



# Demanda Mandala

NEWSLETTER OF THE PADMASAMBHAVA BUDDHIST CENTERS Spring/Summer 2000 Vol. 9

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

## NEW YORK

May 6 & 7 New York City  
Longchenpa Empowerment & Teachings on  
Guru Yoga of Longchenpa by Vidyadhara  
Jigme Lingpa  
(Pre-registration is now required)

May 27-29 Padma Samye Ling  
Shantarakshita Empowerment & Raising  
Up the Wind Horse

May 30-June 3 Padma Samye Ling  
Kriya Yoga Workshop  
(Pre-registration is now required)

July 22-30 Padma Samye Ling  
Annual Dzogchen Retreat with Teachings  
on the Phowa of the 3 Kayas & Empowerment  
of the Buddha Amitahba  
(Pre-registration is now required)

July 31-August 6 Padma Samye Ling  
Self-Development Dzogchen Retreat  
Teachings on the Four Chokshag: The Four  
Stabilizing Techniques of Dzogchen

## OTHER PADMASAMBHAVA BUDDHIST CENTERS

April 29 Lake Worth, Florida

May 20 - 21 CANADA

June 10-11 Tennessee

June 17-18 Chicago/ Wisconsin

For more information please call or write to us at:  
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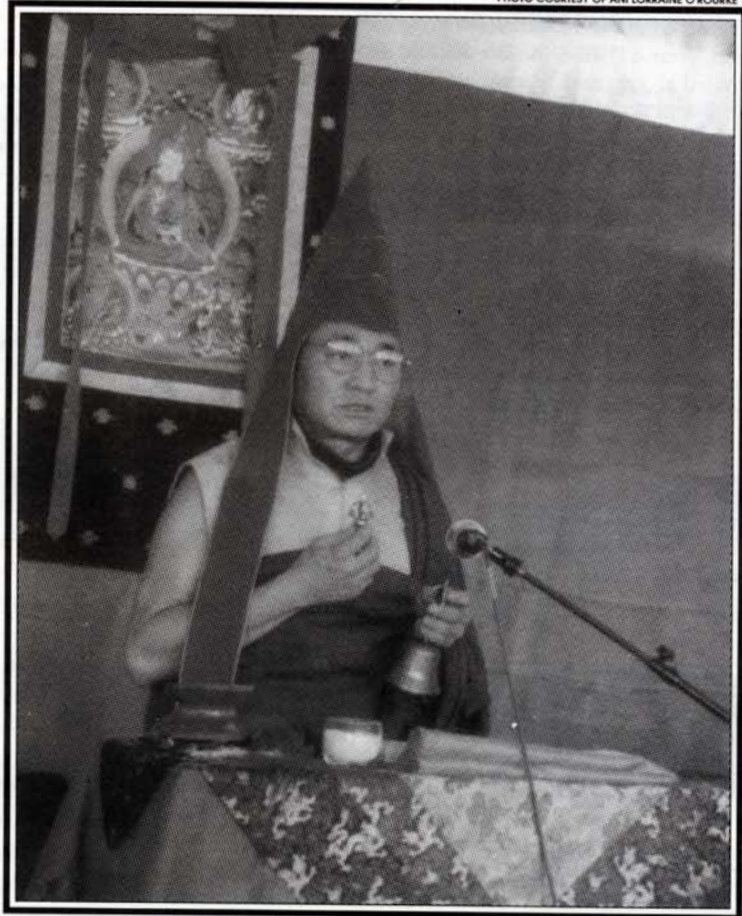
PADMA SAMYE LING RETREAT CENTER  
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PHOTO COURTESY OF ANI LORRAINE O'ROURKE



The Ven. Khenpo Tsewang Dongyal Rinpoche confers the Yeshe Tsogyal Empowerment at The Sunray Meditation Society in Vermont, April 2000

## Teachings of the Wisdom Dakini Yeshe Tsogyal by Venerable Khenpo Tsewang Dongyal Rinpoche

Wisdom dakini Yeshe Tsogyal was one of the great masters and female realization beings of Buddhist history... perhaps in all human history. She is an enlightened being known as Vajrayogini and the direct emanation of Tara manifesting in human form.

Buddhism came into this world about 2,545 years ago in India when the Buddha was born as a royal prince. He left his kingdom at age twenty

(Continued on Page 4)

## ABOUT PADMASAMBHAVA BUDDHIST CENTER

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

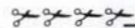
## BECOMING A PART OF PBC

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 (PSL) now has a Sangha House: central lodge with shrine room, kitchen, guest rooms/baths, and an office. A 10,000 sq. foot formal temple features a large shrine hall, museum, study room, meditation gardens and provision for long-term retreat.

