



Pema Mandala

NEWSLETTER OF THE PADMASAMBHAVA BUDDHIST CENTERS Winter 1997 Vol. 4

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

NEW YORK

March 22-23 New York City
YAMITAKA

April 19 New York City
DZOG CHEN MEDITATION

May 22 New York City
REFUGE & BUDDHA
SHAKYAMUNI PRACTICE

May 24 -27 Padma Samye Ling
3-DAY RETREAT (Memorial
Day Weekend)

May 27 - JUNE 1 Padma Samye Ling
KRIYA YOGA WORKSHOP

May 31 - June 1 Padma Samye Ling
TIBETAN THANGKA
PAINTING INTENSIVE

July 19 - 27 Padma Samye Ling
MAHA YOGA AND
DZOG CHEN RETREAT

OTHER PADMASAMBHAVA BUDDHIST CENTERS

April 4 - 6 Puerto Rico

April 7 - 8 Orlando, Florida

April 12 - 13 West Palm Beach, Florida

April 29 - May 17 Russia; Kalmikyia

June 6 - 8 Tennessee

June 13 - 14 Delaware

June 15 Princeton, New Jersey

June 21 - 22 Chicago, Illinois

August 7 - 11 Colorado

August 14 - 17 Portland, Oregon

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

Padmasambhava Buddhist Center
Tibetan Nyingma Buddhist Meditation
& Study Center

P.O. Box 1533, Old Chelsea Station
New York, NY 10011

212/683.4958

Vajrayana Meditation Teachings

by Khenchen Palden Sherab Rinpoche

This teaching is presented as the first in a two-part series, and was excerpted from an interview with Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche conducted by their student Michael White in September, 1992 at PBC in Tennessee.

MW There are many ways to practice Buddhist meditation, two of the ways that are often taught to beginning students are called vipashyana and shamatha. Would you give a short definition of vipashyana and shamatha?

KPSR The mind is typically very confused and unstable. The purpose of shamatha meditation is to reduce the wild and unbalanced activities of the mind. Shamatha helps to relax the mind and free it from this troubling state. When the mind is in a state of rest it is no longer so unbalanced and unstable. In shamatha the activity of the mind is stilled; it becomes calm and peaceful. The mind can be

(Please turn to Page 4)

PHOTO COURTESY OF ANNA LOU ZETZ



Ven. Lama Palden Chimed Namgyal with Khen Rinpoche (r) and Khenpo Tsewang (l) at the Red Tara Retreat

PBC Annual Winter Retreat

The following are responses to questions asked by a non-participant concerning the annual Dzog chen Winter Retreat of the Padmasambhava Buddhist Center held by the Khenpos the week of January 18th - January 25th, 1997 in West Palm Beach, Florida.

Q What were the teachings on?

A We started on Saturday afternoon with a Red Tara (Kurukulla) empowerment from the tradition of the first Khyentse, Jamyang Khyentse Wangpo (1820-1892). Every day thereafter, from 10am to noon, we received

(Please turn to Page 3)

ABOUT PADMASAMBHAVA BUDDHIST CENTER

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

BECOMING A PART OF PBC

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

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

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

Please mail this form to: **Padmasambhava Buddhist Center**
P.O. Box 1533, Old Chelsea Station
New York, NY 10011

----- Pema Mandala #3

I would like to support the Padmasambhava Buddhist Center

Here is my contribution of \$ _____ Date _____

Name _____

Address _____

City/State/Zip _____

Telephone _____

Services I would like to offer: _____

I would like to renew my membership _____

My annual membership contribution is \$ _____

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

I am contributing \$ _____ towards:

- Education Museum Monastery Sarnath Project
 Building a Stupa Newsletter Subscription (non-members of PBC)

Members receive substantial discounts to all PBC retreats and teachings throughout the world + Pema Mandala Newsletter

PHOTO COURTESY OF DEBI HARRIS



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

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

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

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

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

© Copyright 1996 by The Padmasambhava Buddhist Center. Material in this publication is copyrighted and may not be reproduced by photocopy or any other means without written permission. We welcome articles, short stories, sangha news, poems, photographs, and artwork related to the Dharma. Please mail your submissions for consideration typed (initial caps only) double spaced, on 8 1/2 by 11 inch white paper, or on 3/4 inch HD (high density) microdisk, in Macintosh word processing software and send to:

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

May all beings benefit from this auspicious Dharma activity

Red Tara Retreat *from Cover Page*

teachings on the Tantra in Praise of the Twenty-One Taras which Khenchen Palden presented from notes that he kept in a blue spiral notebook, and Khenpo Tsewang translated with care and humor.

Centuries before Khyentse Rinpoche, three different tertons had revealed elucidations of this tantra as well as particular teachings on the dakini. All these lineages were lost shortly after their revelations. In the 19th century Jamyang Khyentse Wangpo, through his enormous power of realization, was able to recover these teachings. He also carried the lineages of Rongzompa and Jigme Lingpa. Khenchen Palden's notes were composed from his profound understanding of Rongzompa, Jigme Lingpa and the first Khyentse.

