

pema mandala

MAGAZINE



Spring/Summer 2005



pema mandala MAGAZINE

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Founding Directors

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

Rita Frizzell, *Editor/Art Director*
Ani Lorraine, *Contributing Editor*
Beth Gongde, *Copy Editor*

Pema Mandala Office

*For subscriptions, change of address or
editorial contributions, please contact:*
Pema Mandala Magazine
c/o Rita Frizzell
1716A Linden Avenue
Nashville, TN 37212
(615) 463-2374 • ritadakini@comcast.net

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PBC Office

For information about PBC, please contact:
Padmasambhava Buddhist Center
618 Buddha Hwy
Sidney Center, NY 13839
jowozegyal@catskill.net
(607) 865-8068

www.padmasambhava.org

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Message from the Editor

As students of the Venerable Khenpos know, Khenpo Tsewang Rinpoche's speech is not only full of wisdom and compassion, but also of humor and poetic license. He often creates hybrid words to more precisely express a point. Such a word is "co-accidental." He says, "Everything comes together by virtue of causes and conditions. It is not *co-accidental* that we are all here together. A beautiful seed was planted in the past, and now a beautiful flower is blooming."

And so it is. From across this nation and around the world, we have come together in this lotus mandala as a sangha family, united under the banner of the Buddhadharma and by devotion to our teachers. The cause of our coming together is within each of us... our own merit, our Buddha nature. And our teachers provide the ideal condition for us to explore our true nature. We are drawn together as we are drawn to them and to the light of the dharma we see reflected in them.

For those of us who are thus drawn, Pema Mandala is a gathering ground across the miles. In this issue, you'll read a variety of contributions from our sangha members, each one a shimmering facet of our sangha jewel. You'll read of ways that you can also become involved, whether through sharing a moment of inspiration you received from the lamas, penning a dharma poem, or recounting how you came to the dharma in the first place. Perhaps you have an idea for an article or even a series. Maybe you have photos or art to share.

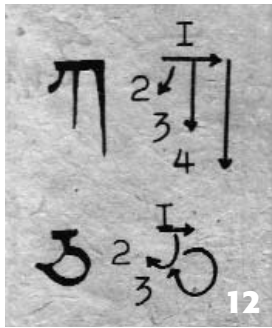
Or maybe you'd like to be one of the people who helps make it all possible. This issue has eight color pages due to the generosity of ten "color sponsors" from Nashville, TN. Tibetan Buddhism is so vibrant, and our teachers' aesthetic is so beautiful, it's a joy to see color burst from the page.

Also, starting with this issue, we invite you to subscribe. The Khenpos' vision for Pema Mandala is expanding, but they are careful to allocate PBC funds wisely. We can fulfill their vision of a sangha magazine by helping Pema Mandala pay for itself via subscriptions, sponsors, and even advertising. As funds become available, Pema Mandala can grow, extending the voice of the lamas and the precious teachings of this lineage ever further. A subscription form can be found on page 30.

That you are reading this magazine now is also not "co-accidental." Many conditions have made it possible, and each one is deeply appreciated. May this issue be of benefit and may the merit spread to all beings.

Yours in the Dharma,

Rita Frizzell (*Pema Ting'dzin*)



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Cover photo by Kirby Shelstad.

Kindly note: This magazine contains sacred images and should not be disposed of in the trash. It should either be burned or shredded with the remainder going into recycling.



North Carolina retreat, 2004

Tashi Deleg!

It is nice to let you know that we are well and our small activities on behalf of the Buddhadharma are also flourishing in their own way. Thank you for all your kindness and support.

Another memorable year has passed. We are all in the Wood Bird Year. We hope and pray that this bird is a white dove singing the melodious song of peace and harmony in the lush forest of this planet.

We wish you happiness and health.

Yours in the Dharma,
Venerable Khenchen Palden Sherab Rinpoche
Venerable Khenpo Tsewang Dongyal Rinpoche



Model of the new nunery wing.





Five nuns with traditional ani hats in the nunnery shrineroom.



Rinpoches and Lorraine with PBC monks and nuns.



Five nuns in the monastery shrineroom.

INTERVIEW WITH KHENPO TSEWANG DONGYAL RINPOCHE :

pbc project update

Padmasambhava Buddhist Center sponsors many projects in the United States and abroad. After the Venerable Khenpos' recent trip to India, Khenpo Tsewang spoke with our *Pema Mandala* editor to share the latest news.

nunnery

Orgyen Samye Chökhör Ling was dedicated just three years ago in Sarnath, India. Its four acres of beautiful land are full of fruit trees, and it is just a few minutes walk from the Khenpos' monastery. The nunnery reflects our teachers' commitment to having equal educational and spiritual opportunities for males and females.

Editor: Rinpoche, how many nuns are now residing at Orgyen Samye Chökhör Ling and where are they from?

Khenpo Tsewang: We now have ten nuns, ranging in age from 13 to mid-30s. The younger nuns are from Nepal, Bhutan, and Sikkhim. The two senior nuns are from Tibet and they help with the younger ones. The senior nun, Dolkar, has completed two three-year retreats and came from our village. The next most senior nun is also from our area of Tibet, not far from our village. She has completed one three-year retreat and has been at our nunnery for three years. Together, the nuns are all

very energetic. They are chanting and studying every day.

Editor: What is the curriculum like at the nunnery?

Khenpo Tsewang: The nuns' education is exactly the same as at the monastery. The beginning nuns first learn the basics, like reading and writing and they learn the chants. They all receive a good academic foundation, including grammar, English, and art. From the Khenpo, they learn philosophy and principles of the Bodhisattva life. From the Lopon, they learn about ritual and ceremony, and how to make tormas. So it's really just like the monastery.

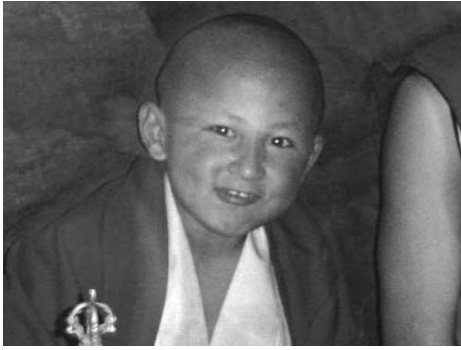
Actually, the nuns have a little extra, because they are learning more about Chöd and using the hand drums (*damarus*). They practice Chöd every evening. David and Margo from Florida helped sponsor drums for six nuns, while Ani Lorraine sponsored bells, dorjes and

damarus for three or four nuns, so they all have them now. Residents at the neighboring Kagyu monastery tell us that they can hear the nuns practicing every evening and it's really beautiful.

Editor: I understand an addition is being made to the nunnery.

Khenpo Tsewang: At present there is a wonderful two-story house on the land. The architecture is beautiful but there aren't many rooms for the nuns and guests to stay. The new wing will have a shrineroom, library, reading and studying room, as well as better facilities for the nuns and visitors. We're planning to have 20 to 30 bedrooms, each with its own bathroom attached, so it will be very conducive for private practice and retreat.

The construction is already up to the second floor. If all goes well and if the funds are available, we hope to complete it by the end of year.



Our newest and youngest monk, Chakra.



The new abbot and vajra acharya, Khenpo Tsewang and Dorje Lopon Tsewang.



The monks and nuns practicing with Rinpoches in the monastery shrineroom.

monastery

Padma Samye Chökhör Ling is located just a short distance from the Deer Park at Sarnath, where Buddha Shakyamuni gave his first teaching on the Four Noble Truths. Due to the significance of this site, the land for the monastery was purchased in 1972 according to the inspiration and blessings of H.H. Dudjom Rinpoche. Financial circumstances came together in [R ??] Construction began in 1990 and the completed monastery was officially inaugurated in 1995.

Editor: What is the latest news about our monks at Samye Chökhör Ling?

Khenpo Tsewang: There are now 17 monks, ranging in age from 9 to about 30. Like the nuns, the monks also come from the Himalayan region near the Tibetan border. The two newest monks are also the youngest – ages 9 and 11. Like the nuns, they were offered the refuge ceremony and now they are learning the basics. Early every morning they are reading dharma texts in Tibetan, especially Manjushri, and the older monks are teaching them.

The Khenpo and Lopon head up teaching at both institutions, plus there are two or three assistants teaching subjects such as English and Tibetan grammar.

Finally, there are about five helpers who attend to administration, food and all the necessities of both the monastery and nunnery. The manager is our cousin-in-law, Nyima.

Editor: Please tell us about the new Khenpo and Lopon.

Khenpo Tsewang: They are both lamas from Tibet named Tsewang! Khenpo means Abbot and a Dorje Lopon is a Vajra Acharya – or a teacher who is qualified to teach Vajrayana.

The new Khenpo Tsewang is from His Holiness Penor Rinpoche's monastery. Last year we asked His Holiness to send one teacher and he kindly agreed. Khenpo Tsewang is a relative of our monastery manager, so there was a connection already. He came last year and we wanted to honor his presence there so we installed him as the new Khenpo.

Dorje Lopon Tsewang Dudhul is from our own monastery in Tibet – Gochen. He studied with the older monks at Gochen and completed more than a three-year retreat. He is one of the last few experts on the Gochen tradition and Tsasum Lingpa's teachings. He had a hard jour-

ney across the Tibetan border last year and found his way immediately to us.

Editor: What have you heard about conditions at Gochen today?

Khenpo Tsewang: The current situation is not very great. So far, they have been unable to rebuild the monastery. There are still devotees, monks, and nuns there, but since they don't have a monastery they are scattered, some even two or three days away. They are not concentrated together as in ancient times. Even so, we have heard that they still have the best treasure of antique statues and blessed objects in the area, but they don't have a place to put them.



The Khenpos' cousin-in-law Nyima, manager of the monastery, with his family.



Pema Tsultrim (Laia) walking with Rinpoches.



Pema Dragpa with his family and the venerable Khenpos on his ordination day.



Ani Joanie after her ordination at the Miracle Stupa.

western ordained sangha

Editor: Since the last issue, our number of western ordained sangha members has increased. Joanie Andras from Florida took nuns' vows at the stupa while you were there and Taylor (Pema Dragpa) was ordained at Padma Samye Ling last fall. This is joyful news for all of us.

Khenpo Tsewang: Since ancient times in Tibet, there have been two ordained lineages: the white-robed lineage of the Ngakpas, and the red-robed lineage of monks and nuns. Both are equally very important.