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Pema Mandala #9

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Padmasambhava Buddhist Center Members receive substantial discounts to all PBC retreats and teachings throughout the world + Pema Mandala Newsletter which is published periodically.

PHOTO COURTESY OF DEBI HARBIN



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

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

**Venerable Khenpo Tsewang Dongyal Rinpoche** — born in eastern Tibet—was enthroned as a Nyingmapa Abbot by H.H. Dudjom Rinpoche, supreme head of the Nyingma school of Tibetan Buddhism. He studied extensively Hinayana, Mahayana, Vajrayana, poetry, history, and Tibetan literature. Khenpo is the author of many books on poetry, historical perspectives of the great Nyingmapa masters and translators, as well as Buddhist philosophy and practice which he co-authored with his brother Ven. Khen Rinpoche. As holder of the complete Nyingmapa lineage: kama, terma, and *Dzogchen* teachings, Khenpo Tsewang Dongyal Rinpoche is the co-founder of PBC International whose activities include monastic institutes, Buddhist meditation, research, and study centers.

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# Pema Mandala

The Newsletter of  
The Padmasambhava Buddhist Centers  
Nyingmapa Lineage of Tibetan Buddhism

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Pema Mandala welcomes all contributions and articles for consideration for publication. Please send submissions to the editor at the above address.

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# MESSAGE FROM KHENPOS



Dear Sangha Members,

Tashi Delegs! Greetings to all of you. Looking back to the 8th century, we see that Tibetan Buddhism was firmly established by Padmasambhava, Shantarakshita, King Trisong Deutsen, Vimalamitra, Vairochana, and other brilliant translators. Their great achievements led to the strong Dharma practice of the ordained monks and nuns, which profoundly inspired the Tibetan people. After its establishment, Buddhism spread and was maintained by great masters and practitioners of all schools of Tibetan Buddhism. Having taken root in the West toward the end of last millennium, Tibetan Buddhism has become a spiritual bridge to the new millennium. It has been continued and maintained by His Holiness the Dalai Lama and many other great teachers, and by the Western sanghas of all the lineages. As followers of the Nyingma lineage, we hope that with its strong roots these teachings will continue to flourish through study, contemplation, and meditation. All of the students connected to us have maintained the identity and nature of the Dharma peacefully, harmoniously, joyfully, and with devotion. Through your kindness and support we have fulfilled the blessings of the Three Jewels here and throughout the world.

Thank you for the contributions and gifts which were sent in response to last year's fundraising efforts. Every penny of these donations directly supports the Buddha-Dharma-Sangha activities of all the Padmasambhava Buddhist Centers. There is a Tibetan saying, "The eye medicine is used only for the eye." Together we have all achieved this great merit, and therefore we share the right to dedicate this merit for world peace, and to all sentient beings for their enlightenment. ♦

Yours in the Dharma,  
Khenchen Palden Sherab  
Khenpo Tsewang Dongyal

PHOTO COURTESY OF DENISE WHITE



## From the Editor

The heart of this issue you hold in your hands is a fresh teaching of the wisdom dakini Yeshe Tsogyal, given by the Ven.

Khenpo Tsewang Dongyal Rinpoche.

News from PSCL in Sarnath, India features the Rinpoches' visit during Losar, in which they consecrated the new land bordering Deer Park, called Orgyen Samye Chokhor Ling. (page 6)

Upcoming summer retreats at Padma Samye Ling will focus on rare teachings of the Phowa of the Three Kayas and Empowerment of the Buddha Amitabha. We are most fortunate to receive this initiation considered the swiftest path to liberation. For the first time, our beloved Lamas invite students to participate in a second, week-long intensive at the monastery with additional teachings on the Four Chokshag: The Four Stabilizing Techniques of Dzogchen, which will help one deepen their practice. (see flyer insert)

Right now—in this present moment—I am reminded how precious life is. Entering our fifth year of publication, I thank you for contributing in so many ways. As your interesting stories and poems arrive, it is delightful to watch each issue unfold, blossoming as summer flowers in a unique way.

In this Year of the Iron Dragon, may all of your aspirations be achieved. ♦

Tashi Deleg!  
Nancy Ash (*Pema Tingdrön*)  
West Palm Beach Sangha

E-mail articles to: [akayogini@aol.com](mailto:akayogini@aol.com)  
Mail submissions typed in "Initial Caps," (NOT ALL CAPS)—otherwise it can't be scanned in. Include a title please, and an illustrative photo (if you have one) with a caption. All articles may be edited for newsletter format. Thank you.

