Sky Teachings* (*gnam chos*) of Migyur Dorje. I also received part of the *Sky Teachings* from His Holiness Penor Rinpoche.

From Dudjom Jigdral Yeshe Dorje I received most of the transmission of the Nyingma kama, as well as the entire *Treasury of Precious Terma*. I also received part of the transmission of the *Rinchen Terdzö* from HH Penor Rinpoche, in Washington, D.C. From Dudjom Rinpoche I also received all the empowerments, reading transmissions, and oral instructions of the Dudjom Tersar, which includes terma from himself and his previous incarnation, Dudjom Lingpa.

Another Tersar collection I received is the Chokling Tersar. I received most of Chogyur Lingpa's terma from Dilgo Khyentse Rinpoche when I was in India.

I have also received many empowerments, transmissions, and instructions from His Holiness the 14th Dalai Lama, including Kalachakra and many other Kadam teachings. I also received Mipham Rinpoche's Kalachakra lineage from HH Penor Rinpoche in New York in 2007.

As for the Chetsun Nyingtik, as I mentioned before, I first received it at Gochen Monastery from Lama Atsok. I also received the reading transmission for the Chetsun Nyingtik from Mipham Rinpoche's tulku at Katok Monastery. He also transmitted to me Mipham Rinpoche's *Tantric Peaceful Manjushri* (*rgyud lugs 'jam dpal*). I received the Chetsun Nyingtik from His Holiness Jigme Phuntsok as well when he came to New York City in the 1990s.

In terms of other Nyingtik teachings, I also hold the transmission of Jigme Lingpa's *Nyingtik Tsapo* from Dilgo Khyentse Rinpoche and Dodrupchen Rinpoche, and I received the *Nyingtik Yabshi* in Tibet from my khenpo, Tenzin Dragpa.

All of Buddha Shakyamuni's and Guru Padmasambhava's teachings



Khenchen Rinpoche

are extraordinarily special. In particular, I really like Mipham Rinpoche's lineage. His view is nothing other than the ancient Nyingma lineages of kama and terma. I particularly like the scholarly approach followed by Mipham Rinpoche, Rongzompa, and Longchenpa. Their lineages are important because they fully embody Nyingma view, which is so wonderful.

If we look at the entire history of Tibetan Buddhism from generation to generation, sometimes certain lineages are stronger and at other times they're weaker. For example, during the time of Minling Terchen in the late 17th century, some of the Nyingma lineages became stronger, but then

later in central Tibet the Nyingma teachings were almost gone. The Nyingma scholarly lineage had almost died out when Mipham Rinpoche revitalized it in the 19th century in Kham. In particular, the work of Khyentse Rinpoche, Kongtrul Rinpoche, and Mipham Rinpoche revived the Nyingma teachings so strongly.

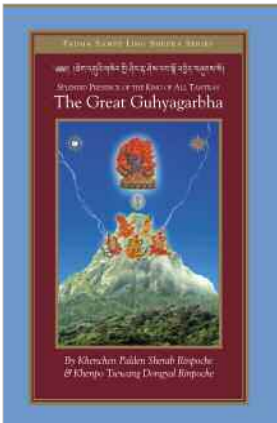
Khyentse Rinpoche and Kongtrul Rinpoche were so kind to future generations in the way they collected and continued so many kama and terma lineages by giving their empowerments, transmissions, and pith instructions. If they had not done this, all those teachings and practices would now be gone. Now when we look back, we can see that just before Khyentse Rinpoche and Kongtrul Rinpoche came, *all* of the Tibetan Buddhist lineages were in danger of being lost; not only Nyingma or Kagyu, Sakya, Geluk, or Kadam, but all of Tibetan Buddhism—all of the Ten Great Pillars of the Study Lineage (*bshad rgyud 'degs pa'i ka chen bcu*) and the Eight Practice Lineages (*sgrub rgyud zin pa'i shing rta che bgyad*), everything. But the First Khyentse and First Kongtrul worked so hard to receive and preserve all the practices and teachings of every lineage of Tibetan Buddhism. This was so kind. And not only did they collect these teachings, but they really practiced them and gained accomplishment. For example, through his wisdom, the First Khyentse was even able to rediscover the termas of the lineages that had completely disappeared—and not only the texts, but all the empowerments, transmissions, and oral instructions! And Kongtrul Rinpoche was able to put all of these teachings together perfectly.