Q Did Khen Rinpoche go into detail on the form of each of the Twenty-One Taras?

A He went into tremendous detail. There is a four line stanza for each of the Twenty-One Taras. It should be understood first of all that the Praise of the Twenty-One Taras is a tantra and each stanza, line, and syllable is sacred. So Khenchen Palden explained what makes this text a tantra and what, in general, constitutes a tantra. He then proceeded to teach this tantra in the traditional manner by elucidating the four levels of meaning.

For each stanza he started out with the word meaning of each line. He then went to the general meaning which has to do with the *kye-rim*, or visualization stage of the practice. The third level is the hidden meaning which deals with the vajra body and which is part of the *dzog-rim*, or completion stage practice with an object. Finally, the fourth level of meaning is the *dzog-chen*, the completion stage without object.

Q Is the Tantra in Praise of the Twenty-One Taras a practice that one would continue to do on a daily basis?

A On Monday, Khenchen Palden gave the oral transmission for the Tantra in Praise of the Twenty-One Taras and also for the *Jetsun Drolme Jun Cher Ni*, The Daily Recitation of the Revered Noble Tara by H.H. Dudjom Rinpoche.



Khenpo Tsewang (l) and Khenchen Palden (r) lead the sangha in practice during the Red Tara Retreat

Yes, then, this can be done as a daily practice. We were fortunate to have two translations of the Twenty-One Taras, but when the commentary was given we could all appreciate the skill required to find English words that would carry all four levels of meaning.

The Khenpos always emphasize—no matter what the practice you're doing—that the right motivation must be there, which is *bodhicitta*: the thought of the well-being and enlightenment of all sentient beings. In addition to this, just prior to the *tsog* on Saturday that completed the retreat, Khenchen Palden focused on the three treasures related to practice. The first is the foundation which involves refuge, *bodhicitta* and the four immeasurable thoughts that must come from the depth of our heart. The second treasure is that of non-grasping and non-clinging. This is very important in both the *kye-rim* and *dzog-rim*. If we can master the details of the visualization of each of the Twenty-One Taras, this is wonderful. But most important is that we feel her presence and know that Tara is Buddha, is joy, beauty and compassion—beyond all effort and conception. The third treasure is dedication. Whatever we actualize in our practice we should share with others. Just as we began the practice

with the intention of benefitting all sentient beings, so we close the practice with the dedication of merit and the recitation of aspiration prayers of the buddhas and bodhisattvas which allows us to connect, yet again, to *bodhicitta*.

Q What was the daily schedule during the retreat?

A The Khenpos made it clear that this retreat was not about intellectual understanding only. The teachings had to be put into practice. There were four practice sessions scheduled each day: from 7:30 to 8:30am, a volunteer umdze led the Buddha Sadhana; from 2 to 3pm, meditation; 3:30 to 4:30pm, Tara recitation and Dharmapala practice; 7:30 to 8:30pm, practice on Guru Rinpoche and the Heart Sutra. During the two afternoons that the Khenpos were giving interviews, I broke the schedule and went to the ocean with a friend. The first day we swam, and the next, we did some practice on the beach as the moon rose.

Q What was the most important feature of this retreat for you?

A It's always a pleasure to be in the presence of the Khenpos and to hear them teach. The challenge to



Khenpo Tsewang smiles to the sangha

(Please turn to page 11)

maintained in a peaceful state by holding it on one single point of awareness. Vipashyana means looking deeper, not simply maintaining the mind in a calm state but seeing into the mind and looking to its source. This brings the mind beyond the conceptual or emotional states to what is called emptiness. Vipashyana is the discovery of this reality. It looks below the surface and realizes that everything comes from this deeper state.

MW In terms of technique how do you do shamatha meditation and how do you do vipashyana meditation?



KPSR The techniques generally begin in the same way. They both use the same external postures. In the beginning the postures are quite important. You should remain in the vajra postures: back straight, with hands on the knees using the seven postures of Vairocana. This is very important. While your body is in that state continue to breathe with your normal regular breath.

There are two kinds of shamatha; one is with an object and the other is objectless. Shamatha with an object involves concentrating on an object like a small piece of crystal or whatever thing or item you feel comfortable with; even a mental object, or a statue of the Buddha, or a picture of Guru Padmasambhava, or anything that you can use as a focus for your mind. Then, when your mind wanders, bring it back to the object of your concentration and maintain it on that object. In shamatha with an object, you can use the visualization of a small circle of light or you can count the breath or follow the breath by consciously recognizing as you inhale and exhale. All these are shamatha with an object. Objectless shamatha uses nothing in particular as a focus but just keeps the mind on the target of emptiness. Objectless shamatha is just meditating on emptiness.