## On the List

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which is her preferred method  
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### The Light of the Three Jewels



Khenchen Palden Sherab Rinpoche  
Khenpo Tsewang Dongyal Rinpoche

### The Light of the Three Jewels

by  
Khenchen Palden Sherab Rinpoche  
Khenpo Tsewang Dongyal Rinpoche

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(607) 865-8068

ISBN# 0-9659339-0-3  
Softcover; 124 Pages

Published by  
Dharma Samudra  
Boulder, Colorado

nine to pursue the inner realization of true love and compassion for all sentient beings. At age thirty five he achieved total enlightenment, and in that moment he understood that all living beings share the same beautiful nature that he had also inherited. This is known in Buddhism as "Buddha nature" or "Buddha mind." Human beings and animals, as well as invisible beings, are all blessed with this same Buddha mind. Lord Buddha turned the Wheel of Dharma until his mahaparinirvana. His teachings spread like grass fire throughout India and brought fulfillment and satisfaction to the minds of all beings whether they were poor or rich, of low or high birth, uneducated or scholarly.

shadow we become separated from the natural reality and beauty of Buddha mind, and begin to suffer. However, when you reveal the true nature of Buddha mind, you will begin to see the whole universe as a beautiful place, which is known in Buddhism as "the pure land."

Buddhism was fully established in Tibet in the middle of the eighth century by Guru Padmasambhava, Shantarakshita, and King Trisong Deutsen. They translated the teachings of all nine yanas into Tibetan from Sanskrit, Pali, and other languages. Eventually the whole body of the Buddha's teachings were translated so that every word, and every aspect of a word's meaning

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**Vajra Saraswati manifested  
as the wisdom dakini Yeshe Tsogyal  
in order to secure, preserve, and restrengthen Buddhism,  
particularly the Vajrayana teachings.**

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Lord Buddha simply taught about true love, true compassion, true wisdom, and true non-attachment. In essence, when we release all our grasping, clinging and attachment, and radiate an abundance of love, kindness, and compassion for all sentient beings from our heart and mind, we realize true happiness, joy, and peace. We too see the whole universe as beautiful, harmonious, and peaceful. This mental state is known in Buddhism as generating *Bodhicitta*. Without this experience we will experience more suffering, difficulty, and troubles; everything becomes uncomfortable. We grasp, we cling, and all the emotions begin to arise—one after another. This state is unnatural, unrealistic, and totally artificial. These emotions appear as one's shadow, which we believe to be substantial. When we pursue this

and essence was clearly, precisely, and perfectly brought forth. At the same time, these advanced teachings were thoroughly studied and practiced in monasteries, hermitages, and homes. Later, in the eleventh and twelfth centuries, Tibetan translators continued to follow this system exactly as it was established centuries earlier. This is how Buddhism came to Tibet.

About 1,100 years ago, the great wisdom dakini Yeshe Tsogyal was born in order to spread Buddhism according to the tradition already established in Tibet. Her birth was not a casual occurrence, because she was already a totally enlightened being. She is a direct emanation of Vajra Saraswati, one of the 21 emanations of Tara, as well as Vajrayogini. Tara means liberation, or one who liberates every sentient

*(Continued on page 6)*



(l)The first shrine at Orgyen Samye Chokhor Ling (center) During Losar, Khenpo Tsewang offers a katag to the magnificent Padmasambhava statue at PSCL (r) Ani Lorraine and Khenchen at Deer Park.

## News from India: Losar 2000 in Sarnath

This year Khenchen Palden Sherab and Khenpo Tsewang Dongyal celebrated Losar, the Tibetan new year, in India. The Iron Dragon Year 2127 was welcomed at Khenpos' beautiful monastery Padma Samye Chokhor Ling in Sarnath, the site of the first turning of the Dharmachakra, the Four Noble Truths teaching. An opportunity to visit this pilgrimage place blessed by the Buddha's presence is auspicious.

Sarnath is a village whose hub is the peaceful Deer Park with the magnificent Dhamekh stupa, King Ashoka's pillar, and remains of the temples, monasteries, shrines, and other stupas that flourished there for centuries. From the taxi window I looked to the horizon to see the top of the stupa as I had seen it in photos, but in fact, what one sees first is the Chaukhandi stupa, a tall tower whose base is the only remaining part of the original. Its location marks the place where the five disciples paid homage to Lord Buddha after seeing his radiance from afar as he approached Sarnath.

Upon arrival, the Ven. Khenpos were warmly received by the monastery's abbot, Ven. Lopon Pema Gyaltzen, senior teacher Acharya Ramesh, and all the resident monks, who excitedly followed the Khenpos into the main shrine room to offer katags and receive their lamas' blessings. Khenpos greeted each monk in turn, and the monks' joy at seeing the Khenpos was clearly visible. Tea and kapse, a delicious Tibetan pastry prepared especially for Losar, were served and the monks followed the Khenpos out of the shrine room with boundless energy.