Our western monastic community started with Ani Lorraine (*Jomo Pema Saldon*) who has been with us almost since our

arrival in the U.S. in May, 1980. She was a student of His Holiness Dudjom Rinpoche and when he came to the west coast, she agreed to assist us. She has now been supporting our activities for 25 years and is like a right hand to us in so many ways.

Two years ago, Pema Tsultrim (Laia) took monks' vows in India, after several years of managing Padma Samye Ling. Last fall, Pema Dragpa took ordination at Padma Samye Ling. And now we have Ani Joanie.

We also have several ordained Ngakpas and Ngakmas now, about nine. Like all sangha members, the monks, nuns, Ngakpas and Ngakmas are dedicated to

practicing and learning, with appreciation, humility and respect.

According to the lineage, those who wish to teach must study the nine yantras, finish Ngondro, practice on the three roots and then do some retreat. After this, they will receive some kind of acknowledgment or title. We hope that as time goes by, more western sangha members will have the capability to teach others.

We always say that practice is the most important thing. Titles and robes are good, but they are not an emergency exit. Buddhism is still very young in the west, and the most important thing is absorbing the teachings to the heart.



Ani Lorraine with two of the nuns at the Deer Park.



Practice in Jetavan Park, Shravasti.



the great miracle stupa

Padma Samye Jetavan, the Miracle Stupa for World Peace, was dedicated last year in India. It is located in Jetavan Grove in Shravasti, where Buddha Shakyamuni resided for the longest time after his enlightenment and performed many miracles. Rising 100 feet into the sky, the Great Miracle Stupa commemorates Lord Buddha's activities in this auspicious location.

Editor: This was your first trip back since the stupa was consecrated. How is it now?

Khenpo Tsewang: It's really beautiful. We stayed for one week, but it felt like only three days. The atmosphere is very peaceful. The temple is open daily from 9 am to 6 pm, and many Indians and tourists come for pilgrimage and practice.

We have one monk who now lives there full time, practicing, plus one Indian caretaker. They are currently working on

landscaping the grounds. There are many beautiful activities happening in Jetavan Grove and it is good to be a part of it.

Editor: Looking at all the PBC projects, both here and in India, it's easy to see there is a great need for dana – generosity. In Tibet, the tradition of supporting monks and nuns was well established. It seems that this tradition is still being developed in the west. How can we help?

Khenpo Tsewang: It's true that monasteries have always been able to exist because of dana. Whenever people had requests for prayers or teachings, they always made offerings. If you make offerings, it makes a stronger connection and sets up favorable conditions for a good result. We have heard that some dharma centers have a dana bowl to help support their monks and nuns. Due to the gen-

erosity of our sangha members, we have a Sangha Dana fund, which helps support all those living and working full time at Padma Samye Ling, both ordained and lay practitioners. Offerings to the fund are always welcome.

In addition, individuals can sponsor monks and nuns, or give to specific projects or to the general fund. We have a saying in Tibet, "The eye medicine is only for the eye," so if people wish to donate to a specific project, it will be used exactly as they wish.

Many thanks to Khenpo Tsewang Rinpoche for taking the time to share the latest news from India with the readers of Pema Mandala. The progress of all the projects is inspiring. May they continue to increase and flourish, and be of benefit to all beings everywhere!

SPONSOR A PBC MONK OR NUN



Due to the kindness and generosity of our PBC sangha and friends, two oases for the Nyingma lineage have been established in Sarnath, India, where Buddha Shakyamuni gave his first teaching after his enlightenment. It is the Venerable Khenpos' wish that these two institutions be thriving centers to continue the teachings, practice, and culture of Tibetan Buddhism, strengthening the lineage now and ensuring its continuation in the future. Your support of a monk or nun gives you a strong connection to these noble activities, and your patronage is deeply appreciated.

Sponsorship Application Please photocopy and complete this application, or apply online at www.padmasambhava.org.

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- One nun** at Orgyen Samye Chökhör Ling, Sarnath – \$300 or \$25 per month
- Sangha Dana Fund** at Padma Samye Ling, NY (Includes both lay and monastic full-time residents) – \$300 or \$25 per month

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- One annual donation

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- Nunnery in Sarnath, India
- Monastery in Sarnath, India
- Sangha Dana fund at PSL
- Miracle Stupa at Jetavan Grove in Shrivasti, India
- Other

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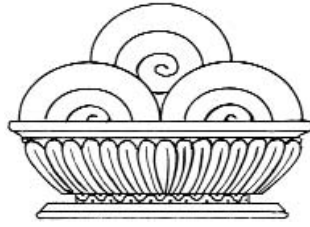
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TEACHING ON THE
**medicine
buddha**

BY KENCHEN PALDEN SHERAB RINPOCHE
AND KENPO TSEWANG DONGYAL RINPOCHE
EDITED BY ED CONTALDI (PEMA NGODRUB), PHILADELPHIA

*Stained glass at the Medicine Buddha Temple, Padma Samye Ling.
Artist — Skeeter Flowers, Monterey, Tennessee.*



Buddha Shakyamuni gave the Medicine Buddha teachings at the perfect moment and at the perfect place – Vaishali, India. As he meditated on healing, he emanated light toward the eastern direction, and streams of light returned to him from an eastern pure land. All who had gathered for the teaching began to see the eight Medicine Buddhas visible in the sky above them. At that moment, Buddha Shakyamuni presented the teaching that would be preserved as the *Sutra of the Medicine Buddha*. This teaching became very prominent in India and came to Tibet in the eighth century. Master Shantarakshita, who was known for the beautiful praises and sadhanas that he composed for all the Medicine Buddhas, first introduced the Medicine Buddha teaching in Tibet. His teachings on the Medicine Buddha have been passed down in an unbroken lineage. The Medicine Buddha practices are important in all schools of Tibetan Buddhism.

According to the teachings of Buddha Shakyamuni in the *Sutra of the Medicine Buddha*, the Medicine Buddha is a presently living buddha who embodies the healing energy of the buddhas. He possesses the power to pacify all physical, mental, and emotional obscurations. In his pure land in the eastern quadrant of this universe, known as “Pleasing Upon Seeing” or “Lovely To Behold” (men do in Tibetan), the Medicine Buddha continually turns the Wheel of Dharma, healing beings in all universes and giving teachings on all levels, especially the Mahayana. The whole realm of his pure land is a repository of medicines that heal all kinds of illness by balancing the elements of earth, air, fire, water, and space.

According to Buddha Shakyamuni’s teachings, there are seven other emanations of the Medicine Buddha, each with his own color and pure land. Sangye Menla, the Medicine Buddha we are discussing here, is blue and dwells in Pleasing Upon Seeing. These various Medicine Buddha emanations are of various colors, such as gold, yellow, pink, red, and blue. They dwell

in pure lands with names such as Undefeatable, Filled with Jewels, and Having No Suffering. The Eighth Medicine Buddha, who is gold in color, is Buddha Shakyamuni and his pure land, called “Inseparable,” is this world.

Countless pure lands exist, extending in all directions. Pure lands are not spontaneously occurring phenomena; rather, they are the direct result of the aspirations and work of bodhisattvas. These great beings who are on the path to buddhahood seek the best way to benefit beings. Bodhisattvas aspire to generate pure lands as a form of compassionate action; purified universes become havens that the bodhisattvas dedicate to the cultivation of the spiritual abilities of advanced beings. Eventually, bodhisattvas are able to refine the samsaric nature of a chosen universe to that of the perfection of the pure-land state. Such an action greatly increases bodhicitta in this and all universes.

The Medicine Buddha provides his pure land for advanced beings who aspire to take rebirth in order to heal and benefit beings caught in samsara. Highly advanced beings and bodhisattvas seek out his pure land in order to reach final enlightenment through prayer and spiritual practice. Through the intent and power of practice, a universe becomes saturated with the blessings of the buddhas. Gross and impure elements are purified by the presence of a bodhisattva.

At some point in the distant past, the Medicine Buddha was a human being like us. Destined for buddhahood, his bodhicitta nature grew over the course of countless lifetimes, thus creating a mind so vast that he easily gained knowledge of an infinite number of universes. At some point in time, the Medicine Buddha’s awareness touched upon a universe whose transformation to pure-land status would benefit great numbers of beings. He then worked tirelessly toward his goal of purifying that universe. The Medicine Buddha’s aspiration to emanate a pure land of healing was fulfilled simultaneously with his final attainment of the state of a living buddha.



A hillside at Padma Samye Ling, viewed through stained glass at the Medicine Buddha temple.

At some point in the process of becoming a buddha, a bodhisattva will define the avenues by which he or she will most directly and effectively benefit sentient beings. These clear aspirations arise from bodhicitta. In this way, countless types of pure lands come into existence for all types of beings, meeting the infinite diversity of their needs. As a form of skillful means arising out of bodhicitta, advanced beings and bodhisattvas are able to seek rebirth in a universe that will provide specific types of benefits.

While still a bodhisattva, the Medicine Buddha likewise proclaimed a set of twelve aspirations that defined the specific ways in which he sought to benefit beings. He

announced them to the infinite field of buddhas and bodhisattvas throughout space. In addition, he vowed that he would defer his transition to buddhahood until the day he had completed the purification and perfection of the pure land, Lovely To Behold.

Declaring a series of twelve vows, he described the bodhicitta practices that would shape the course of his journey through the ten bhumis of the bodhisattva path. He chose these attributes to be the objects of his prayers and practices. Ultimately, the Medicine Buddha's commitments have the force of truth. They are a distillation of his bodhisattva path. We can have full confidence in them.



The Twelve Aspirations of the Medicine Buddha

1 In my pure land, may all beings exhibit the 32 major marks and the 80 minor marks of a buddha. If this does not come to pass, may I not reach enlightenment.

2 May all sentient beings born in my pure land radiate glowing light – a light that dispels all dwelling in darkness. If this does not come to pass, may I not reach enlightenment.

3 Whoever is born in that pure land, may they always enjoy material abundance and be free of all worldly concerns. If this does not come to pass, may I not reach enlightenment.

4 May the beings in that pure land possess a stable vision of the pure view. If this does not come to pass, may I not reach enlightenment.

5 May those born in my pure land pay utmost attention to the purity of their conduct. May the results of negative karma due to previous actions be deferred to the time of most benefit to spiritual growth. If this does not come to pass, may I not reach enlightenment.