Vipashyana is the same structurally. The postures are the same but vipashyana involves meditating on the state of your true nature. This is the great emptiness that is unborn, unceasing and beyond conception. Vipashyana is relaxing the mind to achieve this natural state. In this way all the fabrications that we perceive are experienced as nothing more than a dream like state. This is the state of great equanimity without fabrication or distraction. This comprises what we call vipashyana meditation.

MW How do you do this type of meditation?

KPSR First look into the mind itself. Look at the turbulence of the mind and where it comes from and where it goes. When you look into the mind in this way you reach the deeper state of the true nature of the mind. Then relax in that state without effort, without a sense of loss, and with great confidence. That is the original state where we all come from, that is where the whole universe originates. Therefore, without being frightened and without effort or without being uncomfortable, meditate in this way. Then you will discover that everything exists in one state of equanimity and you will be beyond suffering and sadness.

MW Is this more of a sutrayana technique?

KPSR This is both sutrayana and vajrayana. There is no difference in terms of vipashyana, however in vajrayana there are more methods. Vajrayana is more profound but the heart core and the basic elements are the same.

MW What is the relationship between ngondro and vipashyana and shamatha?

KPSR They do not contradict one another. According to Tibetan Buddhism you should start with ngondro and while you are practicing ngondro you will also be doing shamatha and vipashyana. According to the nyingma tradition all these practices are within ngondro; shamatha and vipashyana are included in ngondro as is the practice of loving-kindness, pure perception and devotion. Shamatha and vipashyana fall into the category of meditation practices and loving-kindness and compassion are post meditation practices. The Buddha gave many different teachings, and these ngondro teachings are generally associated with vajrayana. Shamatha and vipashyana are

related more to sutrayana teachings—of course vajrayana includes these.

Vajrayana is the embodiment of all the teachings of the Buddha, so it does not exclude these practices. In every type of vajrayana practice—after the main part of a practice—there are practices that include vipashyana and shamatha. This is done according to the level of achievement you have reached and the type of meditation you are doing. ♦

...to be continued in the next issue
of Pema Mandala

Homage to the Great Bodhicitta!
Homage to the Primordial Buddha Samantabhadra!

I bow down to the Lama, whose Mind is the infinite vast expanse of space,
Dharmakaya.

Unerringly revealing the perfect View of Emptiness to fortunate disciples,
Great Abbot, inseparable from Buddha Amitayus
May you always rest in the great equanimity of the One Taste.

I bow down to the Lama, whose speech is the spontaneous display of the true nature,
Sambhogakaya.

Unwaveringly demonstrating perfect Meditation endowed with Clarity
to those who are karmically connected
Great Abbot, inseparable from Lord Chenrezig
May your tongue always echo the soundless golden words of the Lion of the Shakyas.

I bow down to the Lama, whose Body is the natural manifestation of intrinsic awareness,
Nirmanakaya.

Unceasingly accomplishing perfect Action through Compassion for all beings
suffering in the six realms.

Great Abbot, inseparable from Guru Padmasambhava
May your beneficial Dharma activity be without limit!

With faith and devotion in the 3 Jewels, this was composed by Padma Tharge, an unworthy, lazy and careless student of the indestructible teachings. While riding an iron horse in the spacious sky above the Pacific Northwest of the United States, I was urged to write this while enroute to hear teachings by the Venerable Khenpo brothers, bearers of the torch of Dharma in this degenerate age. May any merit generated by this be swiftly dedicated to the complete liberation of all sentient beings throughout cyclic existence. May all attain the fruition of the 3 Kayas!

PADMASAMBHAVA BUDDHIST CENTER INVENTORY PRICE LIST OF SADHANAS (Practice Booklets)

Published for use by the students of the Ven. Khenchen Palden Sherab Rinpoche and Ven. Khenpo Tsewang Dongyal Rinpoche and the Padmasambhava Buddhist Centers by Dharma Samudra, New York, N.Y., Dharma Samudra was created and is directed by the Rinpoches to help preserve the Nyingma Lineage Teachings of Tibetan Buddhism.

* Indicates a Text Requiring Teachers Authorization

<u>Inventory</u>	<u>Item Description</u>	<u>Sales Price</u>
*Chod	Bellowing Laugh of the Dakini by Jigme Lingpa	7.00
*DP	Dharmapala Prayers, a Compilation	7.00
*DRA	Dark Red Amulet - Commentary on Vajrakilaya	15.00
*Manjusri	Golden Red Manjusri by Mipham	5.00
*Pec-Drappo	Guru Drappo by Tsasum Lingpa - Pecha Form	13.00
*Pec-VK	Vajrakilaya by Tsasum Lingpa - Pecha Form	10.00
*Riwo	Riwo Sang Chod by Namkha Jigme	5.00
*Shower	Shower of Blessings by Mipham	7.00
*VK	Vajrakilaya Sadhana by Tsasum Lingpa	7.00
*VP	Vajrapani Sadhana by Mipham	4.00
*Zhitro	Zhitro - Self-Liberated Mind by Padmamati	5.00
Buddha	Buddha Sadhana by Mipham	7.00
Dorje Jadu	Dorje Jadu by Terdag Lingpa	1.00
Gesar	Gesar Sadhana by Mipham	4.00
Ngondro-D	Tersar Ngondro by H.H. Dudjom Rinpoche	20.00
Ngondro-M	Ngondro by Mipham	7.00
Tara	The Daily Recitation of Revered Noble Tara	5.00
Prayer Text	Daily Prayer Text	4.00