Losar preparations involved much activity by everyone. The entire monastery was swept and tidied, and fresh butter lamps and other offerings were placed in each of the three shrine rooms. Festive Losar meals, sponsored by the sangha, were skillfully prepared by Ram Lama and Palden—the monastery's cook, with able assistance from the kitchen crew. While some monks chopped vegetables, others played cricket, then the players traded places with the crew to

*(Continued on page 7)*



(l) View of the Dhamekh Stupa from top floor of the monastery (center) Khenpos surrounded by the monks at PSCL (r) Towers of kapse during Losar

# YESHE TSOGYAL TEACHINGS

from page 4



being from suffering. In Buddhism there are two renowned male and female Buddhas of wisdom: Manjushri and Vajra Saraswati, respectively. Vajra Saraswati manifested as the wisdom dakini Yeshe Tsogyal in order to secure, preserve, and restrengthen Buddhism, particularly the Vajrayana teachings. Yeshe Tsogyal knew that Guru Padmasambhava would come to Tibet to give the secret teachings of the Vajrayana. Together they hid these precious teachings, thus preserving them for the benefit of future practitioners.

Yeshe Tsogyal was born in central Tibet, in Dagda, which is not far from Lhasa. Her family was the renowned Kharchen clan, whose leader served under King Trisong Deutsen. Even until now, their ancestry has continued. The moment she was conceived, myriad beautiful signs arose. Neighbors in the village, and her parents had so many dreams—one after another. Everyone thought that Yeshe Tsogyal's mother, Gebum, was carrying a very special baby, not an ordinary being at all, and they looked forward to her birth. From the moment that Yeshe Tsogyal was conceived, Gebum felt happy, joyful, and so light. She never experienced any difficulties, suffering, or sadness. Yeshe Tsogyal actually brought great joy, happiness, and peace while in the womb.

**Unshaking devotion within the lotus heart,  
Through the sun of compassion and kindness.  
Grant the light and shower of your blessings,  
And bring the two activities to great fruition!**

## **Praise to Yeshe Tsogyal**

**For all sentient beings equally  
Your heart is filled with love and compassion.  
O Mother Yeshe Tsogyal,  
Hear your child crying out to you!**

**Though I vowed to be a Bodhisattva,  
My strength and realization are weak.  
When turbulent thoughts unsteady me,  
Please be a solid staff!**

**Though I want to discern clearly good and bad,  
Even recognizing my own true nature is hard.  
When the dark curtains of ignorance fall,  
Please be a clear light.**

**Though I have courage and patience,  
The fire of anger still flares.  
When the joy of self and others is burning up,  
Please be a constant rain of loving compassion!**

**Though I know non-grasping is supreme,  
Without resolve, clinging is too much.  
When mind and body are tormented with sensations,  
Please open the great vista of self-liberating nature!**

**To all those who know and do not know you,  
You are the great loving mother:  
Kind companion,  
Affectionate sister,  
Fully enlightened Buddha,  
O Yeshe Tsogyal, Yeshe Tsogyal, Yeshe Tsogyal.**

*This was written by Khenpo Tsewang Dongyal Rinpoche, during the second month of the Wood Boar Year 2122 at Padma Samye Ling. May the inconceivable true light of the Buddhas shine through these words! If the pure Bodhicitta is kindled in anyone who reads them, they were not written in vain.*

At the very moment Yeshe Tsogyal was about to take birth, there were many beautiful omens and signs that appeared, one after another, such as rainbow light in the sky and rainbow light coming from the house where she was born. So many birds arrived, singing their various songs. All of a sudden an exquisite celestial fragrance pervaded the air. Her mother did not feel any pain during her birth. Yet, at that very moment, spring water suddenly erupted from the ground. Her parents decided to give her the name Yeshe Tsogyal. In Tibetan, *Yeshe* means primordial wisdom, *tso* means lake, and *gyal* means victorious; thus her name means "victorious wisdom of the lake." Her names reflect all the auspicious omens and signs that appeared with so much brightness, clarity, and wisdom. Her parents knew that wisdom, love, and compassion are the great conquerors, and for that reason they joyfully gave her the name Yeshe Tsogyal.

She was born with very beautiful, dark, long hair. She actually sat up and began chanting mantras, in particular the Sanskrit vowels: "...a, ah, i, ii, u, uu, ri, rii, li, lii, ay, ayy, o, au, ang, ah." She was also chanting "...hring, hring, hring!" with complete mindfulness, clarity, and brilliance. Although babies usually cry at birth, she was not crying, and did not give any pain or suffering to her mother. She was just like light emerging, as brilliant

(Continued on page 10)

finish the dinner preparations before evening practice.