6 May they all emanate health and growth in body and mind. May they be relieved of any discomfort or disorder that hinders spiritual growth. If this does not come to pass, may I not reach enlightenment.

7 May my name become a mantra that heals all ailments. May the sound of my name and the image of my nirmanakaya be a balm that eases all pain. May the sound of my name or visualization of my image cure physical troubles and sickness. If this does not come to pass, may I not reach enlightenment.

8 May those who wish to change gender have that wish be fulfilled. May that choice lead directly to enlightenment. If this does not come to pass, may I not reach enlightenment.

9 May those who hold wrong views or beliefs regarding dharma immediately develop right view when they hear my name. As a result, may they engage in bodhisattva activities. If this does not come to pass, may I not reach enlightenment.

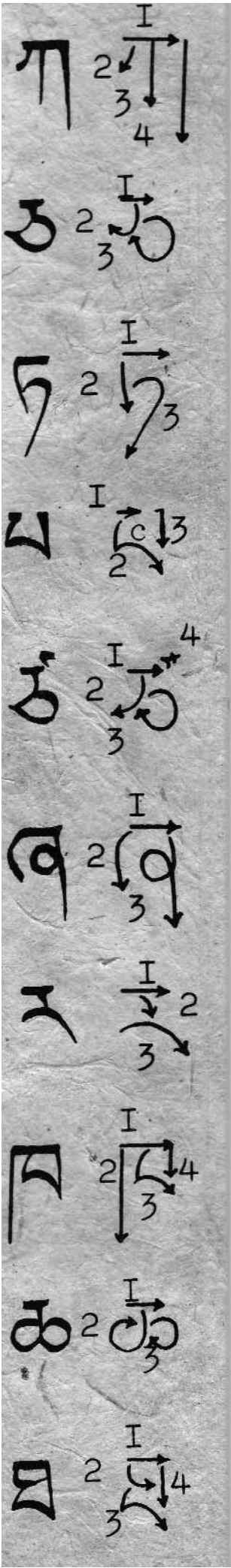
10 May those who live in fear and are easily controlled, who feel threatened with incarceration and punishment, leave behind their fears of catastrophe. If this does not come to pass, may I not reach enlightenment.

11 May those whose subsistence has depended on predation and the killing of other beings have all their material needs met upon hearing my name. May their freedom result in the recognition of their innate bodhisattva nature. If this does not come to pass, may I not reach enlightenment.

12 Upon hearing my name, may those who suffer from any kind of hunger, thirst, or cold have all their needs provided for. May their food, drink, and clothing free them from mundane concerns so that they may begin to benefit others. If this does not come to pass, may I not reach enlightenment.

After the great Medicine Buddha made these bodhisattva vows, he kept these promises throughout all his lifetimes as a bodhisattva. When we practice the Medicine Buddha, we should remember these commitments and aspire to do the same, for the sake of all living beings. If we do this with love, compassion, and bodhicitta, it will benefit us and all other living beings. ■

The Khenpos gave this Medicine Buddha teaching on May 24-26, 2003, at Padma Samye Ling. Ed Contaldi edited this text from the original transcript. Ed is a teacher and music therapist living in Philadelphia. edcontaldi@hotmail.com



ORIGINS OF THE Tibetan Language

BY KARMA GONGDE, WALTON, NY

The Tibetan language is an important aspect of Tibetan Buddhism, especially for Vajrayana students. It was first developed due to the joyful efforts of Thumi Sambhota, who was sent to India by the dharma king Songtsen Gampo. This article is the first in a series of articles on Tibetan language.

Languages develop concurrently in societies and communities with the development of people's needs, ideas, and thoughts. To share feelings and thoughts with other people, we can communicate by using physical and verbal signals. Among these two, the verbal signals of words can communicate more precisely and in more detail so that feelings and thoughts can be clearly understood. Therefore, the nouns, verbs, and phrases used for communication gradually developed in many different languages.

During the time of Buddha Shakyamuni in India, around 2500 years ago, Tibet was under the sea and there were no human beings. Chenrezig, the Buddha of compassion, saw many sentient beings experiencing enormous suffering as they swam in the sea. He liberated many of these beings, but the next day their number did not decrease, instead, it seemed that more beings were suffering. Chenrezig most graciously asked Buddha Shakyamuni, "Please accept these beings and liberate them from suffering." Buddha Shakyamuni told Chenrezig, "You have a karmic relationship with those beings in Khawachen (the land of snow). You must go to that place and teach the spiritual path and liberate them from suffering."

According to the Manjushri Mool Tantra, Lord Buddha spoke the following words to his disciples:

ངན་འདས་ནས་ལོ་བརྒྱ་ན། །ཁ་བ་ཅན་དུ་མཚོ་བྱི་ནས། །སྣ་ལའི་ནགས་ནི་འབྱུང་བར་འགྱུར། །

NGA NI 'DAS NAS LO BRGYA NA
KHA BA CAN DU MTSO BRI NAS
S'A LAI NAGS NI 'BYUNG BAR 'GYUR

*One hundred years after I have passed,
the lake of Khawachen (Tibet) will be dried up
and the forest of sal trees will be grown.*

Soon after the lake had dried up, the land of Tibet came into existence. A monkey, an emanation of Chenrezig and a demon, an emanation of Tara, had children and thus began the generations of the people of Tibet. Along with the increase of the population, ideas, needs, and thoughts were developed. And gradually their language also developed.

After many centuries, the Tibetan people began to wish for a king. At that time, in India there lived one son of the clan of Shakya Litzabi, who had different features from those of normal human beings – eyelids of a bird, teeth like shells, and webbed hands and feet – and for this reason he was expelled. He wandered from place to place and finally reached Lhari Gyangthor in Tibet. He met 12 wise Tibetans and they asked, “Where did you come from?” Because of the language barrier, he pointed towards the peak of the mountain from where he had traveled and the 12 wise people thought he had descended from the sky, especially as his features were so different. They thought that, definitely, he is a god and appropriate for our king. So the people of Lhari Gyangthor appointed him as the first king of Tibet in 127 B.C. and gave him the name Nyatri Tsenpo. This year, the year of the Wood Bird, is 2132 years since his enthronement. Since there was still no written language in Tibet at that time, history and culture were preserved via oral transmission through the reign of the 32nd king, Namri Songtsen.

In the early 7th century, King Songtsen Gampo (the 33rd king) became powerful. He conquered most of the small kingdoms bordering Tibet and expanded his kingdom. The kings of the border countries started sending gifts and written messages to him. King Songtsen Gampo could not reply to those messages and was very disappointed by the lack of written lan-

guage for the Tibetan people. Their spoken language did not have a comparable written script. Therefore, he sent Thumi Sambhota with 16 other sharp-witted pupils to India to learn grammar and literature.

Only Thumi succeeded in this mission. He stayed in India for several years and learned Sanskrit grammar and literature from his teachers Lipikara and Pandit Vidiarsingha. He became a great scholar and returned to Tibet. According to the spoken language of the Tibetan people, he researched every sound of each word and codified the four vowels, thirty consonants, five prefixes, ten suffixes, two post-suffixes, three superscripts, and four subscripts. He modified the form of Sanskrit in use during that time (the Gupta dynasty) to create the basis of the Tibetan script. One can see the origin of the Tibetan script in a chart showing the development of the Devanagari script on display at the Archaeological Museum in Sarnath, India. Thumi wrote the first written praise to Songtsen Gampo. He also wrote eight Tibetan grammar texts and translated several authentic Buddhist texts. His joyful efforts as both the inventor of the Tibetan script and the first translator of the Tibetan language will never be forgotten. ■



King Songtsen Gampo, during whose reign the Tibetan script was invented and Buddhist texts were first translated into Tibetan. Painting from the gonpa murals at Padma Samye Ling.

Karma Gongde is a Tibetan language scholar who teaches the Tibetan language course with Phillippe Turenne at Padma Samye Ling in August. He taught Tibetan language and literature at the Central Institute of Higher Tibetan Studies (CIHTS) in Sarnath and the Central School for Tibetans (CST) in Dholanji, Gurupura, and Mundgod, India and was a Research Assistant on the CIHTS Tibetan–Sanskrit Dictionary. Currently, he is Chief Editor of the Asian Classics Input Project (ACIP). karma@asianclassics.org

TIBETAN LANGUAGE TIDBIT

What is YI GE? ཡི་གེ

The tone of the voice used to express words is called YI GE. The vowels and consonants are the two classifications of YI GE. The term YI GE also means syllables, written language, a letter that one sends, or general subject of study. A good online resource for studying the vowels and consonants can be found at www.geocities.com/Athens/Academy/9594/tibet.html.



STEPPING INTO THE LIGHT:

My Path to the Dharma

BY ALAN POPE (PEMA DONDRUP), CARROLLTON, GA

Each of us has a unique and interesting path. How remarkable that our paths have converged in our devotion to the Khenpos! Sangha members are invited to share their personal stories about meeting the dharma. These stories, no doubt, will vary as widely as does our DNA. The intention is to compile them in a book to be made available to the sangha. Please send your stories in a Word document (preferably) to Alan Pope at apope@westga.edu. Alan has kicked things off by sharing his story below.

In 1989, I was a doctoral student at the University of Delaware. I had completed my master's degree and was beginning a dissertation in Artificial Intelligence, a specialized area of computer science. I never really had my heart in Artificial Intelligence. Up to this point in my life, I had chosen paths of study based less on a heart connection and more on a sense of what constitutes a "proper" area of study. Proper in this case meant three things, only two of which I was consciously aware: it offered the prospect of financial security, it was scientific, and my father would approve. My academic history was one of starting majors or programs and subsequently leaving them unfinished. Head and heart were at odds, making commitment very difficult. I was working in a very rigorous and stressful graduate program with an advisor who was placing

extremely unrealistic expectations upon me. When these expectations were revealed to be clearly unrealistic, my advisor would lower them a notch, when they actually needed to be lowered ten notches to even come close to being realized! Although she frequently expressed approval of my work, I felt increasingly ineffective and stressed. I initially had anticipated in Artificial Intelligence the possibility of engaging fascinating philosophical questions, while at the same time satisfying my three criteria for success. In time, however, I felt more and more trapped in an engineering enterprise that did not ignite my passion, and that could not begin address the deeper longings of my heart. Worse yet, I was not aware that these deeper longings even existed.