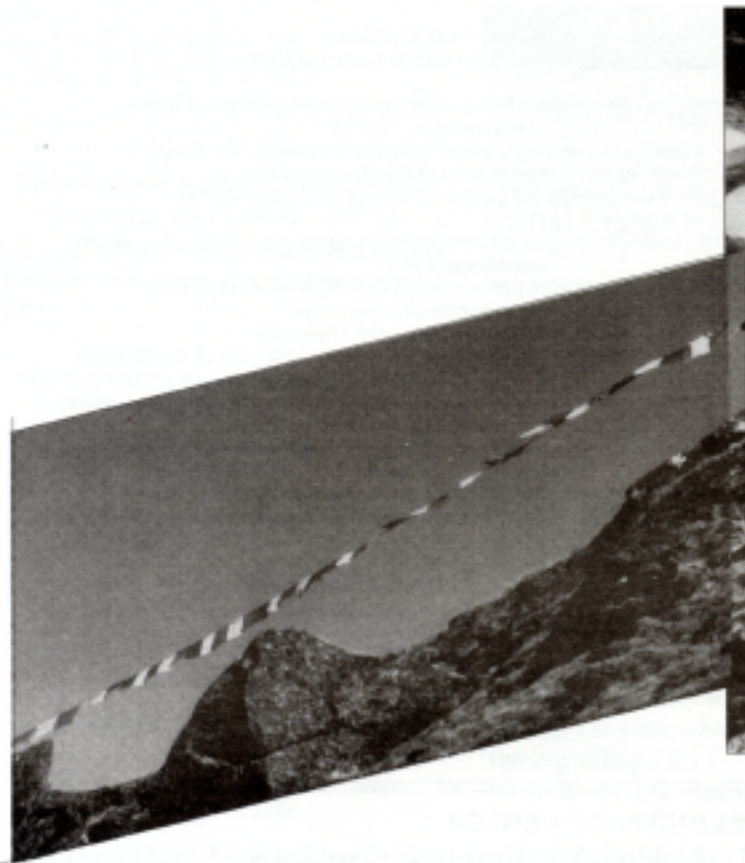
To order, please call:

303/530-5025

or write to:

DHARMA SAMUDRA 4412 Sandpiper Circle Boulder, CO 80301

PBC Sanghas will receive a 30% discount on orders of 10+



Mission: Precious

Our Rinpoches are currently designing an Enlightenment Stupa that will be erected at the edge of the rolling meadow of Pema Samye Ling. Its dimensions will be monumental, perhaps as high as forty feet—large enough for traditional circumambulations and a focal point of inspiration. Embedded within its exacting proportions will be countless objects of veneration: sacred texts, *tsa-tsas*, representations of buddhas, and minerals and stones collected from sacred places such as Mount Kailash.

Last November, I had the opportunity to trek in the Nepalese Himalaya with a Sherpa buddy of mine, Jyamyang Lama. When I told him of my intention to collect objects for the Rinpoche's new stupa, Jyamyang eagerly took on the project as his own. (His mountain-climbing skills are only matched by his devotion to Tibetan Buddhism. His teacher is the venerable Dzog Chen master, Chatrol Rinpoche.)

Our twelve-day trekking route was a seldom-travelled itinerary that led to an isolated spot ten miles from the Tibetan border: *Panch Pokhari*, which means "five lakes" in Nepali. Buddhist tradition regards *Panch Pokhari* as the sacred home of five sister goddesses and *dharmapala* of the *dharma*. The trail was virtually uninhabited. There were no villages along the way. Food and supplies had to be brought with us. Seven Buddhist porters shouldered our loads. Our ascension was punctuated by *mami* walls and dozens of rustic stone stupas—some of them quite old—with eroded but still decipherable and quite beautiful *bas-relief* of buddhas.

At eleven thousand feet, we had our first view of Dorje Lekpa, a twenty-two thousand foot peak esteemed as a fierce *dharmapala*. Its appearance lived up to its reputation: massive dark grey pinnacles loomed above the skyline.

Far below us spread a valley locked in by a collar of mountains. Jyamyang stopped to do *puja* here and explained that Padmasambhava and Yeshe Tshogyal were said to have practiced in a cave overlooking this valley. Although many monks had tried to discover its location, no one had succeeded until, only two years before, Chatrol Rinpoche had been helicoptered in and, (immediately pointing at an obscure cliff), said to his young lamas, "that is where you will find Padmasambhava's cave." They did find it.