On the first day of Losar the monks wore new robes and gathered for puja with the Khenpos. New year's gifts for the monks from sangha members included t-shirts, notebooks, and math sets, and there was an abundant tsok with choice of sweet or salt tea, and of course plenty of kapse. Five-month-old Pema Khandro attended with her parents Nyima and Kalzang, who held her up to greet Khenpos with her very own katag. Kalzang is Khenpos' cousin who recently arrived from Tibet.

The monks' schedule begins with the wakeup bell at sunrise, a session of memorization practice, cleanup time, then practice of the Buddha Shakyamuni sadhana, Twenty-one Verses in Praise of Tara, and many lineage prayers which are recited in unison. Even the youngest monks have memorized these daily prayers and their skill with the swift recitations of 21 Taras is exceptional! Breakfast is right after practice, followed by morning classes that include traditional debating, Tibetan grammar and spelling, and Sanskrit. After lunch there are Tibetan calligraphy and language classes, along with time for self-study. The monks have also been doing special pujas in the afternoon for Lama Chimed Namgyal—father of the Khenpos Rinpoche



Fire Puja under one of the many mango trees at Orgyen Samye Chokhor Ling, next to Deer Park in Sarnath, India.



The Khenpos Rinpoche (center) present katags during the blessing ceremony of this new land, future site of PBC's nunnery.

Vajrakilaya and Dharmapala sadhanas are done every evening before dinner, and when the bell rings all the monks assemble quickly. The stairway landing outside the Guru Rinpoche shrine room is empty one moment, then filled with various sizes of sandals the next. After doing three prostrations, all are seated with pechas and prayerbooks ready. The younger monks take turns offering the serchem and playing the drum for Dharmapalas, and after practice the shrine is closed for the evening with great care.

Two weeks after Losar, the Khenpos and Pema Gyalsten invited all the monks to attend a special ceremony to consecrate the new land called Orgyen Samye Chokhor Ling, which borders the Deer Park and is a short walk from the monastery. Lush mango trees are abundant, and a Bodhi tree flourishes. Excellent tree climbing skills were demonstrated by several monks so that new prayer flags could fly from the topmost branches before practice. Ani Lorraine offered a rainbow of rose blossoms from the monastery garden to a new stone statue of Lord Buddha placed in a shady grove. Juniper branches, also picked from the garden with great care by the monks, wafted fragrant smoke for the

*(Continued on page 11)*

## NEWS FROM PBC-SAN FRANCISCO (PBC-SF)

PBC-SF is now holding regular monthly practices at the "Dharma House," a beautiful Tibetan style shrine that has been built by Venerable Govinda in his San Francisco Home (see photo insert below). Last October, during their visit to the Bay Area, Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche blessed this space while it was under construction. Govinda-la then worked tirelessly to see that the shrine room was completed by mid-December.

On Losar (Tibetan New Year), practitioners gathered in this serene and inspiring space to offer Mipham's Buddha sadhana and tsog, and again on the 10th Day of the Tibetan First Month for Mipham's Shower of Blessing puja. All of us who have the good fortune to practice together at the Dharma House share a tremendous gratitude to Govinda-la for his kindness and unstinting generosity.

Whenever schedules permit, the practice schedule of PBC-SF will be held at the Dharma House: Buddha Sadhana on new and full moon dates, Guru and Dakini Tsog ceremonies on the 10th and 25th days of the lunar calendar. On Monday evenings, Govinda-la directs an ongoing silent meditation group. And newly organized "Sangha Sundays" will be held monthly to offer tsog, develop our practice and study of the Dharma, and provide the organization to sponsor what we hope will be annual visits from our revered and beloved Khenpos.

Anyone interested in joining regular practice sessions or getting together with other Bay Area sangha members may contact Govinda at 415.621.1657, VenGovinda@email.msn.com, or Beth Niederst Starkweather (Tsogyal Drolma) at 510.724.8845, bethniederst@home.com ◆

— Tsogyal Drolma

**"Dharma House" Tibetan style shrine room built and decorated by Ven. Govinda in his San Francisco home which is presently the location for the Padmasambhava Buddhist Center in the Northern California area.**



PHOTO COURTESY OF ROBERT C. HOOD

## ALONE?

by  
Lars Cedarholm  
(Written at Padma Samye Ling)

*It is so quiet*

*nothing happens now*

*The wind plays a symphony bending the pine forest*

*The heavenly sound enters me and streams through  
the labyrinths of consciousness and then gently  
leaves into nowhere.*

*A soft smell of the forest leaves a trace*

*What does nothing mean I ask myself?*

## NEW PBC SANGHA IN WESTERN FLORIDA

Recently I moved to the west coast of Florida from West Palm Beach where I was a member of PBC. The only regrets I had about leaving the area was that I would miss the fellowship of the Sangha and the inspiration of Lama Chimed Namgyal. Therefore, with the blessings and encouragement of our Venerable Khenpos Rinpoche, I have opened my home for practices, and will work towards the establishment of a Center in the Sarasota-Bradenton area.