In March of 1989, immediately after giving a colloquium presentation of my

proposed dissertation research, a very strange and unfamiliar physical sensation suddenly came over me. I had a tremendous feeling of not being well. I tried to write this feeling off as the symptoms of a cold, and I attempted to ignore it as I worked very hard over the following two weeks, anticipating that during spring break I would rest and heal. Spring break arrived and I rested, and instead of feeling better, I grew worse. For a long time afterwards I became sicker and sicker. Eventually, I was diagnosed with Chronic Fatigue Syndrome, a diagnosis and condition that shattered my world. In the early stages, my eyes burned so badly that I could not read, and I spent large amounts of time in bed. To get up from my bed – a futon on the floor – it felt as though I were on a much larger planet, weighed down by a ferocious force of gravity. My girlfriend of

Ironically, as I learned more of the theory of Buddhism, I recognized that at another level it was articulating what I already knew, but didn't know I knew.

many years took me to a bookstore to buy audiotapes to listen to in my convalescence. In addition to some novels on cassette, I picked up Steven Mitchell's reading of his new translation of Lao-Tsu's *Tao te Ching*. I naively thought, "Maybe this Chinese philosophy will help me put things in perspective." After unsuccessfully trying to absorb myself in a science fiction novel, I decided to try the *Tao te Ching*. My boom box was next to my bed, and when I started the cassette I found myself frequently reaching up and putting it on pause to sit in wonder at what I had just heard. The *Tao te Ching* turned my world upside down, completely inverting the positivistic and linear assumptions that underlie the Artificial Intelligence mindset. I still vividly recall my first hearing of verse 9:

*Fill your bowl to the brim
and it will spill.*

*Keep sharpening your knife
and it will blunt.*

*Chase after money and security
and your heart will never unclench.*

*Care about people's approval
and you will be their prisoner.*

*Do your work, then step back.
The only path to serenity.¹*

Not only do I not need to work so hard, but I shouldn't work so hard! This realization was at once liberating and anxiety-provoking. I felt recognized and validated and, at the same time, terrified at the prospect of what this epiphany might mean to my future.

After six months, my symptoms improved such that I became more func-

tional, although I was still quite ill for two years. As energy and time permitted, however, I found that a huge force of spiritual seeking had been awakened in me, and I hungrily explored a number of different books and traditions. I learned basic breath counting from a



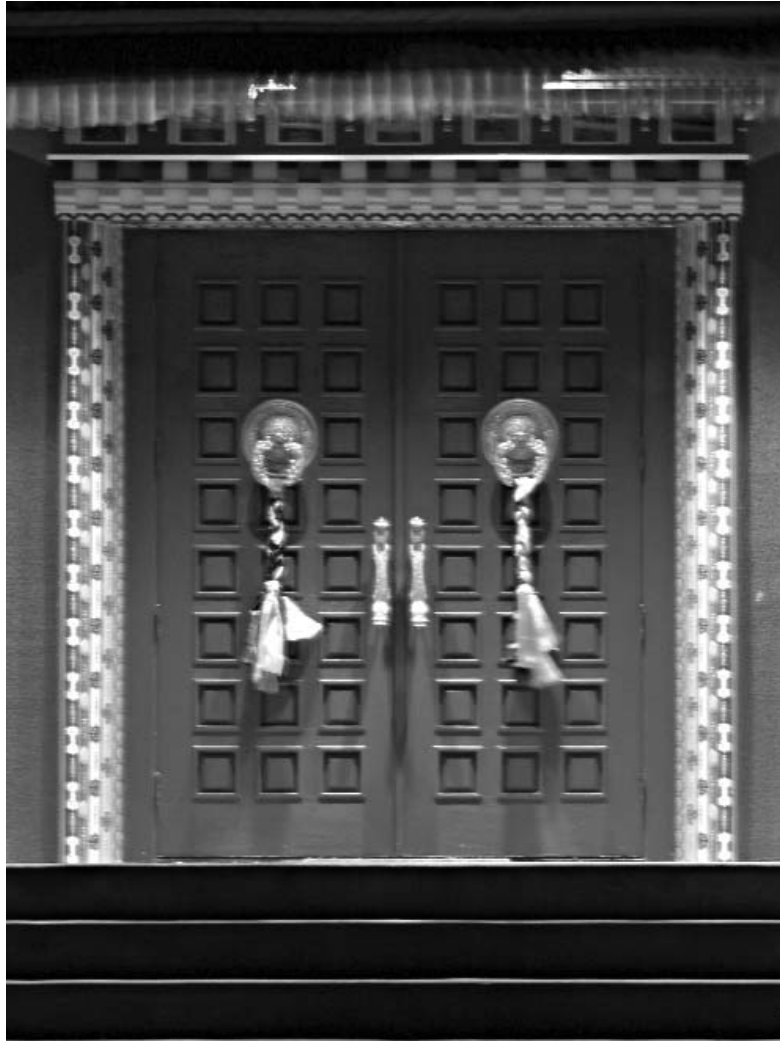
book by a psychologist, and I practiced this technique whenever I could (I especially remember doing this in doctors' waiting rooms). Almost exactly two years later, in February of 1991, I saw an advertisement at the food co-op in Newark, Delaware, where I lived. It advertised a meditation group under the guidance of two individuals with extremely long titles. I now know those two names as those of my precious teachers: Ven. Khenpo Palden Sherab Rinpoche and Ven. Khenpo Tsewang Dongyal Rinpoche. Not knowing then what to make of this, my curiosity led me to a Sunday morning practice with the Delaware sangha.

The group was quite small, but the shrine room was very ornate. In contrast to the many people I have since met who knew immediately that this was the practice for them, I initially found it bizarrely religious and off-putting. I had been raised as an Episcopalian, and when my burning theological questions (posed when I was child) were left unanswered, I became a staunch atheist. My disappointment was so great that I developed an angry reactivity toward any form of organized religion. Still, those unresolved burning questions bespoke a vital spiritual need that craved recognition and expression. For reasons I could not explain, I returned to the dharma group the following week. At a conscious level, I was intrigued that its members were bright and articulate and knowledgeable, and as I talked with them, I began to understand the deeper meanings of what we were doing. It was hard for me to admit that there was something in the practice that I really liked, something that really spoke to me. The practice was awakening a dimension of feeling that I had almost completely stifled in my quest for certain knowledge. Ironically, as I learned more of the theory of Buddhism, I recognized that at another level it was articulating what I already knew, but didn't know I knew. This was a profound recognition. Soon afterwards, I learned that there was a summer retreat coming up and that it would be an opportunity for me to meet the Khenpos.

That summer I attended the annual Dzogchen retreat, which was held at Clark and Lotte's place near Delhi, NY, this being some years before PSL would

blossom. The Khenpos were so open and accepting of me, and I was privileged to have a 45-minute interview with them. That interview changed my life. When I declared myself a man of science, Khenpo Tsewang, translating for Khen Rinpoche, kindly said, "Science is good. Science discovered the atoms." I thought to myself, "Oh, so you [Buddhism] already knew about that [the subatomic world]!?" The Rinpoches' kindness and patience and open-heartedness deeply touched me in ways I couldn't fully fathom. The community at large was also a huge source of inspiration and support. What a marvelous group of people!

Although I successfully defended my proposal and continued with my research in Artificial Intelligence, I woke up one morning with the thought: "There's something very artificial about what I'm doing." Indeed! It was as if the very name of my discipline were its own warning label that I had been too blind to read. Having finally seen the obvious, I could not continue. I realized that by trying to teach computers how to think like me, they had taught me to think like them. I decided to leave the field altogether. I moved to Pittsburgh where I earned my doctorate in existential-phenome-



nological psychology at Duquesne University. Finally, I felt passionate about my studies!

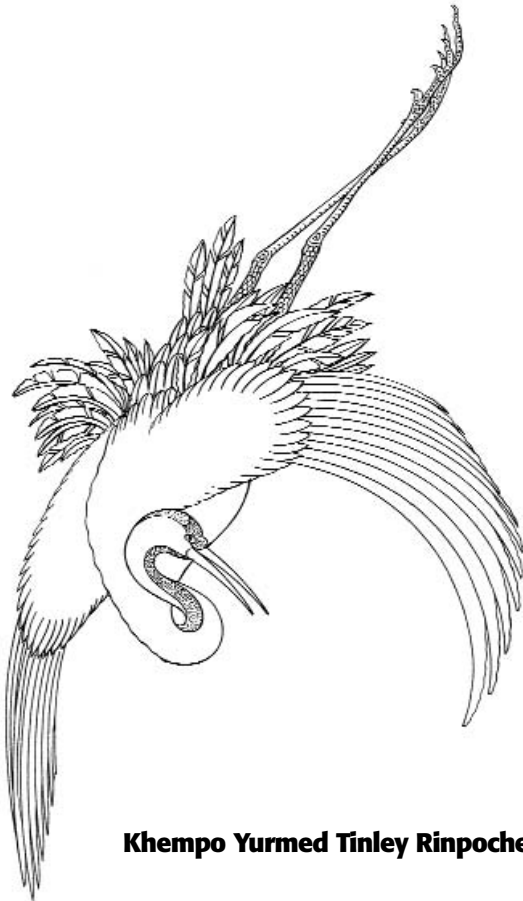
While I studied European philosophical traditions and their applications to western psychology, I could not help but think of them in terms of Buddhism. Buddhist thought helped me see their strengths and understand them more deeply, and it exposed their limitations, particularly their lack of emphasis on wisdom and compassion. I am grateful, however, to have conducted these studies that now form such an integral part of how I understand myself as both a western psychological being and a Buddhist practitioner.

Following my graduation from Duquesne in 2000, I pursued a dream

by spending five months in Nepal and India, experiencing the life of a "dharma bum," learning rudimentary Tibetan, and following dharma teachings. Although I was tempted to make this a permanent way of life, during an interview, Jigme Khyentse Rinpoche encouraged me to return to the states to pursue a specific job – which is the one I currently hold!

Today I am an Assistant Professor of Psychology in a humanistic/ transpersonal program at the University of West Georgia in Carrollton. I teach a graduate seminar in Buddhist Psychology and a variety of other courses. Ten other people in Carrollton have now taken refuge with the Khenpos, and a small but solid practice community has arisen. Although my own capacities are still weak, I see this good fortune as the flowering of my devotion to the Rinpoches over the years. Before I found this path, my life felt dry and brittle. Now I feel nourished and alive. May all beings benefit by my unfolding path and by this story of my meeting the dharma, and may our beloved teachers live long and healthy lives. ■

1. Mitchell, Stephen, *Tao te Ching*, HarperCollins, New York, 1988, p. 9.



Guru Rinpoche’s Huge Family

Never demanding; always understanding
Small childlike faith and devotion
bring you near.

