



Pema Mandala

NEWSLETTER OF THE PADMASAMBHAVA BUDDHIST CENTERS

Fall 1995 Vol. 1

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

NEW YORK

- | | |
|--------------------|------------------|
| October 7-9 | Padma Samye Ling |
| October 24 | New York City |
| October 28-29 | New York City |
| November 7 | New York City |
| December 9-10 | New York City |
| December 30-Jan. 1 | New York City |

OTHER PADMASAMBHAVA BUDDHIST CENTERS

- | | |
|---------------------|---|
| September 13-21 | Boulder, Colorado |
| September 22-28 | Portland, Oregon |
| September 28-Oct. 1 | San Francisco, CA |
| October 21-22 | Wilmington, Delaware |
| November 11-13 | Tennessee |
| November 14-15 | Orlando, FL |
| November 17-22 | W. Palm Beach, FL |
| November 23-27 | Puerto Rico |
| December 2-3 | Chicago, IL |
| December 4-6 | Madison, Wisconsin |
| January 6-13 | W. Palm Beach, FL
THE BLACK SNAKE
WINTER RETREAT
(Druk Nag Long Thun)
Dzogchen and Inner
Tantric Teachings |

Padmasambhava Buddhist Center
Tibetan Nyingma Buddhist Meditation
& Study Center
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Teachings on Bodhicitta

Bodhicitta is a Sanskrit word that means the union of love, compassion, and wisdom. It is the best of all possible thoughts and the most beneficial of all motivations. The development of this motivation and the performance of this activity is the essence of Mahayana Buddhism.

Development of Bodhicitta is essentially based on two divisions: the intention to perform acts of loving kindness and the activity itself. The intention is the mental attitude of strong, courageous commitment. This attitude recognizes that all sentient beings want to be happy, comfortable, and to live in peace. However, people generally are not able to achieve what they want. The Bodhicitta attitude not only generates great love and compassion for all beings, it also skillfully uses wisdom to try to help solve their problems.

The Bodhicitta intention has three stages. At the first stage, one thinks that all humans should have the same level of happiness and joy. As one develops the second stage, there is a wish to exchange places with those who are suffering. In the ultimate level of Bodhicitta intention—the third stage, you regard others as more important than yourself.

The activity of Bodhicitta carries this motivation into external activity. This is not difficult if you have a strong intention to do Bodhicitta activities. At this point you are not just thinking, but you are reflecting your thoughts into your external activities. There are six different ways to perform Bodhicitta activities. These are the six paramitas, which are: the practice of generosity, the practice of discipline, the practice of gentleness, the practice of patience and tolerance, joyful effort, and the practice of concentration of wisdom. In this way you can carry the intention of Bodhicitta into action which will benefit yourself and other beings.

Khenchen Palden Sherab Rinpoche
translated by Khenpo Tsewang Dongyal Rinpoche

PBC Annual Summer Retreat

An extraordinary teaching given by Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche on the Profound Meaning of the Seven Line Prayer, based on Mipham Rinpoche's commentary called *The White Lotus*, was the focus of the annual PBC summer retreat held at Padma Samye Ling in Delaware County, up state New York. Close to one hundred students of the Rinpoches gathered in the shrine room of the main building for the opening ceremonies. There were sangha members present from all centers throughout America, including many from Puerto Rico and three from PBC of Moscow. As Khenchen

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Painting the Pema Samye Cho Khor Ling Temple in Sarnath

Last year, I was asked to paint the murals for the Rinpoches' newly erected temple in Sarnath, India. I spent six months stateside in preparation, creating and assembling over a hundred line-drawings of deities, lineage masters, famous monasteries, decorative borders, fauna and flora, and a myriad of symbolic oblations conventionally associated with Tibetan iconography. The planning stage entailed a series of meetings with the Rinpoches during which the sheer logistics of incorporating so much imagery within a limited amount of space was a major concern. Over the months, sketches and rough drawings were continually fine tuned by the Rinpoches' discerning eyes. "Finished" drawings were redrawn to employ a different mudra, for example. Excessive detail would always be eliminated in favor of clarity. Images were shifted from one wall to the next. Retinues were increased or reduced according to the expanse or limitation of any given wall: *Oh-oh. There's a window where Padmasambhava is supposed to be! Oh-oh. That electrical out-let is smack-dab in the middle of Samye Monastery!* This period of flux and problem solving and laughing—our meetings were always laced with laughter—were incredibly exciting for me. After all, I was being given the opportunity to train my eyes—to convey on paper what the Rinpoches had visualized in their minds. Quite frankly, I grew to savor the obstacles. I always left their apartment spinning with energy.