Please join us for the Heart Sutra Practice at 11:00 a.m. one Sunday each month, followed by a pot luck lunch and fellowship until 1:00 p.m.. Eventually, we hope to hold evening practice every week. To receive a monthly calendar and more information about our growing PBC Sangha, please telephone me at (941) 753-0253.

Yours in the Dharma,  
Ruth McMahon (*Pema Yanu Gha*)

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4942 78th St. E.  
Bradenton, Fl 34236  
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REMcMahon@mindspring.com



# NEWS FROM THE SANGHA IN QUEBEC, CANADA



*Ven. Khenpos Rinpoche and the new Padmasambhava Buddhist Group in Quebec, Canada*

Last fall we were blessed by our Ven Khenpos' second visit to our mountain village of St-Sauveur which is located one hour north of Montreal. It is mostly a ski resort and tourist attraction—even in summer.

In May 1998, the Ven. Khenpos Rinpoche visited us for the first time, offering empowerment and refuge ceremonies. In October, we received the Medicine Buddha's teaching and empowerment. There are a lot of therapists in St-Sauveur: reiki masters, massage therapists, osteopaths, yoga teachers and natural medicine practitioners. Last year we started off by holding our meetings in a living room with a simple Buddha, the offering bowls, candles and incense. We now have our own room—big enough for 25 students—with better decorations, posters, a little library and our altar. The Ven. Khenchen Palden Sherab Rinpoche and Ven. Khenpo Tsewang Dongyal Rinpoche were both there to bless our humble "Buddhist Room."

We were very happy to surprise the Ven. Khenpos Rinpoche with a copy of their text, The Six Paramitas, which had been translated into French. We all hope that after their review of our translation, it will be published so that we can bring the teachings into Quebec for the francophones. Therefore, Rinpoche's teaching will be known in three main languages, since it has already been translated and published in Spanish.

During their visit, the Ven. Khenpos stayed at Sylvain and Patricia's home in the nearby village of St-Hippolyte. Vivian and Martha—from PBC in Puerto Rico—visited with the Khenpos for the occasion, and thanks to Sylvain and Patricia's hospitality we had the most beautiful weekend—they sure had a full house!

We meet every Tuesday evening for practice. The Khenpos were kind enough to authorize us to call our sangha, "The Padmasambhava Buddhist Group." So here we are: A little group trying real hard to keep the Dharma alive. We are all very honored to join you in prayers. ♦

Love and Prayers to all Sangha Members,  
Yours in the Dharma,  
Patricia Reynolds  
Dominique Cloutier

**For more information  
please contact:**

**Padmasambhava Buddhist Group**  
9 rue Claire  
St Sauveur Des Monts - P. Que'  
JOR CANADA

Telephone: (450) 227-7955

## Retreat Center Opens in Southwest Michigan

The Ven. Khenpos Rinpoche have approved a new retreat center in Southwest Michigan. Jerry and Chris Rothman will open the center in May, 2000, and have the center ready to serve weekend guests this summer. Additionally, the Khenpos approved the start of a new Sangha at the center which is named "White Lotus", and will have indoor and outdoor meditation areas. There are 10 acres and an outdoor swimming pool. Three bedrooms will be available for overnight rentals. If you know of anyone in the vicinity of South Haven, Michigan, have them call 773-274-4600, Monday through Wednesday; Thursday through Sunday, call 616-637-0403, or e-mail us directly at: CJRothman@Hotmail.com

*Live in Serenity and Joy*



The Khenpos Rinpoche (top) in front of the shrine at Palm Beach Dharma Center in Lake Worth, Florida. Lama Chimed Namgyal (center) smiles radiantly as he poses with his two sons at PBDC during the winter retreat.

## YESHE TSOGYAL *from page 6*

sunlight shines forth beautifully from the clouds.

Yeshe Tsogyal was nourished and cared for by her parents and many family members. She grew very quickly, and it is said that after one month she became almost the size of a year-old baby. As a young girl all her activities were loving, kind, and compassionate. Her family had many servants, and they were so moved by her love, kindness, and compassion that they treated her as their own child. She began her studies at a very young age, absorbing everything quickly and thoroughly. Her knowledge and wisdom made her parents very proud. Her body, speech, and mind exemplified all the wonderful qualities of samsara and nirvana arising in one form. She was renowned for her inner and outer beauty, something like Miss America, or even Miss Universe. Certainly I think she was Miss Tibet! Her love, compassion, and kindness were ever present.