We continued upward. By the following morning, we had gained an altitude of thirteen thousand feet. The trail became quite steep until suddenly we reached a crater-like enclosure—perhaps a quarter-mile in distance and surrounded on three sides by thousand-foot, scree-strewn palisades. Within this natural amphitheater glistened *Panch Pokhari*. I cannot describe the beautiful stillness of the place. Except for an occasional gust of wind or the call of a hawk, the "five sisters" were engulfed in an eternal and unearthly silence. But they were capricious in color: Depending on the shift of sun and clouds, they were the purest turquoise one moment, leaden the next.



Sand for the Rinpoches

We set up camp, boiled water for tea and ate a hastily prepared lunch. There was work to be done! Khenchen Palden had requested that I bring back sand from the five individual pools for his stupa, so a reconnaissance troop of five porters were sent out with plastic jars to gather sand along the shores. Afterwards, Jyamyang and I washed the sand repeatedly until all the silt was separated from our precious cargo.

The following morning, (with another precious cargo in hand—we had purchased 123 prayer flags in Kathmandu), we sealed the thousand foot escarpment above our campsite. Upon reaching the top, we stopped in wonder. Behind us glinted the five sacred lakes. Before us towered the entire central Himalaya called the Jugal Himal. Dead center was Dorje Lekpa revealed in all its glory. To the left was a twenty-three thousand foot peak called Gangchenpa. To the right receded an army of snow-capped mountains. "What are those over there," I asked Jyamyang. "That's Tibet", he answered.

It was at this dramatic juncture that we raised our prayer flags. Jyamyang had gathered juniper branches the day before. With the porters' assistance, we held a fire *puja* in honor of Khenchen Palden and Khenpo Tsewang.

Although the nights we spent at *Panch Pokhari* were unbearably cold and sleepless, it was difficult to leave the lakes. The incomparable beauty and isolation of the setting had somehow become a part of us. (In a way, we *didn't* leave the five lakes. They gather into a waterfall that plummets down the side of the mountain and joins the Indraghati River which, in turn, eventually empties into the Ganges. We followed the Indraghati most of the way back to Kathmandu.)

Just before I left Nepal, Jyamyang presented me with a bag of multi-colored stones.

"What's this?" I asked.

"They're rocks I collected from mountain tops over the last twenty years, including from Mt. Everest. Please give them to your Rinpoches for their stupa."

I knew how much they meant to him. On a profound level, those stones represented his history as a Sherpa.

"Are you sure?" I asked him.

"They will benefit other sentient beings," he said with a cloudless smile. ♦

— Pema Namdrol

(Editor's note: The stupa of Pema Samye Ling will house a wealth of traditional meditational artifacts. If you have anything you would like to contribute to the growing collection, it will be greatly appreciated.)

Sangha news

PADMASAMBHAVA BUDDHIST CENTERS INTERNATIONAL

For more information about Padmasambhava Buddhist Centers please contact the one nearest you:

P.O. Box 590392, San Francisco, CA 94159
(415) 221-8316

4412 Sandpiper Circle, Boulder, CO 80301
(303) 530-5025

2321 Fell's Lane, Wilmington, DE 19808
(302) 655-3364

655 Wildmere Avenue, Longwood, FL 32750
(407) 830-4458 (Orlando area)

1039 Churchill Circle No., West Palm Beach,
FL 33405 (561) 586-9941

2040 No. Mohawk Street, Chicago, IL 60614
(312) 951-8010

P.O. Box 1357, Ellsworth, ME 04605
(207) 374-2123

15 Campbell Road, Kendall Park, NJ 08824
(908) 821-0984 (Princeton area)

479 59th Street N.W., Albuquerque, NM
87105

P.O. Box 1533, Old Chelsea Station, NY 10011
(212) 683-4958 or (212) 255-8774 (NYC)

Palden Pema Samye Ling Retreat Center
Road 1, P.O. Box 108P, Sidney Center, NY
13839 (Upstate NY)

2046 NW Overton #8, Portland, OR 97209
(503) 226-2807

1453 San Alfonso Avenue, Altamira, Rio
Piedros, Puerto Rico 00912
(787) 789-2051 or (787) 720-0510

Rt. 2, Box 83A, Whitleyville, TN 38588 (615)
678-4462

205 N. Ingersoll, Madison, WI 53703
(608) 255-4588

Pema Samye Chokhor Ling
Nyingmapa Buddhist Monastery,
SA-IO/O-KA, Sarnath Varanasi, U.P. 221007,
INDIA

Pema Samye Jetavan
Tibetan Nyingma Buddhist Center,
P.O. Shravasti, Bahraich, UP. 271801,
INDIA

Pema Mandala
931 Village Blvd. Suite 905-390
West Palm Beach, Florida 33409-1939
561/684-0993 FAX 561/659-8075

SANGHA NEWS FOR NEXT ISSUE DUE BY
APRIL 30

PBC BRIEFS

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

PBC LUNAR CALENDAR: Tibetan Fire Ox Year 2124 (Feb 1997 - Feb 1998)