It is said that just before a butterfly completely goes out, it burns even more brightly. Similarly, Khyentse Rinpoche and Kongtrul Rinpoche came just before Tibetan Buddhism was almost finished in Tibet, and were able to collect and preserve so many of the teachings. Since then, many realized scholars have done so many wonderful things it has looked like springtime everywhere! Through their kindness and legacy, the teachings of the Buddha continue to glow. ❁

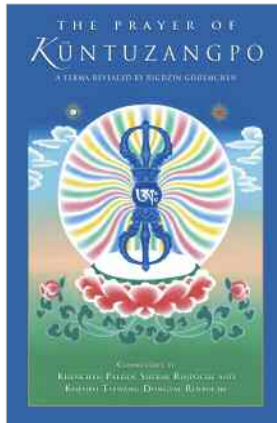


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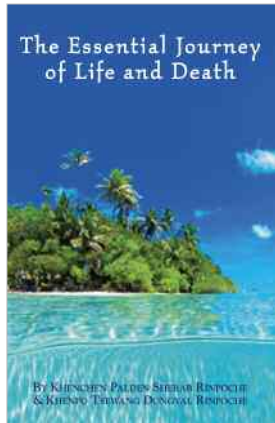
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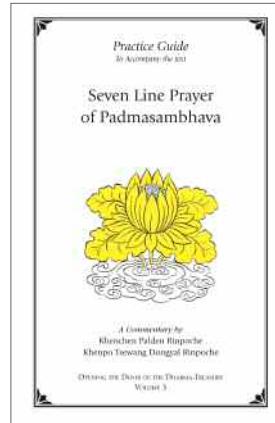
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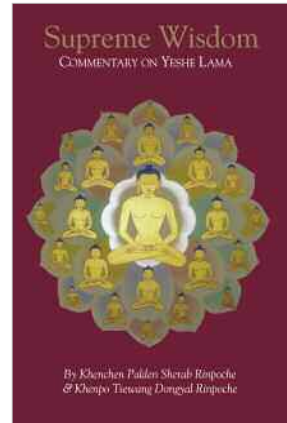
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Fall 2010
Practice Guide of the Seven Line Prayer of Padmasambhava
 Instructions on how to receive the unfailing blessings of Guru Rinpoche by practicing this prayer with heartfelt devotion and bodhichitta.



Spring 2011
Supreme Wisdom: Commentary on Yeshe Lama
 This innermost teaching of the Great Perfection includes all the practice instructions necessary for sincere, dedicated practitioners to achieve enlightenment in a single lifetime (restricted text).



All proceeds from the *Pemai Chiso* Dharma store sponsor PBC projects. Thanks to your kindness, Chiso has been able to help:

- Education and daily needs of Rinpoches' nuns and monks in Samath, India
- Developing Shantarakshita Library archives
- Broadcasting and publishing Rinpoches' teachings
- Commissioning statues and ritual objects for PSL

Thanks for your generous support!



The Fruits of Service

BY AMANDA LEWIS

The Padma Samye Ling mandala expanded in many extraordinary ways this year. This incredible flourishing would not have been possible without the joyful effort and thorough attention of so many members of our devoted sangha, including Wes Simon, Pete DeNiro, Shigeru Oyatani, Steve Dorn, Derek Sarno, Laura Yorke, Virginia Schnure, Erick Roman, Scears Harper, Jessica Croll, Greg Burns, Mark Simons, and Jordan Taylor.

One of the highlights was the creation of the Sun & Moon Gates, which now serve as the primary entranceways to the gonpa. These were designed by Patrick Avice du Buisson as a reflection of the original sun and moon temples from Samye monastery and were constructed in many stages from the ground up by PBC Tennessee sangha members Mark Miller, Silas Holsinger, Craig Bialick, and Martin Holsinger. This involved: extending the size of the landing, putting down cement flooring, building concrete walls, framing the inside of the walls, putting up and painting dry-wall, designing ornamental window frames, tiling the floors, constructing a wooden roof covered with copper to perfectly match the rest of the gonpa, traditional Tibetan painting inside the rooms, and installing golden sertos filled with relics to adorn the roofs.