Once the final layout was established, we turned our attention to the background: Mountains, rivers, waterfalls, valleys, clouds, rainbows, forests and open meadows would be included. I had the idea of creating a panorama-effect wherein—should the viewer stand dead-center in the temple and pivot 360 degrees—the vista would be one continuous backdrop unrestrained by corners or doorways. I wanted viewers to feel transported. I wanted them to feel that, once inside, they were no longer in India but, rather, somewhere in Tibet.

Transporting the viewer is one thing. Transporting all of my equipment and supplies to India was quite another! Everything would

have to be brought from America. Although the style of the murals would be faithful to the ancient traditions, contemporary materials—acrylics and other plastic-based mediums unavailable in India—seemed like the best solution. Tibetan pigments in the heat and humidity of the subcontinent would fall off the walls within one season. In the event, I and my assistant, Tilghman Branner, shouldered our way through New Delhi customs with eight king-size duffel bags sloshing with paints and rattling equipment.



Mikel Dunham sketching in the Buddha on a wall of the Pema Samye Cho Khor Ling Temple

I made one other concession to twentieth century technology. Tibetan deities have very precise dimensions; in order to achieve these proportions, an artist must first grid his/her background. To rely on this time-consuming method would have required a year's stay in India, something I could not do. To speed up the process, I transferred all the line-drawings to acetate sheets before leaving the U.S. Once in India, I rented a gasoline-powered generator, hooked it to an overhead projector on a nine-foot tripod, and cast the pre-drawn images on the walls. It was just a matter of tracing. The mural drawings were completed within the first three weeks.

In the meantime, Tilghman filled in base colors that would eventually be shaded into skies, mountains, clouds, etc. Local Hindu artisans

assisted in the intricate border decorations running along the ceiling and crossbeams. Twenty days into the project, two Tibetan artists from Khathmandu joined us. They had never seen acrylic paint before but they took to the medium quite quickly. I started them on simple images—birds, flowers, rock formations—and within a week, they were ready to paint deities. I should mention their names: Buddha Lama and Mindu Lama. Anyone who visits the temple will see the exquisite results of their meticulous brush-strokes.

It was a great feeling to watch everyone in concert. Images started popping out of the walls in all directions: In that corner, Tilghman was painting a beautifully subdued tiger at the feet of Tsasum Lingpa; above the altar, Buddha Lama was straddling two precarious tables while painting the rainbow aura of Shakyamuni; high above us on a bamboo scaffolding, Ashoka was just finishing the golden roof of the Potala. It was as if the room had a life of its own. And every moment of the day, we all felt the presence of our orchestrators: the Rinpoches. The day came when Tilghman and I had to return to America. It was difficult to leave the project before its completion. We had to content ourselves with the fact that the temple was in skilled and caring hands. A few weeks after our departure, another member of the New York sangha, Anna Rochegova joined the team of artists. Her expertise and time and effort is greatly appreciated.

The temple is now completed. The only remaining task is to gold-leaf various ornaments which Tilghman and I will do upon our return to Sarnath in January, 1996.

Sarnath is a serene and holy place where Buddha gave his first teachings. By building a traditional monastic college in these beautiful environs, our Rinpoches have helped to keep those precious teachings alive. It is my sincerest wish that all of you will one day be able to visit their heart-felt contribution to the dharma. It is a monument to joyful effort.

Mikel Dunham

sat up upon a beautiful wooden throne as preceptor of the Guru Padmasambhava empowerment, one felt truly blessed to be present at the feet of a master.