Featuring 15 beautiful color photos:
HH the Dalai Lama HH Dudjom Rinpoche Dilgo Kyentse Rinpoche
Ven Lama Palden Chimed Namgyal Rinpoche
Ven Khenchen Palden Sherab Rinpoche
Ven Khenpo Tsewang Dongyal Rinpoche

\$23 Postpaid to PBC or available at your local center

\$10 Postpaid (without photos)

For more info call PBC-Orlando @ 407/830-4458

Donations for this calendar go to Palden Pema Samye Ling Retreat Center - NY

ORLANDO SANGHA

The Orlando Sangha has been practicing with zest. In October we went to Cedar Key—a tiny, quiet fishing village on the west coast of Florida—to practice intensely from Friday night through Sunday. We also celebrated January 1 (New Years) with a 3-hour practice and *tsog* afterwards. Luckily we were able to celebrate a second New Years on February 8, as we welcomed the Tibetan new year (*Losar*) with another 3-hour practice, *tsog* celebration, and viewing of the new India Pilgrimage video. We are looking forward to another "getaway" practice retreat already scheduled in March. Tashi Deleg all Sangha Brothers and Sisters!

KHENPOS VISIT PORTLAND

After many months of group effort planning, Portland was blessed by a wonderful five-day visit by the Khenpos in which they first gave a public lecture to 160 people entitled, "The Enlightened Mind," which included a question and answer session. Many people—not familiar with the Khenpos—later told me that they enjoyed this part of the evening most. They saw the unmitigated joy of the Khenpos as they smiled and laughed uninhibitedly. The highlights for me were two particular questions: Somebody asked them (after

hearing more than an hour about the importance of *bodhicitta*), to comment on their own experience of *bodhicitta*. The Khenpos answered

(Continued on Page 10)



TIBETAN FIRE OX YEAR 2124
HAPPY NEW YEAR and BEST WISHES
from the
WEST PALM BEACH SANGHA

LOSAR CELEBRATION

The West Palm Beach sangha celebrated *Losar* with a full day of practices on: Buddha Shakyamuni, Padmasambhava, Tara, Heart Sutra, Vajrasattva, and The Dharmapalas, concluding with a delicious and traditional *tsog*. Even though the Khenpos were half way around the globe in India, one could feel their presence guiding us in this powerful practice. We recited the special Prayer of Aspiration called *Dorje Gyadud* (Vajra Knot), and during the last line, we threw flower petal offerings up in the air. A final treat was a spirited dharma song composed by one of our members which we all sang—even Lama Chimed Namgyal paused from his intensive practice to join us!

AFFINITY UPDATE *****

Thank you to the new Affinity users who signed up since last issue of Pema Mandala.

Affinity is a very successful long distance phone company fundraising program. Every time you make a long distance call you are effortlessly donating 8% to the Padmasambhava Buddhist Center—it's that simple. They guarantee 10% savings from your previous calling plan—hassle free.

Won't you join PBC in long distance savings with a purpose? Collectively we *can* make a difference. Please consider making the change now...it's very easy to do:

*** Step 1: Call 1-800-670-0008
Step 2: Be ready to give this info to an Affinity operator: Organization # is 311-086-000; Representative # is 301-007-980. Very simple! Please contact Joe Scarpa, our PBC Rep, at 561/368-5853 for more information.

DEER PARK PROJECT AIRED ON NATIONAL TELEVISION

The fifteen minute video on the Rinpoches' Deer Park Project for World Peace was recently aired on TVI, an Indian national network located in New Delhi. The video was shown in conjunction with a cultural program shown weekly on prime-time. Mr. Bhaskhar Bhattacharyya, Director of Programmes for TVI, estimated that viewers of the video numbered in the millions!

SARNATH UPDATE

The Rinpoche's temple in Sarnath, India, has recently been made more beautiful by the addition of three gold-leaf sertos. A *serto* is an ornament traditionally crowning the roof of a Tibetan monastery. It signifies dignity and honor and symbolizes Buddha's *ushnisha*. On another level, it is believed to work as a receptor of beneficial energies from the sky.

Now, when driving down the tree-lined lane tunneling into

Sarnath, the first Buddhist welcome to pilgrims comes from our resplendent golden sertos!

Applying the finishing touch to the sertos crowning the roof of Pema Samye Chokhor Ling in Sarnath, India



PHOTO COURTESY OF MIKEL DUNHAM

PBC VIDEO DEER PARK PROJECT FOR WORLD PEACE

15 minutes; color



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

"...essential for everyone's video library collection...a rare and poignant interview with the Khenpos discussing their escape from Tibet and arrival in India..."

Donation: \$25 PostPaid

1 - 3 weeks delivery.

Please remit check to:

Padmasambhava Buddhist Center
P.O. Box 1533, Old Chelsea Station
New York, NY 10011

SUMMER RETREAT AT PSL

The annual summer *Dzogchen* retreat of PBC will be held this year during the week of July 19 - 27.