I will continue with more teachings on the life stories of the great wisdom dakini Yeshe Tsogyal in the next issue of Pema Mandala. ♦

## *The Palm Beach Dharma Center (PBDC)*

PBDC enjoyed an extended visit with our beloved Lamas this winter who brought incalculable blessings to the South Florida area. Khen Rinpoche and Khenpo Tsewang Rinpoche offered refuge ceremony, special practices/tsogs, and many additional weekly teachings at the center to eager new students after the annual Dzogchen retreat—at which they performed a beautiful wedding ceremony for two of their students. (see photos below)

*(Continued on next page)*

*Excerpted from teachings of Yeshe Tsogyal given by The Ven. Khenpo Tsewang Dongyal Rinpoche, April 2000, at Sunray Meditation Society, Vermont, USA.*

*Audio tape transcription by Joanie Andras, text edited by Nancy Ash and Pema Yangzom.*

"The prayers and blessings performed by the Rinpoches for our marital and spiritual blending was not only a treasured gift but also the natural next step for us. Having rediscovered the dharma and our spiritual partners in this lifetime, it felt like a completion to have our precious teachers' sanctify our marriage by providing inspiration and loving invocations to reinforce our union, not only in this life, but all those to follow. What a truly beautiful ceremony of empowering wishes to reaffirm our dedication to the dharma and to each other. We thank you dear Khenchen and Khenpo for your enduring compassionate guidance and encouragement as we strive for enlightenment for ourselves and all living beings!

- Denise Wickell & Steven White, married January 22, 2000



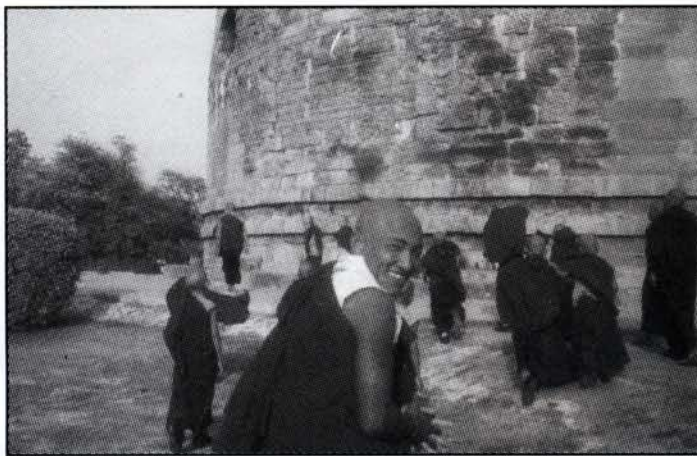
PHOTOS COURTESY OF DENISE WICKELL AND STEVEN WHITE

## INDIA NEWS *from page 7*

Riwo Sancho practice. The Khenpos gave thanks to all the sangha members who worked tirelessly to bring the purchase of this precious land to fruition. A group of monks gleefully squeezed into a motorized rickshaw for an extra treat after such a delightful event.

At the Deer Park the activity of doing circumambulations (*khora* in Sanskrit) brings tangible joy and benefit for pilgrims, tourists, and local people alike. Pilgrims from many countries do khora from early morning to sunset, and one day I met three generations of a family from Ladakh. We greeted each other with "Losar Tashi Delegs" and the grandmother waved her mala at me. Khora is done at a variety of paces, and there seems to be a passing lane!

On the day of the monks' haircut, Acharya Ramesh invited them for a special tea at a cafe near Deer Park. While the food was being prepared, we walked to the stupa, and Acharya Ramesh asked me to take a photo of the monks doing khora. As I stepped out in front of the group, they began to walk faster and I had to run backwards, just to keep enough distance. Everyone started laughing and walking even faster! Amazingly, the laughing khora day photo is not blurry.



PHOTOS COURTESY OF BETH WILBUR

(l) Pema Tsewang and the group of monks from the monastery arrive at the stupa for practice. (r) Acharya Ramesh smiles joyfully while surrounded by the monks from Padma Samye Chokhor Ling while they do khora at the Deer Park in Samath.

Padma Samye Chokhor Ling is aligned in what appears to be a straight line between two stupas, the enormous Damekh stupa in the Deer Park to the north and the Chaukandi stupa to the south. Both stupas are simultaneously visible from the upper balcony of the monastery and this creates a wonderful sense of being connected in a glorious chain of Dharma, both historical and timeless. Orgyen Samye Chokhor Ling, with its location on the other side of the Deer Park, continues this precious chain of lineage blessings from Khenpos, Guru Padmasambhava, and Buddha Shakyamuni. ♦

- Beth Wilbur

## PBDC NEWS *from page 10*

The Center schedule has expanded to include Orientations to Practice, a Lecture Series on the Fundamentals of Buddhism, a Mala Making Workshop, Tai ji Quan and Yoga classes.