The Khenpos presented an in-depth, line-by-line explanation of the Seven Line Prayer using a framework of three levels of understanding and realization. According to these teachings, Guru Padmasambhava will instantly come to the aid of anyone—anywhere and at any time—who recites the Seven Line Prayer: Khenchen revealed that Guru Padmasambhava said, "I have no choice. I will come and help all sentient beings." A biography of Mipham Rinpoche, teachings on Dzogchen and many related practices were incorporated into this intensive eight day retreat.

COURTESY OF RON WAGNER



Khenchen Palden Sherab Rinpoche reading a Tibetan text (pecha) during the retreat

Many of the retreatants commented on the growth at Padma Samye Ling—fondly called "the land," which sits on the side of a mountain nestled in the Catskills, near the pristine wildlife preserves surrounding the New York City reservoir system. Construction of the golden colored Sangha building (Tsang Mang Keuru Ling) is now nearing completion. It features bedrooms with lovely forest and valley views, as well as shower and bathroom facilities. Upstairs, the main entrance doors open to the shrine room—which will be used as such until the main temple is completed. A large kitchen complete with professional equipment is flanked by ample storage rooms and

an office. As the days flowed by it was exciting to see the beginnings of a wonderful red roof.

Beautiful rolling vistas of land were dotted by the colorful tents of many retreatants like a painters palette. Each morning the teachings were given at the top of a large grassy hill under the protection of a huge tent overflowing with students. The Khenpos taught us the first day that the "removal of duality misconception of the mind is the greatest or highest protection...like a vajra tent." Late in the afternoons before the hot sun began its descent, the Khenchen—during his quiet walks around the sacred grounds—would stop and smile, endearingly say hello and laugh, waving to students preparing the evening meal. Tibetan prayer flags on very tall wooden poles flapped in the breeze. A traditional monastic bell of handcrafted metals was rung with a wonderfully rich tone calling students from afar.

A few retreatants stayed in the nearby town of Walton. While the morning fog still lay low on the lush farmlands, one by one, their cars slowly drove up the narrow new gravel road deep in the woods. Often there were sightings of a family of wild quail, rabbits and deer scurrying into the brush. Lars Cederholm of PBC-NY, who recently built a home adjacent to the retreat land, said he saw a school of sixty wild turkeys hiking through his yard one day.

COURTESY OF RON WAGNER



Sangha House (Tsang Mang Keuru Ling) at PSL

Occasionally it rained, as it does in the mountains of up state New York during July. We were so fortunate to have Chicago sangha member Bill Hinman's wonderful home to practice in during these times: The Khenpos blessed us there one rainy afternoon with a commentary on the meaning of a Fire Puja. Most days the fire puja practices were held outside under the great sky where the offerings melted into rising billowy smoke. After circumambulating the fire,

COURTESY OF RON WAGNER



Khenpo Tsewang (1) and Khenchen Palden (17) at the intersection of Tara Road and Trisong Dheutsen Road at PSL

Khenchen swiftly approached it, gathering the white smoke to his face with his hands, as though it was fresh clear water.

An addition to the land this year is a wonderful garden next to the Lamas' cabin, cultivated by Bonnie and many volunteers. Their expertise yielded some delicious organic greens and herbs used to prepare vegetarian meals during the retreat.

When the sun dropped low and the colors of the sky changed, Rinpoches gathered us for evening meditations in the grass facing south to the vast mountains. The sky met the land in silence as stars appeared. Air was clean, sweet and cool. The calmness and peace of Padma Samye Ling pervaded into the deep indigo night swallowing another retreat day. Flashlights emerged from backpacks during closing prayers. A student remembered a message from the days teachings: Khenchen said,

"Keep your view as big and vast as the sky, but your conduct like flower petals."