Once again, Agatha from the Chicago Sangha has graciously offered to coordinate the meals for this large event. She—with a few volunteers—arrives early, shops, and prepares meals for the entire weekend, so that all retreatants are able to attend important opening ceremonies and teachings instead of being in the kitchen.

To help organize the purchase and hauling of groceries to feed more than one hundred people throughout the week, the following suggestions are offered by her:

Dear Sangha members, having just finished another glorious week of teachings at the Florida winter retreat with our honorable lamas, with renewed love and compassion, I am now planning for our summer retreat, and in particular, the preparation of meals.

Since we have limitations to the storage of perishables, it would really be helpful to have all menus and recipes sent to me by early July. I trust that each Sangha will be
(Continued on next page)

SUMMER RETREAT *from Page 9*

hosting another wonderful feast for a day (lunch and dinner) as we have done in the past. Sanghas or combined sangha members may work together as last year or may form other cooking groups. For my own convenience, I have already assigned Monday to the Chicago sangha (negotiable) and the New York group has requested Tuesday (their traditional spaghettis). One request I would warmly recommend is to have some soups and bread for a few of the evening meals. Also, please bring your own unusual



Red Tara Retreatants enjoying a tsog

Khenpos in Portland *from Page 9*

that there was “not much to say,” smiling broadly. The entire room filled with laughter. Secondly, someone asked if the Khenpos could talk about their practice of tantra. Khen Rinpoche immediately answered, “It’s a great practice,” and everybody dissolved into laughter.

Next the Rinpoches offered The White Umbrella empowerment and teachings to 250+ people, and also gave the famous *Dzog chen* teaching, “Hitting the Essence in Three Words,” in their incredibly lucid manner, concluding with sixty people taking refuge vows. During their prior visit, about fifty participated in the refuge ceremony, so I kidded the Rinpoches afterwards that between their last two visits they had given refuge to half of Portland! They seemed quite pleased. Unfortunately, close to one hundred people had to be turned away at the door during the empowerment due to lack of space.

The venue for the weekend teaching—Unity World Healing Center—was kind to insert our flyer into their regular mailing to 600 members at no cost to us. About ten volunteers met a couple of days before the Khenpos arrived. This was true sangha at its best: someone bought red string for the protection cords, another cut the cords at the correct length, and still another cut

and ironed all of the offering scarves (*khatags*) that we sold. A friend volunteered to make two beautiful flyers—they were very professional. We borrowed vases (*bumpas*) and offering bowls from one Tibetan center in town, and fabric from another.

Other PBC sanghas helped by sending books and practice booklets (*sadhana*s) by the Khenpos to us, as well as lovely greeting cards and photos of the Rinpoches. I made beautiful color xeroxes of my favorite pictures of Padmasambhava, which I then laminated and made available—along with the other items—at the teachings. Why not try and raise as much funds to help the Khenpos as possible?

Brandon Landis, who gave so much help that without it this visit wouldn’t have happened, wrote a touching article of when he first met Khen Rinpoche, called “Meeting Buddha,” which was published in a local newspaper. In the next issue, I wrote an article entitled, “Buddha comes to Portland,” to help folks know what they were in for.

The day before the Lamas’ arrival at the home home of a friend of mine, I decorated all the rooms with Dharma pictures so they would feel at home. She offered her house again this year to them, actually

spices and/or special ingredients for your recipes. By putting this information in this newsletter I hope that it reaches everyone in a more timely fashion. Looking very much forward to this year’s retreat and seeing all of you!

Tashi Deleg, Agatha

Khenpos in Portland continued

moving herself out for the five days. As soon as I finished hanging the last picture and walked out the front door, I saw a beautiful rainbow over the house!

Ken Beck—former member of the Orlando sangha who relocated to Kenawick, Washington—donated a magnificent Buddha statue (which is about three foot high, and more than one hundred years old), to the newly formed Padmasambhava Buddhist Center of Portland. Everybody saw this as a very auspicious sign for the new sangha, which now meets every week for practice.

It seems important to remember a dream I had about the Khenpos years ago when they were going to India; I was very sad that they were going to be away for so long. In the dream they said to me, “But where can we go?”

The more my practice deepens, the more I realize that I can turn my longing for the Khenpos into devotion, recognizing that true devotion knows no boundaries nor distance. The more I awaken in the dream, the more I realize that my devotion for the Khenpos is nothing other than a reflection of my devotion for my own true nature, and that the way for me to truly connect with the Khenpos is to practice. How wonderful!

Paul Levy has been a student of the Khenpos since 1984, and has lived in Portland, Oregon for the last six years. He has developed a unique way of helping people to wake up called, “The Dreaming Process: A Path to Awakening,” which is how he makes his living. He is the Coordinator of the newly formed Portland PBC.