When visiting the South Florida area, please join us for Heart Sutra practice on Tuesday evenings at 7:30; Monday evenings at 7:30 for Calm Abiding Meditation, Buddha

Shakyamuni Practice and Potluck Brunch on Sangha Sundays, held the 2nd Sunday of the month.

Telephone the center at 561/547-4711 for directions, or write to us for a monthly calendar of events: The Palm Beach Dharma Center, 1205 No. Federal Highway, Lake Worth, FL 33405. Attn: Coordinator ♦

*It is you who  
must make the  
effort. The  
masters only  
point the way.*

# Padmasambhava Buddhist Centers International

Recognized as a not-for-profit religious organization under section 501(c)(3) of the Internal Revenue Code. All donations are tax deductible.

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.

## **Pema Samye Ling Retreat Center,**

Road 1, P.O. Box 108P, Sidney Center, NY 13839 (607)865-8068 (Upstate NY)

## **Pema Samye Cho Khorling,**

Nyingmapa Buddhist Monastery, SA-IO/9-KA, Sarnath, Varanasi, U.P. 221007, INDIA

## **Pema Samye Jetavan,**

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

## **Pema Tso Gye Dorje Ling,**

Republic of Kalmikiya

## **Padmasambhava Buddhist Centers**

Moscow and St. Petersburg, Russia

## **Padmasambhava Buddhist Group**

9 rue Claire, St. Sauveur Des Monts - P. Que', JOR CANADA (450) 227-7955 (Quebec)

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FLORIDA	655 Wildmere Avenue, Longwood, FL 32750 (407) 830-4458 (Orlando area)
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NEW MEXICO	479 59th Street N.W., Albuquerque, NM 87105
NEW YORK	P.O. Box 1533, Old Chelsea Station, NY 10011 (212) 683-4958 (New York City)
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Padmasambhava Buddhist Center

is pleased to announce the

2000

Annual Summer Dzogchen Retreat

**Teachings on the PHOWA**  
of the **THREE KAYAS** and  
Empowerment of the **Buddha Amitabha**

by

VENERABLE KHENCHEN  
PALDEN SHERAB RINPOCHE

and

VENERABLE KHENPO  
TSEWANG DONGYAL RINPOCHE

JULY 22 - JULY 30, 2000

Padma Samye Ling

*Pre-Registration is Required*

**FLYER INSIDE FOR DETAILS**

Padmasambhava Buddhist Center

## **Pema Mandala**

1039 Churchill Circle No.  
West Palm Beach, Florida 33405

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Newsletter of the  
Padmasambhava Buddhist Centers  
Spring/Summer 2000

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Padmasambhava Buddhist Center  
Is Pleased to Announce

The Annual Summer Dzogchen Retreat  
Padma Samye Ling Retreat Center, New York State

with  
Venerable Khenchen Palden Sherab Rinpoche  
Venerable Khenpo Tsewang Dongyal Rinpoche

Phowa Retreat  
July 22-July 30,2000

Empowerment of the Buddha Amitabha  
Teachings the Phowa of the Three Kayas

Phowa is a very powerful technique that brings realization of enlightenment very quickly. "All paths require practice and meditation in order to reach enlightenment, except Phowa." It is said therefore that this is one of the swiftest ways to reach liberation. Phowa will protect us from the confused experiences of the bardo.

Self-Development Dzogchen Retreat  
July 31- August 6, 2000

Teachings on the Four Chokshag  
(The four stabilizing techniques of Dzogchen)

Following the Phowa retreat will be a week-long intensive Dzogchen practice retreat. Our venerable Khenpo Rinpoches will give daily teachings and pith instructions with meditation sessions throughout the day.



Pre-Registration is required. Vegetarian meals will be served.

No pets. No Taping. No drugs, alcohol, or smoking.

Questions? Need more information? Please call (212) 683. 4958 or (607) 865.8068

email: jowozegyal@hotmail.com

Suggested Donations

Phowa Retreat PBC Members \$330; \$39/day Non-Members \$430; \$51/day  
Self-Development Dzogchen Retreat \$220; \$39/day Non-Members \$286; \$51/day  
Both Events PBC Members \$500; \$39/day Non-Members \$650; \$51/day

Accommodations

Room: Full Phowa Retreat will be \$125; \$15/day

Full Self-Development Dzogchen Retreat \$84; \$15/day

Camping: Please note there is a contribution for camping requested this year : \$5/day

Off-Site: There are local lodging options available. Call for details.