Lotus Born, we human born in awe of your
compassion and love.

Extending your finger, we grab on with
our baby fists.

And you hold us...
with kindness.
Children’s fears transformed into joy.

— *Rochelle Samuels, Wilmington, DE*
In loving memory, April 18, 2005

Khempo Yurmed Tinley Rinpoche

“First there is a mountain,
then there is no mountain,
then there is.”

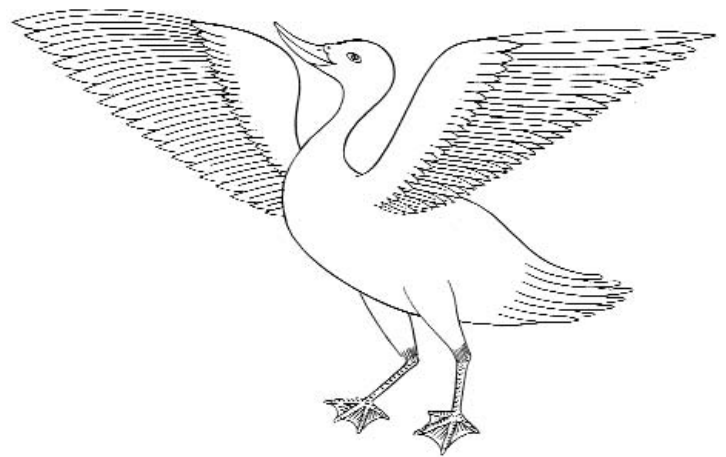
Thank you for connecting with me
pureland lotus
wish fulfilling jewel
of the red and gold.

The Miami t-shirt is
the favorite clothing in my life
(and I love t-shirts).

Whenever I think of “Kalachakra”
you are there
with all the really fun
serendipitous meetings
beyond all partings.

om shanti shanti shanti
with love

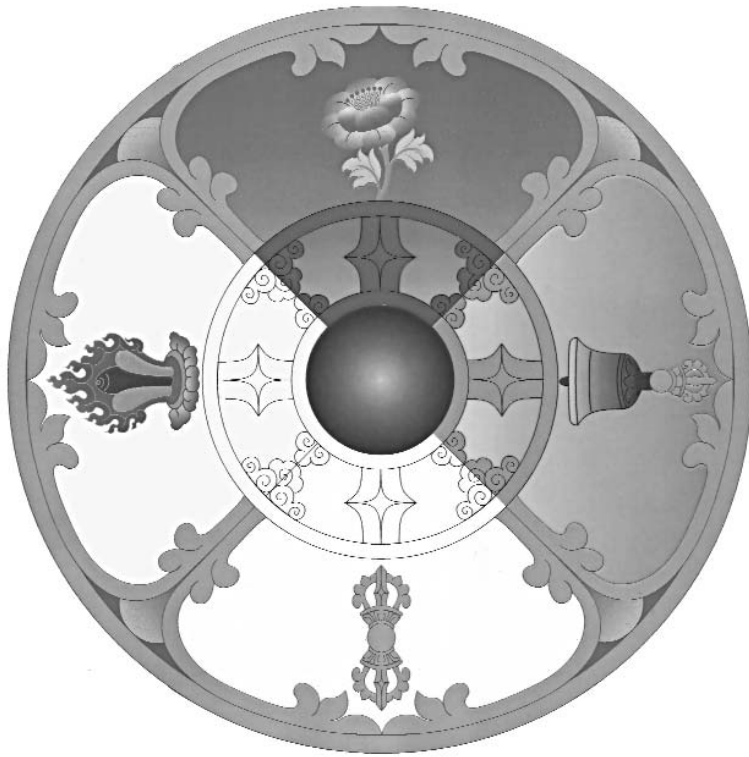
— *Theresa Renuart (Pema Chokga),
Port Townsend, WA*



Like Winning the Lottery

Without this moral light inside,
We would stumble in a house that is endlessly dark and vast,
Feeling only the pressure of things near,
Not knowing anything, or anyone, beyond two windows,
And to happen upon a door out of this house of reoccurring sorrows
Would be like winning the lottery.

— *Don Hall (Pema Tenzin), Osprey, FL*



ELEMENTAL YOGA



BY DIANE AVICE DU BUISSON
(PEMA DROLKAR), NASHVILLE

As Vajrayana practitioners, we are moving toward experiencing all phenomena according to pure view. Whether in formal sitting practice or moving about in our everyday life, we can mingle the view with whatever arises so that we truly experience everything as the play of enlightened energy. In this article, Diane Avice du Buisson shares how to bring a contemplation of the five elements, five Buddha families, and five Wisdom Mothers to one's traditional yoga asana practice.

Our body is a temporary vehicle for receiving the Buddha's teachings, achieving enlightenment, and actively living the dharma in this lifetime. It is important to take this to heart and maintain respect for the body as we respect our altars and precious teachers. With movement, mindfulness, breath, and visualization, we can bring our nirmanakaya vehicles

– our bodies – into alignment with the five Dhyani Buddhas and the Wisdom Mothers and all that they represent.

Every living being, including all of nature, is constantly seeking balance. Both our outer and inner worlds are made up of the five elements: earth, water, fire, air, and space. When our inner elements are in balance, we are free of dis-ease as well as disease and

our bodies are in harmony. When the outer elements are in balance, the world we experience around us is in harmony as well.

Each of the five Buddha families is associated with one of the five elements and by focusing on an elemental force or calling upon the Buddha family associated with each element we can stimulate and purify that element in our life.

THE FIVE BUDDHA FAMILIES

Element	Family	Dhyani Buddha	Wisdom Mother	Color	Wisdom	Poison
Earth	Jewel	Ratnasambhava	Locana	Yellow	Wisdom of Equanimity	Pride/Arrogance
Water	Vajra	Akshobhya	Mamaki	White	Mirrorlike Wisdom	Anger
Fire	Padma	Amitabha	Pandara	Red	Discriminating Wisdom	Desire
Air	Karma	Amoghasiddhi	Samayatara	Green	All-Accomplishing Wisdom	Jealousy
Space	Buddha	Vairocana	Dhatvishvari	Blue	Wisdom of Dharmadhatu	Ignorance



Connect with the elements

Begin by sitting in a comfortable position with the spine straight. Slightly draw the navel inward toward the back of the spine and let the pelvis slightly tuck under. Then, elongate from the base of your spine to the crown of the head.

Connect with the five elements and invite them to come into balance. Begin at the base of the spine and connect with the earth, then move to the water element below the navel; next move upward to the fire in the belly; rise to the air element in the chest, and finally expand into the space element at the head and beyond.

As each element is activated, set an intention for the Buddha or Wisdom Mother from each family to be present. Stay connected to the five elemental forces and the five families, inviting the wisdom of each Buddha to enter your central channel. The central channel begins about four fingers' width below the navel and runs up to the soft spot on the top of the head.

Once your body is set with intention and the elements are acknowledged with the Buddha families present, we can introduce some movement and breath.



Chair Pose to Forward Fold *Utkatasana to Uthanasana*

Come to a standing position. Bring both feet together and lower the arms down along the outside of the legs. On an inhale, bend your knees as if you are going to sit back into a chair and keep the heels on the floor. As the knees bend, bring the arms up like bird wings, opening away from the sides of your body until the arms are beside the ears. The spine sinks in toward the front of the body and creates a gentle backbend. On the exhale, come into a forward fold by hinging forward while straightening the legs, arms lower like wings to the sides of your legs, and bring the hands as close to the earth as possible. From the forward fold, on the next inhalation, bend the knees again and sit back as if



coming into a chair while keeping the heels on the floor. Exhale into the forward fold again.

Repeat this a minimum of three times.

Let your awareness settle into the water element just below the navel. Activate the flow of the water element with the rising and falling movements, creating a wave of energy. As you fold forward, imagine that you are submerging into water, and as you bend your knees and lift your torso, you are floating back up to the surface cleansed and purified. Become fluid with the breath and movement while inviting the water element to absorb, refresh, and stimulate.

Cobra Pose – *Bhujangasana*

From the forward fold, bend your knees, place your hands onto the floor under



the shoulders, step back and lay onto your belly with your hands next to your chest. Place your forehead on the floor. All five elements are represented with your two hands, two feet, and the head all connecting to the earth. Tighten the buttocks while pressing the upper thighs into the floor and inhale as you lift your upper body up, elbows hugging the sides of your torso while gazing upward at the third eye between the brows. Exhale and lower, placing the forehead back on the earth.

Repeat this a minimum of three times.

Become aware that the inner air and space elements rise upward into the outer air and space elements, while the inner fire, water, and earth elements stay connected to the outer earth elements.

YOGA PRACTICE – Joining Intention



Child's Pose – *Bhujangasana*

Sit your buttocks back onto your heels with the tops of the feet resting on the floor. Bring your chest to your upper thighs, place your forehead down onto the earth, and lay your arms along the sides of your legs. Connect with your breath. Feel the expansion and fullness of the inhale and the emptiness of the exhale.

While focusing on the breath, connect with the air element in the chest. Associate the inhalation and exhalation with the true nature of the mind – awareness and emptiness. The inhalation expands the body, giving you an opportunity to become more aware of any tension you are housing – awareness; the exhalation contracts the body and pushes out or releases – emptiness and liberation. By placing your head on the earth and bringing your inner space element in contact with the outer earth element, you can elevate feelings of spaciness or ungroundedness.



Downward Facing Dog *Adho Mukha Svanasana*

Extend your arms overhead and place the palms face down on the earth shoulder-width apart. Keeping the hands firmly in place, come up onto the knees and separate the knees hip-width apart. Tuck your toes under and press the buttocks up toward the sky while extending the legs as straight as possible. Work your heels toward the floor and rotate your shoulders away from the ears keeping the arms straight. If you feel too much pressure in the shoulders, bend your knees until the pressure releases. Breathe fluidly through your nose while your mouth remains closed.

Hold for five to ten breaths. To repeat, lower into the previous pose to rest, then slowly move into the position again.