Next Issue of Pema Mandala:

Stories of Santaraksita by Khenpo Tsewang Rinpoche

Kalmikya Diaries
News From India

Send your submissions by
January 20, 1996

Mail to: Pema Mandala c/o Nancy Ash
1441 Brandywine Road Suite 700J
West Palm Beach, Florida 33409

Publishing News

Sky Dancer Press is delighted to announce that The Door To Inconceivable Wisdom and Compassion by Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche, with a foreword written by H.H. the Fourteenth Dalai Lama, should be available for distribution by the end of the year. Of all the Mahayana Buddhist teachings currently available in the western hemisphere, none is as seminal as the instruction on Bodhicitta, a Sanskrit term symbolizing the union of loving-kindness, compassion and the wisdom of ultimate reality. The Khenpos open wide The Door To Inconceivable Wisdom and Compassion by skillfully presenting a full spectrum of understandings and everyday applications regarding this most powerful, immediate and practical means of spiritual transformation and realization. The Turtle Hill Sangha of Tennessee, Padma Shug Chang, Janet and Edward Sierra, and others, collaborated with great editorial effort gifting us with a superb rendering of the Khenpos' teaching.

For more information on this publication (ISBN # 1-800975-03-3), and forthcoming books by the Khenpos, please contact us at: Sky Dancer Press, P.O. Box 1830, Boca Raton, Florida 33429. Attention: Joan Kaye

**"When you begin
to act
in the spirit of
love,
compassion
and wisdom,
you are one with
the activity
of all
realized beings."**

Khenchen Palden Sherab Rinpoche
The Door To Inconceivable Wisdom and Compassion



Ven. Lama Palden Chimed
Namgyal, Rinpoche

He entered the shrine room brimming with students bowing reverently with their palms together in a mudra at their heart center. The fragrance of colorful flower offerings permeated to the ten directions. The sangha had gathered early that morning to hear the Ven. Lama Palden Chimed Namgyal, Rinpoche recite the auspicious prayer of Kuntuzangpo at precisely 7:13 am—the Autumnal Solstice.

According to Vajrayana tradition, one who is in the presence of a realized yogi and hears the Prayer of Kuntuzangpo receives great merit. As it says at the end of the prayer, "All beings of the three worlds of samsara who hear this prayer spoken by a Yogi visualizing Kuntuzangpo himself will be gradually released from suffering and in the end attain buddhahood." Lama Chimed or Palden Lama—as his students respectfully address him—leads this ceremony during the changing of the seasons. Hearing Rinpoche recite the prayer with his great devotion reinforces the desire in everyone who hears it to reach liberation for the sake of all sentient beings.

For the past several years this great yogi has lived and taught at Mandarava House of the West Palm Beach chapter of PBC. He once lived in the village of Joephu, in the Palrong valley of the Dhoshul region in Eastern Tibet. A devout Buddhist, his two sons became revered Nyingma masters: Ven. Khenchen Palden Sherab, Rinpoche and Ven. Khenpo Tsewang Dongyal, Rinpoche. He taught his children and the children of the village the dharma. He taught them to read

and write and to chant the stories of Buddha Shakyamuni and of Padmasambhava. Teachings and practices of the dharma were woven into their lives. If one of the children happened to wake in the night, the father's continuous chanting could be heard... as it still does today.

His busy daily schedule usually begins in the early morning with a brisk walk around the lake on the "heart trail" in the park behind the center. Palden Lama then continues with his meditation practices; students arrive at the center at varying times needing help with general dharma questions, proper pronunciation of the Tibetan language, and help with prayer and mantra recitations. A fully qualified Nyingma Master, Palden Lama has developed a special rapport with his many students as he instructs them. Using humor and his own example of "practice makes perfect," Rinpoche is always available to help a student with his/her practice. Every time the sangha meets, he gives a special blessing to each person. Individuals visiting the center for the very first time are amazed by the power of this great yogi. In addition to helping dharma practitioners with their practices, Rinpoche is also fully versed in traditional Tibetan herbs and medicines. He will be offering classes on this subject in the near future.

The Ven. Lama Palden Chimed Namgyal, Rinpoche is in charge of PBC special events held at Mandarava House. Every year he leads the sangha in celebrating Buddha Shakyamuni's Enlightenment and Parinirvana. This special ceremony begins with recitation of the Seven Line Prayer, and a feast (*tsok*) concludes the evening with the sangha sharing their delicious food offerings with him. Another special day is the Tibetan new year celebration; students are already anticipating the wonderful practice with him as they prepare to greet the Fire Mouse Year of 2123. We are blessed to have such a great yogi offer his prayers and devotion to the dharma and all of his students. May his life be long.