Red Tara Retreatants

me on any retreat is working with physical discomfort and inconvenience and opening my heart to fellow participants and their needs and concerns. Here's the real opportunity to practice love, compassion, joy, courage, commitment and equanimity. On this retreat I was a lot less judgmental than usual about myself and others, and quite a bit more open to letting situations arise without resistance; I have a long way to go. I was overwhelmed by Tara as she was presented in these teachings: the immeasurable magnitude of her activity and realization. It's easy to reduce others to objects without scope and profundity. I'd catch myself looking

at the mere curve of a woman and then in that instant she was Tara, and I felt joyfully liberated.

Q Anything else you'd like to say?

A Without the organization and generosity of the West Palm Beach sangha members, the event could not have happened. It was significant to me, the number of local members who opened their homes to out of state attendees, making it possible for a number of people to participate who might not have been able to do so otherwise. I would never assume that anyone SHOULD do this, but thank you to those who did. ♦

— Carl Stuenkel, Boulder, Co.

HOMELESS PROJECT UPDATE

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

The Homeless Project of the Padmasambhava Buddhist Center
151 Lexington Avenue Apt. 8A
New York, New York 10016

PBC MAILING LIST

Please help keep our mailing list current. Notify us by mail as soon as possible if you have a change of address, or if you are receiving duplicate mailings, etc. Please print clearly or type out your info to help avoid typographical errors. A few illegible letters or even one number [for ex. a seven (7) that looks like a one (1)] can actually prevent you from receiving your mail. Thank you for your assistance.

PEMA MANDALA UPDATE

All PBC Sanghas are encouraged to list their center's practice schedule and/or dharma activities in the Sangha News column for the benefit of all. We welcome articles, short stories, sangha news, poetry, photos, & artwork related to PBC. Please mail or fax your submissions typed in initial caps only, double spaced, on 8 1/2 by 11 plain white paper, or 3 1/2 HD (high density) microdisks, and send to:

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

If you need more info please call
561/684-0993 between 3-8pm

Articles may be FAXed to
561/659-8075
(Attention: Jon Ash)

**SUBMISSIONS DUE BY
APRIL 30
FOR NEXT ISSUE**

INDIA VIDEO
1996 DEDICATION OF PEMA SAMYE CHOKHOR LING
& SANGHA PILGRIMAGE TO:
SARNATH, SHRAVASTI, KUSHINAGAR, VAISHALI, NALANDA,
VULTURE PEAK, AND BODGAYA
75 minutes
\$50
All proceeds to PBC
To order, call Cliff Harbin at 407/282-3752

Padmasambhava Buddhist Centers International

Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche have established Padmasambhava Buddhist Centers to preserve in its entirety the authentic message of Buddha Shakyamuni and Guru Padmasambhava, and in particular to teach the tradition of Nyingmapa and Vajrayana Buddhism. They are dedicated to world peace and the supreme good fortune and well being of all. For more information about Padmasambhava Buddhist Centers please contact the one nearest you:

P.O. Box 590392, **San Francisco, CA** 94159 (415) 221-8316

4412 Sandpiper Circle, **Boulder, CO** 80301 (303) 530-5025

2321 Fell's Lane, **Wilmington, DE** 19808 (302) 655-3364

655 Wildmere Avenue, **Longwood, FL** 32750 (407) 830-4458 (Orlando area)

1039 Churchill Circle North, **West Palm Beach, FL** 33405 (561) 586-9941

2040 North Mohawk Street, **Chicago, IL** 60614 (312) 951-8010

P.O. Box 1357, **Ellsworth, ME** 04605 (207) 374-2123

15 Campbell Road, **Kendall Park, NJ** 08824 (908) 821-0984 (Princeton area)

479 59th Street N.W., **Albuquerque, NM** 87105

P.O. Box 1533, **Old Chelsea Station, NY** 10011 (212) 683-4958 or (212) 255-8774 (New York City area)

2046 NW Overton #8, **Portland, OR** 97209 (503) 226-2807

1453 San Alfonso Avenue, Altamira, Rio Piedros, **Puerto Rico** 00912 (787) 789-2051 or (787) 720-0510

Rt. 2, Box 83A, **Whitleyville, TN** 38588 (615) 678-4462

205 N. Ingersoll, **Madison, WI** 53703 (608) 255-4588

Pema Samye Chokhor Ling, Nyingmapa Buddhist Monastery, SA-IO/O-KA, **Sarnath Varanasi, U.P. 221007, INDIA**

Pema Samye Jetavan, Tibetan Nyingma Buddhist Center, P.O. **Shravasti, Bahraich, UP. 271801, INDIA**

Padmasambhava Buddhist Center PEMA MANDALA

931 Village Blvd. Suite 905-390
West Palm Beach, Florida 33409-1939

<http://www.padmasambhava.org>

Newsletter of the
Padmasambhava Buddhist Centers
Winter 1997

NON PROFIT ORGANIZATION
U.S. POSTAGE
PAID
WEST PALM BEACH, FL
Permit No. 3266