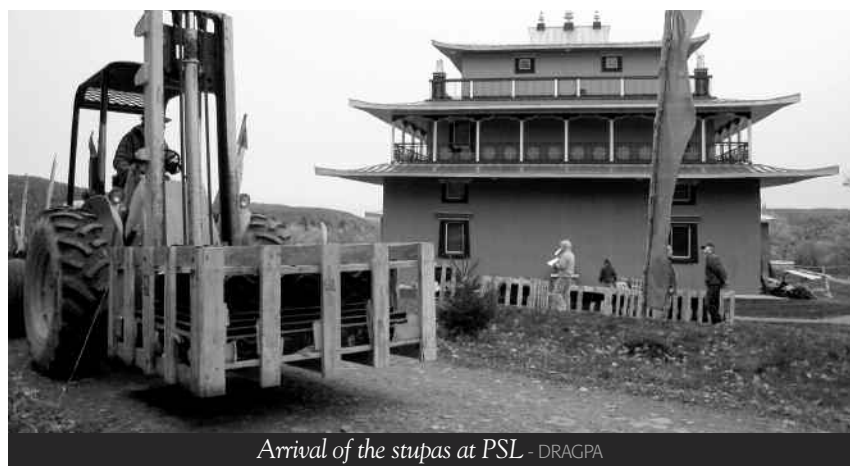
Some other accomplishments were: building a ramp walkway that leads to the opening of the sun gate, extending the stone khora path to meet Buddha Amitabha at the entrance of the moon gate, hosting many group meditation retreats, ongoing PBC publishing projects, building and painting thrones for the four new dakini statues in the main shrine-room, continual additions to the gonpa mural paintings, cooking nutritious meals for Rinpoches and the Sangha, framing and hanging eight stained-glass medicine buddhas in the Medicine Buddha-Vajrakilaya temple, building and installing hand-carved marble signs for the buildings, renovating and repainting Rinpoches' retreat cabin, creating a flower garden with a fountain outside Rinpoches' home, oiling and preserving the railing of the Sangha House deck, building and installing compost and garbage bins, and repainting the entire exterior of the Bodhichitta Inn. ❀



Rinpoches & Wes installing the Eight Medicine Buddhas - LAIA



Fitting copper roofs on the Sun & Moon Gates - LAIA



Arrival of the stupas at PSL - DRAGPA



Erick, Amanda, & Mark tiling the Moon Gate - LAIA



Steve placing the four stone treasure vases at the gonpa entrance - AMANDA LEWIS



Surveying the unfolding mandala - DRAGPA



Craig & Silas building roofs for the Sun & Moon Gates - MARTIN HOLSINGER

SOWING NEW SEEDS

There are many exciting projects starting now that you can help with at PSL:

- Painting the Eight Great Stupas
- Archiving many Dharma texts in the Shantarakshita Library
- Joining the chefs cooking in the Sangha House kitchen to sustain the Sangha with delicious, nutritious vegetarian food
- Cultivating the PSL veggie garden to provide greens and other fresh produce all summer and fall
- Completing final decorations for the Sun & Moon Gates
- Building a patio deck for quiet reflection around the ground floor of the Sangha House
- Painting the intricate Tibetan woodwork at the gonpa entrances
- Beautifying the landscape and maintaining the grounds
- Creating a delightful sitting area by Tsogyal Lake

If you'd like to come help or learn more, contact Padma Samye Ling at (607) 865-8068, email chiso@padmasambhava.org, or visit the PBC website: www.padmasambhava.org/psl.html

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Lorraine, Laia, John, & Beth painting the Stupa of Descent from the God Realm - AMANDA LEWIS



Kirby & Sandy painting the Stupa of Complete Victory - DRAGPA



Khenpo Rinpoche blessing the Stupa of Many Doors - DRAGPA



Kayo, Virginia, & Wes preparing lunch - DRAGPA

2009
Year in Review



Rinpoches consecrate the Yeshe Tsogyal House statues
- LIBBA GILLUM MILLER



Chenrezig sand mandala made in Puerto Rico - EDNA DE JESÚS



2009 Rongzompa month-long Dzogchen retreat - DRAGPA



PBC Puerto Rico shedra study group - GEORGE SCHMINKY



Refuge ceremony at Padma Gochen Ling - LIBBA GILLUM MILLER



Summer practice retreat at Padma Gochen Ling - TRACY MOORE



Rinpoches blessing new statues for PBDC shrine
- MICHAEL STILES



Vajrasattva fire puja in NYC
- DRAGPA



Vajrapani empowerment in West Palm Beach - RON WAGNER



Refuge ceremony in Tampa - NORMAN MARCHAND



New Yeshe Tsogyal House shrine - MICHAEL NOTT



Celebrating Losar & 25th Anniversary of the Palm Beach Dharma Center - MICHAEL STILES



Vajrapani Empowerment - DEREK SARNO



Installing Guru Rinpoche statue at Yeshe Tsogyal House - LIBBA GILLUM MILLER



Vajrakilaya Practice in NYC - DRAGPA



Mandala tiglio appears during TN consecration - MELANIE WILLIAMS



PBC TN Mantra Rolling in preparation for statue consecration - TRACY MOORE



White Tara Empowerment in WPB - DENISE WICKELL



Bodhichitta teachings in Tampa - NORMAN MARCHAND

should not think, “I’m just going to apply the view to this side, or to this area, or in that direction,” or, “Now is the time I should apply this.” Whatever state or situation arises, such as negative emotions, positive emotions, or any conceptual names or labels, apply the view at all times, without sorting out or discriminating between your experiences.