John Haas

Excerpts from Nyingma Transmission: How 'The Cyclone' Came to the West by Mardie Jenkins

TO THE FATHER OF THE DOUBLE TEACHERS

SIR-FROM-BEFORE-THE-BEGINNING-OF-DHARMA-AND-EMPTINESS,
DID YOU STRIDE OUT OF A DAY-BREAK DREAM INTO THIS WEST MESS?
DID YOU EMERGE FROM A TAPESTRY OF BROCADED SAGES ...
FROM A LOFTY LAO-TZU POEM DID YOU PATTERN OFF THE PAGES+
OF A TREASURED EASTERN TEA-POT,
DID YOUR CLOUD FLOAT FROM THE SIDE
WHEREON 'TWEEN EARTH AND HEAVEN PAINTED
SEATED HOLY ONES DO GLIDE?

OR DID YOU STEP DIRECTLY OUT OF THE CENTER OF A MANDALA
FOR US TO VISIT IN YOUR HOLLOW
AND TO FOLLOW?

SIR, YOUR FACE, A DANDY LION-FLOWER
SIR, YOUR VOICE HEARD IN PRAYER HOUR AFTER HOUR
SIR, YOUR WAY OF GENTLE DISCIPLINE...
LET ME BEGIN.

Excerpted from Fortune's Lunch by Bahòl Pema



The Khenpos and their father, Ven. Lama Palden Chimed Namgyal, Rinpoche

COURTESY OF BOA WAGNER

**"His blessing had touched me like the touch of the sun enlightens the morning.
I felt full and empty like the sky."**

Ven. Lama Palden Chimed Namgyal, Rinpoche **"LAMA-LA"**

Not long ago I sat on the couch in the living room at Mandarava House drinking a cup of coffee that Lama Chimed had made me; he sat across from me on the other couch practicing. From time to time he would look at me and it seemed to fill the distance between us. I sat listening, listening closely to his words but he chanted in the thinnest of whispers. In his hand he held a small white bowl half filled with brown, granola-looking pieces of something or other. I wasn't sure what it was. Every so often he would pop one in his mouth and chew it and continue to chant. Earlier, he had offered me one of these pieces—so I took one.

"Take two," he must have said, only I don't think it was in English that he said it, although I may have heard it that way. And so I took two, and I put them in my mouth. Biting into them I realized right away that they were crunchy and very bitter, and no, sir, I did not like it—not one bit. So I smiled at him and he smiled back. While I raised my cup of coffee to get a quick drink, he offered me another one of those things.

I remember the first time I saw Lama-la. His room was dark and the only light filtering in from the hallway created an obscure silhouette of a man sitting on the floor chanting mantras. The sweet aroma of Tibetan cedar incense filled the entire room. I could smell it on the door to his room and on the floor, and on him. As I kneeled in front of him, I could see his face—delicate and intensely human, and as I looked into his eyes there was knowledge there. The shadows of the room multiplied their dark brilliance. I wondered what they saw in me. Our foreheads touched and he prayed for me. I felt the vibration of his words enter my head as he chanted the prayer. We stayed like that for a moment. I felt rooted to him and I tried to store the feeling so later his voice would snap in my memory.

When I arrived at home it was late, so I went to bed and lit a candle on the nightstand: watching the narrow bone of candlelight bend towards the wall—never blinking, and never looking away from me. I thought of him, and as I did, his face always returned to me. His was the unshakable strength needed to know the wisdom of this life. His blessing had touched me like the touch of the sun enlightens the morning. I felt full and empty like the sky. I blew out the candle, and with these thoughts I closed my eyes, sinking deeper into sleep and darker into dreams where thought is seldom itself and never itself alone.