Bring your awareness to the five extensions of the body, the two arms, two legs, and the head while associating with the five male Buddhas, female Buddhas, and their wisdom energies. Extend further by firmly grounding the hands and feet into the earth and reaching the sitting bones into space. Fully separate the five fingers and five toes while lengthening the arms, legs, and the neck. Make a connection with the five senses while the head is light and suspended into the air and space elements. Each extension of your body is reaching out to make contact with an elemental force while drawing in the blessings of the Buddhas. Activate, stimulate, assimilate.



Pigeon Pose *Eka Pada Rajakapotasana*

From this position, look forward between the hands, bend your right knee and bring the knee forward between the hands. Sit onto your right buttock while placing the hands on the earth under the shoulders. Arch back and look at the point between the brows. Hold this backbend for a few breaths and sink the spine into the front of the body. When you are ready, hinge forward over the right leg by placing your forearms on the earth, elbows under your shoulders, or place your head on the earth with your arms outstretched above your head.

To change sides, step back into the previous position, then bend the left knee, slip the left knee between the hands and repeat.

During the backbend segment, connect your inner earth element with the outer earth element. As the upper body rises skyward, draw the fruits of generosity and equanimity from the earth element and make an offering to the five Buddha families and the Wisdom Dakinis. Reestablish a connection with all of the elemental forces and surrender forward into the hip-opening segment.



Meditation, Breath, Movement, and Posture



Hero Pose – *Virasana* (Option 1) or
Cow Pose – *Gomukhasana* (Option 2)
With Lion(ess) Pose – *Simhasana*

There are two options for positioning the body for the next yoga practice.

OPTION 1: Come to your knees and sit back onto your heels with your feet and knees together. For a more intense stretch, separate your feet and place your buttocks on the ground between your feet. If this is too difficult, place a folded blanket or pillows between your feet and sit your buttocks up onto the cushioning. Bring your knees together, or as close together as possible. Place your hands on your knees, slightly draw the navel in toward the back of the spine tilting the pelvis under slightly and elongate the spine. Connect with the central channel of your body.

OPTION 2: Begin from a seated position with your legs extended straight out in front of you. Bend your left knee and place the left foot next to the right buttock, then bend the right knee and place the right foot next to the left buttock, right knee on top of the left. The further you move the feet out away from your body, the deeper the opening will be for the hips. Both sitting bones are grounded as you place your hands on the top knee, balance your shoulders, and then elongate the spine connecting with the central channel.

Switch legs after doing the technique described below an equal amount of times of both sides.

On an exhale, open the jaws and drop the tongue down the chin as far as you can. Pull the eyes upward, gazing at the third eye between the brow. On the inhale, close the mouth and lower the eyes.

Repeat three to six times.

This Lion(ess) yoga practice increases the fire element and helps eliminate desire or attachment. It intensely stimulates the space element and clears the mind. On the physical level, it energizes the head, eyes, throat, and digestion.

Corpse – *Shavasana*

Conclude your yoga practice by laying the body down in a corpse position. Place the feet hip-width apart, allow the feet to fall away from each other, and lay the arms along the sides of the body with the palms facing the sky. Soften your breathing. Relax and release into the earth.

With the body in the position of a corpse, bring your awareness to impermanence. Withdraw your senses – pratyahara – and allow the prana generated from your practice to penetrate and integrate.

Activating and purifying the inner elements with sitting and moving yoga meditations will bring the undeniable result of creating more space in our bodies and this spaciousness loosens our grip on the physical and invisible aspects of life. It is easier to identify with the tensions and blocks that occur in our gross physical bodies than to realize when our subtle, invisible bodies are stressed, shutting down, or not flowing. As the subtle body of channels, elements, winds, and energy centers are unlocked and cleared, we naturally experience increased generosity, creativity, courage, love, compassion, sensitivity to others, mindfulness, and joy.

Space is the most mysterious, most invisible, and most open of all the elements. Without space, there could be no earth, water, fire, or air. By creating more space in our personal universe – this body – we are providing an irresistible playground in which the wisdom energies can delight us as they enlighten us.

Diane Avice du Buisson teaches yoga during the annual Calm Abiding retreat at Padma Samye Ling. This year's event is Labor Day weekend, September 2-6. For details, see the schedule on page 27. Diane has studied and practiced yoga for 26 years and is the director of Yoga Source in Nashville, Tennessee. She has an extensive background in Ashtanga yoga and has studied with the Venerable Khenpos since 1987. yogasource@comcast.net

glimpses of wisdom

For Vajrayana students, the relationship with the teacher is so important. Not only do we receive teachings, empowerments and valued advice, but we also experience the living embodiment of the dharma, right in front of us. Sometimes when we least expect it.

This is the first of a regular column for students to share such glimpses of wisdom they receive from our teachers. The insight may come from a question and answer session in a group, it may be a private word of advice, or it may be a moment you quietly observe. It can be a story or a few lines. If you think others would benefit, please send your submissions to ritadakini@comcast.net. Please include your dharma name and where you live.

Three Words of Advice

There are three things Khenpo Tsewang has said to me that still resonate clearly in my ears:

1. "It's never too late." (This applies to anything! For example, it's never too late to do practice, to have a relationship with someone even if they are gone).
2. "The past has served its purpose." (So it's completely ok to let it go).
3. Once when I called Khenpo Tsewang, I was in a complete and totally unwanted rage with my son about his 'attitude' about something I wanted him to do. Khenpo told me, "It's okay. Don't worry. Go outside and look up at the blue sky. Let your mind open."

With the deepest gratitude to the Khenpos – to the Buddha, Dharma, and Sangha – I offer these healing words and love for the sake of all sentient beings.

– Marjorie Soule, Pema Dhechom, Chicago, IL

Relationship Advice: Relax into the Natural Unfolding

Many years ago, after the end of a difficult relationship, I had the opportunity to ask Khenpo Tsewang for advice. "Rinpoche," I said, "I think I have bad relationship karma. All

I've ever wanted in a relationship is a spiritual partner, so that our relationship could be a vehicle for our enlightenment and a blessing for others. And yet, it's not happening. Is there anything I can do? Should I practice Vajrasattva to purify all my past relationships? Should I dedicate merit to anyone I've ever been in relationship with?" Then I started laughing, "Should I pray to Tara, for heaven's sake, what can I do?"



Khenpo laughed gently with me and said, "You could do that. Or... maybe best to just relax in the natural unfolding of karma. No push, no pull. If you push, then the relationship will just bring suffering anyway. If you relax, then the person who is karmically suited to you can arise, when and where appropriate. Until then, no worries. Let it come, let it go, let it flow."

His words broke a spell of suffering that had left me disempowered for years. I had been afraid I would somehow miss my destiny, or miss "the right one." I had stayed in relationships long after I should have, pushing to make them work. As I began to apply his advice, I realized that I really enjoyed my life exactly as it was. If conditions changed, I knew I could enjoy that too. In just a few words, Khenpo Rinpoche's advice dissolved my grasping and gave me confidence in the natural flow of life, beyond hope and fear.

– Rita Frizzell, Pema Ting'dzin, Nashville, TN



A Lesson in Contentment at Target

A few years ago when the Venerable Khenpos were visiting Tennessee, they asked to be taken to a store to buy a thermos for the road. So I took them to a Target store – remarkable enough in itself, since it’s not very often that robed lamas visit our Target stores in the south. Once inside, Khenpo Tsewang was all business and joyful effort. He moved swiftly to locate the department where he could buy a thermos for tea on the road. Khen Rinpoche lagged behind a little, taking in the colorful display with enjoyment and murmuring, “Wowwwwww” from time to time. We found the correct aisle and after some consultation, they chose a thermos.

Then Khenpo Tsewang said, “Okay, let’s check out,” and forged ahead to the cash register. Again, Khen Rinpoche took his time coming along. I stayed between the two, trying to make sure we didn’t lose each other, but halfway to the checkout, Khen

Rinpoche was no longer behind me. I retraced my steps and found him in the men’s shoe department, holding a white athletic shoe in his hands and lifting it up and down.

“Wow,” he said, “Rita, feel this. It’s so light.” I took the shoe and said, “Wow, it really is light, Rinpoche.” Then I looked at his shoes and said, “Would you like to have a pair of these? You might enjoy having such light shoes and we’d be happy to buy them for you.” He took the shoe back and said, “Oh no, I don’t need. I already have shoes.” He put the shoe back on the rack and turned to me brightly, “Maybe if I had FOUR feet.”

So many times since then, when I’ve been shopping and tempted by some trinket, I think, “No, I don’t need. I already have. Maybe if I had four feet.”

– Rita Frizzell, Pema Ting’dzin, Nashville, TN



PADMASAMBHAVA BUDDHIST CENTER

spring / summer 2005

SCHEDULE OF TEACHINGS

APR 30-MAY 2 • SAN JUAN, PUERTO RICO

Nyungne Retreat with Ani Lorraine.

For further information contact Fernando González: pamasambhavapr@prw.net, (787)755-2816 or go to www.geocities.com/padmasambhavapr.

MAY 14-16 • NASHVILLE, TENNESSEE

Nyungne Retreat with Ani Lorraine.

For more information, contact Dolly Carlisle: dollycarlisle@comcast.net, (615) 512-9071, or go to www.nashvilletibetbuddhism.com.

MAY 28-30 • PADMA SAMYE LING MEMORIAL DAY WEEKEND RAISING THE WIND HORSE ENERGY RETREAT Empowerment and Teachings on Golden Dzambhala

In order to protect beings from poverty and misery, the manifestation of the precious qualities of the buddhas appeared as the wealth deity Dzambhala. Along with receiving the empowerment of Golden Dzambhala with instruction for practice, we will hold our annual springtime celebration, "Raising Up the Wind Horse Energy," with colorful prayer flags that carry bodhichitta inspiration, with the support of the wind, around the world and beyond.

*Suggested Donation: PBC members \$156; \$65/day
Non-members \$196; \$76/day*

MAY 30-JUNE 5 • PADMA SAMYE LING Kriya Yoga Workshop

You are welcome to participate in nurturing the mandala of Padma Samye Ling for this and future generations. Members, students, and friends with skills to contribute are invited to come share in this week of joyful and intensive activity. Areas of contribution where capabilities are needed are outdoor landscaping, gardening, exterior painting, and other preparations for opening the summer season. Morning and evening practices will be held.

Donations are your time and effort.

JUNE 9-12 • TENNESSEE

Empowerment & teaching on **Vajra Guru Pema Thod Treng Tsal** at Padma Gochen Ling June 10-12. Public talk in Nashville June 9.