The sixteenth samaya is the “Lion-like Samaya.” The lion is often used as an example of fearlessness. Lions almost always roam alone without any fear.

Here this means that both Anuyoga practitioners and practitioners in general should maintain the view and keep their practice very personal, without bragging or loudly showing off. These teachings and practices have to be kept very quietly, but with confidence. This also includes some degree of not associating with unfamiliar practitioners, unfamiliar people, or with those that are not practicing in a similar way.

The seventeenth samaya is the “Samaya That is Like a Swan Couple.” Swans always go together as a pair or couple, without separating from each other. Here this means that wherever a yogi or yogini goes, whatever they do, whether they are practicing, meditating, or are in the world, they should never separate compassion from their practice. Whatever practices you do, never separate the intention to bring benefit to all living beings through kindness and compassion.

The eighteenth samaya is the “Magician-like Samaya.” When a magician displays magic, what you see is not really real. Even though it looks very real, it’s not actually real. Similarly, this universe, the five aggregates, and the five elements, all of these are like a magician’s display. It’s all magic, including ourselves. This is really true. Since this is how the nature is, we should try to keep up this view with mindfulness. Once in awhile we should remind ourselves of this until this realization vividly comes.

The nineteenth samaya is the “Pig-like Samaya.” A pig doesn’t discriminate between what is clean and what is dirty—everything is used according to the pig’s convenience. Similarly, yogis and yoginis should not get caught by fabrications of “this is good” and “this is bad.” Sorting out good and bad, and following after it is a trap of dualistic mind. In the reality nature, everything is a magical display. All experiences are equal in the state of equanimity. Therefore, we should not get caught up in dualistic conceptions of how things appear on the illusion level. Yogis and yoginis should not get tangled up in the traps of hope and fear.

The twentieth samaya is the “Jackal or Wolf-like Samaya.” In Tibetan, scavengers like jackals, wolves, foxes, and hyenas are called cherkhing. If an opportunity arises to kill anyone or grab anything, they are always interested; they have no hesitation, no thought of pulling back. Similarly, when yogis and yoginis have realized the true nature and have the abilities that come with that realization, they should help



all beings without any discrimination. They should particularly help those who are miserable, in trouble, or caught in dense emotional states, using every opportunity to release, liberate, and bring them out of their difficulties.

The twenty-first samaya is known as the “Samaya That is Like a Flash of Lightning.” In Tibetan, this is called log. As we all know, when lightning comes, it comes instantly and without any warning. The instant it comes, it brings light to everything in sight.

This means that yogis and yoginis should not delay in their practice. In order to achieve enlightenment, they should not slow down—they should continually keep up their practices as fast as lightning. We should lighten and clear up our body, speech, and mind in order to illuminate our inner wisdom. In order to bring that light, we shouldn’t slow down—we should continually keep up this lightning-like samaya.

The twenty-second samaya is known as the “Vulture-like Samaya.” Vultures don’t have any intention to kill others. Even though they may appear very cruel by scavenging and eating meat, vultures don’t

actually have the intention to kill or hurt others. Similarly, yogis and yoginis should not criticize or blame other yanas. They should not hurt anyone, but always respect and appreciate everyone, whether they are spiritual or following regular samsaric ways.

The twenty-third samaya is the “Samaya That is Like an Excellent King.” A great, excellent king has so much concern and thought for all of his subjects, as well as for his assemblies or retinue. He always acts with mindfulness, trying to be modest, as an equal. Similarly, a practitioner who has the realization of the true nature of the dharmadhatu and the wisdom of great blissfulness is inwardly always in that state. Yet their concern, kindness, and compassionate thoughts are never demolished or blown away. Rather, this realization ignites their concern even more. They are continuously thinking of ways to help all beings as much as possible, and are constantly performing beneficial activities without slowing down or pulling back.

The “Twenty-three Engaging Activity Samayas” of Anuyoga each use different metaphors, but the essential point of all the samayas is to keep your view as vast as the sky and filled with wisdom—this is what we have to maintain. We should have courage, confidence, and fearlessness, and at the same time we should also be very modest, mindful, and content, always engaging in beneficial activities. We should never give up the skillful means aspect of the practices. We have to continuously work to benefit others, while remaining very simple, humble, courageous, and committed. That is how we can summarize these samayas—we are taming our old, negative, neurotic habitual patterns and entering the path that is free from grasping. ☸





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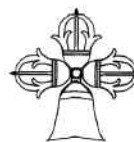
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