I pointed at the tidbit in my hand and asked, "What do you call this in Tibetan, Lama?" "Chorra," he said, and before I knew it he was off to the kitchen and back with a sandwich baggie filled with the stuff. He handed it to me. "Thank you, Lama-la," I said. This was my lucky day. I finished the coffee and told him I had to get home but that I would be back to see him later that afternoon. He blessed me and I left. I hurried home, anticipating the look on my five year old son's face when he bit into the Tibetan *candy*.

Erik Luc (Padma Rigdzin)

SANGHA NEWS

New PBC Chapter

September 26, 1995 is indeed an auspicious date for those of us who live in the area of Princeton, New Jersey. We are very happy to announce that final papers were signed, sealed and delivered on that day, formalizing Princeton as an official Padmasambhava Buddhist Center. As it is auspicious for all PBC members, may this auspiciousness spread to all sentient beings by the blessing of our precious teachers: Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche.

By the blessings of the lineage, by the dedication and commitment to the practice of compassion and equanimity, and devotion to the constant guidance and inspiration of our Rinpoches, may all benefit from this activity. The challenge to live up to the example set by these precious teachers is indeed exciting.

To the Coordinators: Ani Trime and Paul Walsh—who so graciously agreed to the task—we give our deepest thanks.

Vajrasattva/Vajrakilaya Fire Puja Practice

In the center of a second-story loft in New York City's Bowery and usually with a great chill in the December air, sometimes 80-100 Dharma students crowd comfortably in front of a fireplace chalked with Tibetan symbols. They join together for the annual PBC New Year purification ceremony, held this year December 30-January 1.

Khenchen Palden and Khenpo Tsewang perform their majestic Vajrasattva/Vajrakilaya ritual practice to both purify obscurations and negativities of the past year, as well as to create peace and harmony for the year ahead.

In their unique and unfailingly beautiful approach, the Khenpos impart the profound teachings of Vajrasattva and the Riwo Sang Chöd as they feed the fire with puja offerings of many precious and symbolic substances—red and white sandalwood, butter, cinnamon, herbs, brandy, and more. Amid the sounds of crackling cedar logs and fresh juniper branches is the heartfelt chanting of mantra. Tibetan prayers by the lamas mingle with the fullness of voices

echoing fervently throughout the room. Frankincense and myrrh frames the atmosphere with the power of religion. A plate of black mustard seeds is passed through the crowd and, one by one, we do our purification ritual. The puja concludes with a Dharmapala offering, a circumambulation, and a hearty...Lha ja lo!

Alice Shapiro and Marie Friquegnon



Buddha Shakyamuni Shrine

Orlando Sangha

PBC of Orlando, Florida has been thriving since 1989. We are a small yet very devoted group practicing every Wednesday evening at 7:30 p.m. Our shrine room is blessed with a life size 500-year-old, hand-carved Shakyamuni Buddha. We welcome all who may be in the area to practice with us. Please call 407/830.4458 or 407/695.1297.

WPB Construction Project

Construction is well underway on an addition to Mandarava House—home of PBC in West Palm Beach, Florida. The Lamas' quarters are being expanded with a bedroom for Khenpo Tsewang to live and practice in during his visits. Larger kitchen and bath facilities for our Rinpoches is part of this project which is spearheaded by Fields Burke and Deanna Richter, who built Rinpoches' cabin at Padma Samye Ling in New York. Many sangha members have donated money and their time planning this effort, and many volunteers are busy working to

(please turn to next page)

PBC Winter Retreat: The Black Snake (Drul Nag Tong Thun)

Rongzom Maha Pandita Chokyi Zangpo, usually known as Rongzompa, was a great master of Dzogchen and Vajrayana Buddhism during the 11th century in Tibet. He was a great translator: Atisha praised him for his knowledge and wisdom. After the 11th century, Rongzompa was known as one of the "Two Crowns of Dzogchen": Longchenpa, the famous Nyingma master, was the other crown.

Rongzompa wrote many books and commentaries on the Buddha's teachings, particularly on the inner tantras and the Dzogchen. Rongzompa's Black Snake Teaching (*Drul Nag Tong Thun*) is a very rare and profound teaching, being presented to the West for the very first time by Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche.