For more information, contact Dolly Carlisle: dollycarlisle@comcast.net, (615) 512-9071, or go to www.nashvilletibetbuddhism.com.

JUNE 18-23 • SAN JUAN, PUERTO RICO

Empowerment & teaching on **Amitayus**.

For further information contact Fernando González: pamasambhavapr@prw.net, (787)755-2816 or go to www.geocities.com/padmasambhavapr.

JULY 16-24 • PADMA SAMYE LING SUMMER DZOGCHEN RETREAT Machig Labdron's Union of Dzogchen and Mahamudra. Empowerment of Troma Nagmo

In this week-long retreat, Machig Labdron's pith instructions regarding the union of dzogchen and mahamudra will be presented together with her life story. Machig (1055-1152 CE) was the direct emanation of Yeshe Tsogyal, the wisdom dakini who played a crucial role in the establishment of Buddhism, especially the Vajrayana, in eighth century Tibet. Yeshe Tsogyal was an emanation of the three kayas: inseparable from dharmakaya Samantabhadri and Prajnaparamita, from sambhogakaya Vajravahni and the five wisdom mothers, and from nirmanakaya Tara and her twenty-one emanations. The retreat will begin with the empowerment of Troma Nagmo according to the terma of Tsasum Lingpa and a blessing transmission from the Troma Nagmo cycle of HH Dudjom Rinpoche.

*Suggested Donation: PBC members \$380; \$46/day
Non-members \$493; \$60/day*

JULY 25-31 • PADMA SAMYE LING SELF-DEVELOPMENT DZOGCHEN RETREAT Terton Karma Lingpa's Beholding Naked Awareness

In the course of this one-week retreat, the Khenpos will elucidate the dzogchen teachings

of Padmasambhava revealed in the 14th century by Karma Lingpa which directly introduce naked awareness and explain the meaning of self-liberation in terms of view, meditation and achievement. Rigdzin Karma Lingpa was the renowned emanation of the translator Chog-ro Lu'i Gyaltzen, one of Padmasambhava's twenty-five disciples, and a student of Shantarakshita and Vimalamitra as well.

*Suggested Donation: PBC members \$269; \$46/day
Non-members \$331; \$60/day*

AUGUST 1-7 • PADMA SAMYE LING Tibetan Language for Beginners Develop Basic Conversation & Reading Skills

A seven-day course led by Archarya Karma Gongde and Philippe Turenne. 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. Students planning to attend are requested to please pre-register by July 4 in order to make preparations of class materials, etc.

*Suggested Donation: PBC members \$275.
Non members \$332.*

AUG 27-SEPT 1 • PADMA SAMYE LING SHEDRA: The Four Philosophical Schools Series, Part Three: Middle Way School

In this third year of our continuing investigation of Buddhist philosophy, we begin our study of Madhyamaka or the Middle Way school. Madhyamaka – the direct teaching of the essential nature free of all extremes – can be divided into two categories: True Reality madhyamika and Word madhyamika. True Reality madhyamika is divided into ground, path and fruit; Word madhyamika into teaching and commentary. Commentary is divided into Prasangika and Svatantrika. Svatantrika is divided into Sautrantika madhyamika and Yogacara madhyamika.

Yogacara madhyamika is associated with three teachers called the Three Teachers of the East: Jnanagarbha, Shantarakshita, and Kamalashila. The Khenpos will be teaching from Shantarakshita's *Madhyamakalamkara (The Ornament of the Middle Way)*.

*Suggested Donation: PBC members \$268; \$46/day
Non-members \$332; \$59/day*

SEPT 2-6 • PADMA SAMYE LING
Developing Natural Vitality with Calm Abiding

Daily cycles of calm abiding meditation and Heart Sutra recitation, yoga, whole foods, hiking and nature walks. Ven. Khenpo Rinpoches will give introductory instruction on shamatha and vipashyana meditation according to the Mahayana. Diane Avicé du Buisson will guide daily morning and afternoon yoga sessions with attention to aligning and clearing the body. Each yoga practice will combine yoga postures and fluid movement with an emphasis on breath.

Diane has studied and practiced yoga for 26 years and is the Director of Yoga Source in Nashville, Tennessee. She has an extensive background in Ashtanga yoga and has studied with Khenchen Palden and Khenpo Tsewang Dongyal Rinpoches since 1987.

*Suggested Donation: PBC members \$196; \$46/day
Non-members \$238; \$59/day*

SEPTEMBER/OCTOBER
PORTLAND & BEND, OREGON

Teachings and dates to be announced.

For more information contact:
Portland: paul@awakeninthedream.com
Bend: mtdharma@iinet.com

OCTOBER 8-10 • PADMA SAMYE LING
Nyungne Retreat

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 \$123; \$43/day
Non-members \$151; \$50/day*



Summer Dzogchen Retreat, July 2004

RETREATS AT
padma samye ling

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 e-mail for details.

2005 ACCOMMODATIONS RATES

Dormitory: \$25 /night
Single Rooms: \$32 /night
Patrons Deluxe Apartments (if available):
Single \$45 /night
Double \$80 /night
Triple \$110/night

MEALS During program schedules, meals are included in the suggested donation for the days of the program. Vegetarian Meals are provided three times a day, with the main meal at mid-day. For other times or extra days, meal contributions are \$12 per day or \$5 per meal.

TRAVEL PSL is located in Delaware County in upstate New York. The closest airports are Binghamton (one hour) and Albany (two hours). From the airport, transportation is by rental car, taxi or bus.

PRE-REGISTRATION In order to facilitate planning and preparations, pre-registration is requested for all events at Padma Samye Ling. A 10% discount for retreat contributions will be applied to all deposits received one month prior to events. When possible, please send a 25% deposit to:

Padma Samye Ling, 618 Buddha Hwy., Sidney Center, NY 13839, ATTN: Retreat Coordinators (607) 865-8068, e-mail jowozegyal@catskill.net

PRE-REGISTRATION involves letting us know the following:

- 1) Your name
- 2) Are you 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!

***MEMBER DISCOUNT** Please note that the member donation applies to those who have committed to monthly or yearly membership at any of the Padmasambhava Buddhist centers. Membership is essential to the functioning of the centers and PBC International. Suggested membership is a minimum of \$25 per month; this enables us to maintain and improve the monastery as well as send information and newsletters regarding the programs. We encourage all to join as members to support the growth of the Buddhadharma and the Ven. Rinpoches' work.

WORK SCHOLARSHIPS A limited number of long-term work study programs are available on a residential basis. Contact us for more information, and let us know if you have particular skills, such as cooking, carpentry, maintenance, gardening, fine art painting, etc. An application must be completed three months in advance of your expected arrival. For more details, contact Laia at (607) 865-8068 or jowozegyal@catskill.net.

www.padmasambhava.org



pbc news

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jowozegyal@catskill.net • www.padmasambhava.org



Work Study Opportunities

Imagine living, working, and practicing in a dedicated dharma environment for a few months, right at the center of the teachers' mandala. It's the opportunity of a lifetime to help uplift and develop the mandala of Padma Samye Ling, making an offering that will benefit others for years to come. Around fifteen long-term work study openings are available on an ongoing basis, with activities ranging from gardening to cooking, administration to academics, carpentry to maintenance, and more. Contact us for more information and let us know if you have particular skills.

Rinpoches are enthusiastic about completing the murals in the gonpa – one of the rare examples of traditionally painted murals in the west. If you have fine art capability and would like to contribute to a lasting legacy, we hope you'll apply. All applications will be reviewed (with priority given to early requests), so please contact us as soon as possible. For more details or an application, contact Laia at Padma Samye Ling (contact information above).

New Center Boards Announced

Three of our centers have installed new board members in the past year. Boards work together with the Venerable Khenpos and sangha members to fulfill the vision of PBC International at the local level. Please join us in welcoming the following:

Puerto Rico: Coordinator, Fernando Gonzalez; Co-coordinator, Enrique Giraldo; Secretary, Pin-hui Li; Treasurer, Edna de Jesus.

Tennessee: Coordinator, Dolly Carlisle; Co-coordinator, Cathy Crooks; Secretary, Hunter Armistead; Treasurer, Ward Stein.

West Palm Beach, FL: Coordinator, Mary Shaw; Co-coordinator, Mimi Bailey; Secretary, Rodney Jones; Treasurer, Chris Rothman.

Books & Videos for the library

While the Shantarakshita Library at Padma Samye Ling has the entire Tibetan canon and more on its shelves, current dharma books in English are needed. Videos, Tibetan art books and pictorial books on Tibet are also desired. In-kind donations are tax deductible; contact Laia (e-mail and phone above).

The Cushion Project

The PBC North Carolina sangha is spearheading a generous effort to provide cushions for the gonpa at Padma Samye Ling. Announced by Donna Davis at the North Carolina retreat last fall, the

intention is to provide 108 matching mats and cushions (both round and square varieties). If you would like to donate to this project, send a check to the address above, noting that it is for the Cushion Project.

New Morning Dawn CD Series

Morning Dawn is PBC's audio study series featuring teachings by the Venerable Khenpos. The first set, containing 3 CDs, was released last summer: "Commentary on *Calling the Lama from Afar*: from the Tersar Ngondro by His Holiness Dudjom Rinpoche." Now two new titles are available:

In "The Diamond Sutra," Rinpoches lay out the sublime Mahayana teachings from the highest view during a two-day teaching in Naples, FL, November 8-9, 2003 (4-CD set).



“The Four Boundless” is a one-CD talk given by the Venerable Khenpos during last year’s Calm Abiding retreat, laying out the four immeasurable qualities of lovingkindness, compassion, joy and equanimity.

In addition, the first two years of Rinpoches’ Shedra teachings are available. Shedra is the traditional academic component of the Nyingma lineage, currently focusing on the four philosophical schools of Buddhism.

To order, see the Chiso ad on page 31.

E-mail Addresses Requested

Are you on our e-mail list? If so, you’ll be the first to receive the latest news from PBC, including the teaching schedule, new *Tashi Deleg!* issues, practice invitations and more. If you’d like to be added to the list, write to Laia at jowozegyal@catskill.net, with the subject line: Add to E-Mail List.