Hosted by PBC-West Palm Beach, the **Black Snake Retreat** will be held the week of January 6-13, 1996. For more information, please telephone the center at (407) 586.9941

Master's Portrait

In January 1995, I arrived in West Palm Beach a few days early to prepare for the Khenpo's Retreat. It was always my dearest wish to draw our beloved Khenpos. Since I've done many portraits, and had many discussions with the Khenpos about rendering theirs, one afternoon Khenchen Rinpoche had a little spare time. He sat before me in close proximity and magically, what usually takes a couple of hours, only took thirty minutes. To draw a great master in profound meditation was a most extraordinary experience; it was an amazing teaching and a beautiful honor.

Later on I pondered the notion of sharing this in our Sangha, and lit

(please turn to next page)

(WPB Construction continued...)

complete the project by November. Anyone wishing to contribute funds needed to finish this wonderful addition for our precious teacher, may send their donation to:
Padmasambhava Buddhist Center,
1039 Churchill Circle North, West Palm Beach, Florida 33405, Attention: Joe Scarpa, Treasurer.

Puerto Rico Sangha

Tashi Deleg from Puerto Rico! This year's hurricane season here in the Caribbean has been extremely hard and unusual. Getting prepared for one of these natural phenomena is not easy, and the waiting is "no cascara de coco" as we say down here: which means it is tougher than peeling a coconut! Already we have been blessed with three hurricanes that have mobilized the whole island. "Blessed" because the Puertorican sangha members have had the chance to palpate how vulnerable and impermanent everything really is. The Khenpos and their teachings have prepared us to see these experiences "courageously" as moments of practice—helping us stay centered and in control—enabling us to skillfully help others with their anxieties. We have learned that through the practice of patience and compassion, the presence of the Khenpos are with us all the time.

We want to thank our most venerable teachers of the Dharma—Khenchen Palden and Khenpo Tsewang, for their dedication to help all sentient beings at all times, their teachings, and their love and compassion. It is impossible now to imagine our lives without them. Also, we want to thank the many sangha members who prayed for us, telephoned, and all who were genuinely concerned for our welfare during these storms. The Khenpos will be offering the Mañjusri Initiation and Teachings in Puerto Rico from Nov. 23 - 27. It would be wonderful if you would come share this precious opportunity with us; we hope to see you soon. Thank you for all of your kindness. With love in the Dharma.

Padma Gochen Ling

The Tennessee group of PBC is currently building a retreat center on a beautiful piece of land that was donated to the Khenpos by a local patron. The land is located in a rural area near Monterey, which is midway between Nashville and Knoxville. The Tennessee chapter of PBC consists of three "sister" sanghas located around the middle of the state, which are:

(Master's Portrait continued...)



upon the idea of having the drawing printed. The print of Khenchen's portrait is approximately 22" x 30" and is offered for \$25 which will be donated to the monastic community at Padma Samye Ling in New York. Please send your address & check for \$31 (which includes \$6.00 for a mailing tube/postage) to: Mardie Junkins, 130 Cottage Street, Bar Harbor, Maine 04609

Cookeville—near the retreat center, Nashville, and Summertown.

During their last visit, Khenchen Rinpoche and Khenpo Tsewang Dongyal Rinpoche, named this center Padma Gochen Ling, which roughly translates as "The Big Door to the Land of Enlightenment." Gochen was the name of the monastery where our Khenpos both began their monastic training. The Khenchen was chosen to become the abbot (*khenpo*) of Gochen Monastery when he was only seven years old. Then at twelve, he went to Riwoche—one of the largest and oldest Nyingmapa monastic institutes in eastern Tibet. He had just completed his studies when the communist Chinese invasion forced he and his family into exile.

Soon after his birth, Khenpo Tsewang Dongyal Rinpoche—the Khenchen's brother, was recognized and declared to be the reincarnation (*tulku*) of Sherab Khyentse, a previous abbot at Gochen Monastery. Khenpo Tsewang began his education at Gochen but was forced to leave at age ten when the family escaped. Their father had served as administrator of Gochen and their grandfather had been both chief administrator and chant master at the monastery.

It was a small monastery by Tibetan standards, holding approximately two hundred practitioners during retreats and festivals held throughout the year. Founded by the famous tertön Tsasum Lingpa—who was born in the local district, Gochen was almost three

hundred years old before its complete destruction during the Communist Chinese invasion: A few ruins remain at the site today. It was one of the very few monasteries in the region of Tibet which maintained the lineage practices discovered by Tsasum Lingpa. Gochen was located at the base of Jowo Zegal, one of the five mountains in Tibet representing the five aspects of Padmasambhava. The words Jowo Zegal mean, "Lord of the Blazing Victory" and it is a glacier capped mountain that dominates the local mountain ranges. Jowo Zegal is also considered a *lokapala*, which is the personification of the mountain.

Here in Tennessee, we consider it very auspicious that our retreat center is named for this monastery where both of our precious teachers were trained, and that we can help to preserve the lineage teachings revealed by Tsasum Lingpa as taught by our Rinpoches. Presently, we are involved in a fund raising effort so we



Padma Gochen Ling of the West

can fulfill the vision of Padma Gochen Ling. Due to the hard work, joyful effort, and generosity of many, there is a beautiful building under construction which consists of a shrine room, private quarters for the Khenpos, and a small office/dharma book store. We have subsequently added a smaller building for our kitchen facilities, an outhouse and an outdoor shower; a large tent is used as a dining hall. When all of the construction is complete on the temple, we will begin building a Stupa here on the land.

To contribute to this project or for more information about Padma Gochen Ling, you may call one of our centers: Cookeville 615/678.4462, which is very near the retreat site, Nashville 615/ 292.3752, and in Summertown, 615/ 964.2219.

Michael White

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

Address Correction Requested

Newsletter of the
Padmasambhava Buddhist Centers
Fall 1995
Pema Mandala



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BUDDHIST LUNAR CALENDAR: Special Practice Days

November 2	10th Day	Guru Rinpoche Celebration
November 7	15th Day	Amitabha Buddha & Full Moon o
November 14	22nd Day	Lha Bab Düchen-Buddha Shakyamuni's Descent from Heaven
November 17	25th Day	Dakinis' Day
November 21	29th Day	Dharmapalas' Day
November 22	30th Day	Shakyamuni Buddha & New Moon ●
November 29	8th Day	Medicine Buddha
December 1	10th Day	Guru Rinpoche
December 6	15th Day	Amitabha Buddha & Full Moon o
December 17	25th Day	Dakinis' Day
December 21	29th Day	Dharmapalas' Day & New Moon ●
December 22	1st Day	Winter Solstice
December 29	8th Day	Medicine Buddha
December 31	10th Day	Guru Rinpoche
January 5	15th Day	Amitabha Buddha & Full Moon o
January 8	18th Day	H.H. Dudjom Rinpoche's Parinirvana
January 15	25th Day	Dakinis' Day
January 19	29th Day	Dharmapalas' Day
January 20	30th Day	Shakyamuni Buddha & New Moon ●
January 27	8th Day	Medicine Buddha
January 30	10th Day	Guru Rinpoche
February 4	15th Day	Amitabha Buddha & Full Moon o
February 7	18th Day	Longchenpa's Day
February 14	25th Day	Dakinis' Day
February 17	28th Day	Dharmapalas' Day
February 18	30th Day	Shakyamuni Buddha & New Moon ●
February 19	TIBETAN NEW YEAR - FIRE MOUSE YEAR 2123	

The first month of every Tibetan New Year is known as the multiplying month "Bum Jur Dawa." This celebrated period—when Buddha Shakyamuni performed his miraculous activity in Shravasti—begins on February 19, 1996, and continues until the full moon on March 5, 1996. This period is an extremely beneficial time for practice: Considered a time when each and every act of merit will be multiplied 100,000 times. We wish you a very Happy New Year!

THE BLACK SNAKE RETREAT (Drul Nag Tong Thun) Dzogchen and Inner Tantric Teachings

A rare and precious teaching
offered to the West for the very first time

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

January 6 - 13, 1996

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