Online News

Whenever you’re wondering about the upcoming schedule, keep an eye on the PBC website for the latest postings. Plus, our online bulletin *Tashi Deleg!* offers news and dharma teachings. Go to www.padmasambhava.org and click on *Tashi Deleg!*



Puerto Rico center reaches skyward

Located just a five-minute walk from the ocean in a lovely San Juan neighborhood, the PBC Puerto Rico center is a hub of study and practice in the Nyingma lineage. For His Holiness the Dalai Lama’s visit last year, many improvements and embellishments to the building were made, due to the blessings of our teachers and the generosity and devotion of sangha members.

To continue the center’s ever-expanding dharma activity, it was determined that a second floor should be added. The first fundraising activity to fulfill this vision was created by Dr. Iván Figueroa, a pediatric surgeon and acupuncturist and one of the center’s founding members. He gave a four-hour seminar, describing how the Buddhist teachings he has received from the Khenpos have helped him and the ways in which meditation can improve the health of any person, regardless of their age or religious (or nonreligious) affiliation.

The seminar, held at the Museo de Arte de Puerto Rico conference auditorium, was based on the historical origins of meditation and its basic techniques and scientifically proven benefits for physical

and mental health and general well-being. Iván’s medical background was useful as he shared why it is so important to reserve some time to relax the mind each day, and in that way nurture ourselves by connecting to our inner peace. He explained that meditation promotes pleasant, harmonious, and definable physiological states in the body.

Throughout the seminar, Iván’s sense of humor made the atmosphere feel light as he conveyed how human and natural it is to connect to our inner wisdom. He published a small booklet to serve as a support tool for those starting to meditate.

The event raised more than \$7,000 from ticket sales and private donations, and also gave PBC Puerto Rico the opportunity to become better known in the community. Bookstore items and information about the center and its practice schedule were available.

May the wishes of our teachers be fulfilled without obstacles and may this meritorious activity bring joy and peace and be of benefit to all sentient beings.

—Beba Febo (*Pema Drolma*), Puerto Rico

Subscribe to Pema Mandala.

Pema Mandala is published twice a year by Padmasambhava Buddhist Center under the direction of Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche, and is dependent upon the generosity, devotion and joyful effort of PBC friends and sangha members. As funds are available, Pema Mandala can grow, extending the voice of the lamas and the precious teachings of this lineage ever further.

All our readers are encouraged to subscribe in order to support the sounding forth of the Buddhadharma and our Rinpoches' work. Those who become Patrons or Sponsors of Pema Mandala help us expand with more pages and color printing.

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Do you have goods or services that could benefit from exposure to our readers? Your ad in Pema Mandala not only reaches 2,500 dharma practitioners, but it also helps support the work of the Venerable Khenpos and the spread of the Buddhadharma.

Ads are available in many sizes, with or without color. An advertising kit is being prepared.

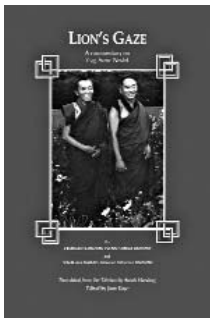
For more information, contact Rita Frizzell: ritadakini@comcast.net, (615) 463-2374, 1716A Linden Avenue, Nashville, TN 37212.

pbc centers

For more information about Padmasambhava Buddhist Centers, or to join your local center, please contact the one nearest you.

- New York** **New York City** P.O. Box 1533, Old Chelsea Station, NY 10011, (212) 683-4958
Padma Samye Ling 618 Buddha Hwy, Sidney Center, NY 13839, (607) 865-8068, jowozegyal@catskill.net
- California** **Bay Area** 2738 Del Monte Avenue, El Cerrito, CA 94530, (510) 412-3579
- Delaware** **Newark** 127 Tyre Ave., Newark, DE 19711 (302) 655-3364, pancakes@magpage.com
- Florida** **West Palm Beach & Mandarava House** 1205 No. Federal Highway, Lake Worth, FL 33460, (561) 547-4711, pema@pbdc.net, www.pbdc.net
Orlando 655 Wildmere Avenue, Longwood, FL 32750, (407) 830-4458, Fladakini@aol.com
West Florida P.O. Box 526, Sarasota, FL 34230-0526, (941) 745-1147, gedun@mindspring.com
- Illinois** **Chicago** 1945 Redwood Lane, Northbrook, IL 60062, (847) 562-1390, pbc.chicago@earthlink.net.
- Maine** **Harpwell** 3 Jay's Ledge Ln, Harpswell, ME 04079, (207) 833-2421, cfriend@maine.edu
- New Jersey** **Princeton** c/o Lichtenstein, 21 Morven Place, Princeton, NJ 08540, (609) 924-0682, nancylich@juno.com
- New Mexico** **Albuquerque** 10 Knight Lane SE, Albuquerque, NM 87123-9687, (505) 293-0244, yogi@thuntek.net
- N. Carolina** **Asheville** 1525 A Greenville Hwy, Hendersonville, NC 28792, (828) 697-8124, ddavis@cytechcis.net
- Oregon** **Portland** 3717 SE Washington, Portland, OR 97124, (503) 234-6480, paul@awakeninthedream.com
Bend P.O. Box 161, Bend, OR 97709, (541) 388-3352, mtdharma@iinet.com
- Puerto Rico** **San Juan** Calle Valencia #108, Santurce, PR 00907, (787) 755-2816, pamasambhavapr@prw.net, www.geocities.com/padmasambhavapr
- Tennessee** **PBC-Tennessee & Padma Gochen Ling** P.O. Box 120633, Nashville, TN 37212, (615) 385-4438, dollycarlisle@comcast.net, nashvilletibetbuddhism.com
- Wisconsin** **Madison** 4105 Meyer Street, Madison, WI 53711, (608) 338-3643, skymama@mhtc.net
- Canada** **Quebec** 9, rue Claire, St Sauveur des Monts Qc., J0R 1R2 Canada, (450) 227-7955, dominiquecloutier@hotmail.com
- India** **Padma Samye Chokhor Ling** Nyingma Buddhist Monastery, SA-IO/9-KA, Sarnath, Varanasi, U.P. 221007, 011-91-542-259-5296
Orgyen Samye Chokhor Ling Nyingma Buddhist Nunnery, Sarnath, Varanasi
- Padma Samye Jetavan** Tibetan Nyingma Buddhist Center, P.O. Shrivasti Bahraich, U.P. 271801, 011-91-525-226-5417
- Russia** **Moscow** galinarey@mailru.com
St. Petersburg a.kulik@sp.ru • Minsk, Belarus
Elista, Kalmykia Pema Tsokye Dorje Ling. The first Nyingma monastery in Russian history

DHARMA TREASURES FROM PBC



Lion's Gaze: A Commentary on *Tsig Sum Nedek*

Dzogchen teachings. A Commentary on *The Special Teaching of the Wise and Glorious Sovereign* by Patrul Rinpoche and *The Three Words that Strike the Crucial Point* by Vidyadhara Garab Dorje. \$20



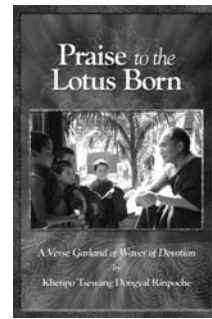
Door to Inconceivable Wisdom & Compassion

Mahayana Buddhist teachings: The Three Minds of the Buddha, The Seven Treasures, Refuge, The Eightfold Path, The Way of the Bodhisattva, Meditation, Exchanging, The Five Paths. \$18



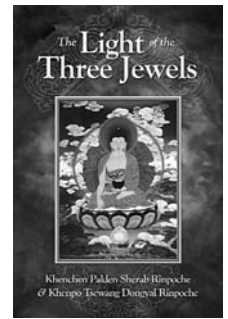
Prajnaparamita: The Six Perfections

This profound work illuminates the six paramitas (perfections) of generosity, self-discipline, patience, joyful effort, concentration, and wisdom in a universal, dynamic, and practical way for living. \$15



Praise to the Lotus Born: A Verse Garland of Waves of Devotion

Khenpo Tsewang Rinpoche's epic ocean of praise, which Dudjom Rinpoche said would stand as a "stone monument" to Guru Padmasambhava. Hard cover \$35; Soft cover \$20



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MORNING DAWN CD SETS

Study Series of Nyingma Buddhist Teachings by the Venerable Khenpos

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- The Diamond Sutra (4-disk set) \$58
- The Four Boundless (1 CD) \$18

PADMA SAMYE LING SHEDRA

The Four Philosophical Schools Series

- Year One: The Vaibashika and Sautrantika Schools (8-disk set) \$150 (\$108 for Shedra attendees)
- Year Two: The Mind-Only School \$150 (\$108 for Shedra attendees)

CHANTING CDS

- Songs of the Lotus: Nyingma Sadhanas* by the Venerable Khenpos & Lama Chimed. \$18
- Longchen Nyingthig Phowa* (for the Ven. Khenpos' students only – transmission required) \$18
- Mother of the Buddhas* by Kirby Shelstad. \$15
- Tibetan Incantations* \$18



RITUAL ITEMS

- Chöd Drum & Cover \$65
- Damaru (hand drum) & Cover \$35
- Bell & Dorje set \$35
- Ani Bell & Dorje set (smaller size) \$40
- Bell, Dorje, & Damaru (set) \$50
- Long-Life Arrows \$15
- Kapala \$25



STATUES

- Guru Rinpoche statue, approx. 13" \$400
- Guru Rinpoche statue, approx. 8" \$200
- Vajrasattva statue, approx. 8" \$200

INCENSE

- Small carved and painted incense burners \$35
- Red Crystal Incense \$10
- H.H. Dudjom Rinpoche Riwo Sangchod Incense . . . \$10
- Lama Urgyen Dorje Tibetan Incense \$5



FABRIC ITEMS

- Silk Pecha Covers \$15
- Commemorative Stupa T-shirt \$20
Bright yellow, navy blue
- Katags (white offering scarves) \$5
- Shoulder Bags: jalla brocade silk in various colors & designs \$20
- PSL Book Bag with logo \$10

Please contact us for shipping rates. Sales tax applies in New York. For more information, contact Pema Dragpa or Elizabeth at **(607) 865-8068** or e-mail us at **chiso@padmasambhava.org**. Padma Samye Ling, 618 Buddha Hwy, Sidney Center, NY 13839. Our online store is being renovated, so visit often and watch for new items at **www.padmasambhava.org/chiso**.



CHISO

PBC DHARMA SHOP

August
2012



*Best wishes for the
Wood Bird year*

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