Pema Mandala

NEWSLETTER OF THE PADMASAMBHAVA BUDDHIST CENTERS Winter 1998 Vol. 6

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

NEW YORK

October 10-12 **Padme Samye Ling**
Nyungne Practice

October 31-Nov 1 **New York City**
Guru Dragpo Empowerment/Teaching

January 1-3 **New York City**
Vajrasattva Fire Puja and
Vajrakilaya Practice

February 3 **New York City**
Practice on Longchenpa

February 12-14 **Padma Samye Ling**
Practice of Vajrakilaya and
Amitahba

OTHER PADMASAMBHAVA BUDDHIST CENTERS

September 23-27 **Boulder, Colorado**

September 28-30 **Idaho**

October 1-5 **Portland, Oregon**
Norjunma (Wealth Diety Empowerment)
and Dzogchen Teaching

October 6-7 **Seattle, Washington**

November 5-11 **Puerto Rico**
Gesar Empowerment and
Inauguration of new Dharma House

November 14-15 **West Palm Beach, Florida**
Guru Dragpo Empowerment/Teaching

November 21-22 **Orlando, Florida**
Haya Griva (Wrathful Emanation of
Avalokiteshwara and Amitahba)

January 16-23, 1999 Annual Winter Retreat
West Palm Beach, Florida
Dzogchen View of Chöd

For more information 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

OR PEMA SAMYE LING RETREAT CENTER
(UPSATE NEW YORK)
607/865-8068

PHOTO COURTESY OF BEBA FERO

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

Excerpted from a talk given by Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche in Cookeville Tennessee the Fall of 1991. This teaching was originally given to us by Guru Padmasambhava. It is a combination of both Sutra and Vajrayana teachings. The title of the text is "Lam-rim Rin-chen Ph'ung-pa." Lam-rim indicates that this is a graduated path teaching aimed at a progressive movement toward enlightenment. Rin-chen Ph'ung-pa means "Heap of Precious Jewels." It begins with Sutra teachings and explains how to develop so as to attain the highest realization of Dzogchen.

The Heap of Precious Jewels

To begin, Guru Padmasambhava pays homage to Dorje-sempa or the Buddha Vajrasattva. This has two different meanings: external and internal. The external Vajrasattva is well known because we have seen a lot of pictures of Vajrasattva. That is the relative Vajrasattva, also known as the Sambhogakaya Buddha. The Inner way of understanding is as follows: dorje is the Tibetan word which means vajra. Vajra refers to wisdom. Sempa in Tibetan or sattva in Sanskrit refers to compassion. The union of compassion and wisdom is the absolute Vajrasattva. So Guru Padmasambhava pays respect to the absolute Vajrasattva, the ultimate union of wisdom and compassion. This is none other than one's own primordial nature of mind.

The term 'homage' has many different meanings. The realized being is known as the object of homage. But esoterically, paying homage means being in mystical union with the state of the primordial nature. You are connecting directly

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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 Deleware 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 large formal temple is well under construction featuring 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 #6

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One-time contributions can be earmarked for specific projects and programs:
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- ❑ Education Fund
- ❑ Museum at PSL
- ❑ Monastery at PSL
- ❑ Building an Enlightenment Stupa (PSL)
- ❑ Pema Cho Khorling Monastery, Sarnath, India

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My total contribution to help support PBC is $ _____ Date_____

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 HARRIN

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 *Dzog chen*, 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.

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.

 We welcome articles, stories, sangha news, poems, photographs, and artwork related to the Dharma. Please mail your submissions for consideration typed (initial caps only) double spaced, on 8½ by 11 inch white paper, or on 3½ inch HD (high density) microdisks, 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

with what you are in truth. By invoking and revering that transcendental nature, you merge with it and unite without any separation. This is known as absolute homage.

After paying homage to Vajrasattva, Guru Padmasambhava reveals his reasons for giving these particular teachings in one *shloka*, or verse of four lines. I will give a rough translation: Guru Padmasambhava says here that we should observe and think carefully about every aspect of knowledge; not just in relation to certain things, but to open our minds to every aspect of existence. This is an admonition to be impartially aware of everything which surrounds us. When you do that, you will understand how situations are formed, how they manifest, how the mind functions, how all these things appear and how you perceive and experience the world. You will discover something mystical about what is happening. You are having an experience; is it really the way it seems? Why is it that way? When you really inquire, you will find very amazing answers. One's mind is everything that is going on. This is also known as samsara. Samsara is within the mind. There is no samsara to be found other than the one within the domain of conceptual and dualistic consciousness. Enlightenment or nirvana is beyond conception, mundane ideas and habit patterns.

After a while, we become tired of samsara. We've been through so many changes while clinging to this mind and its karmas that eventually we might be moved to begin approaching what is beyond the confines of egoity and conception: primordial wisdom. Guru Padmasambhava has given us A Heap of Precious Jewels to awaken this wisdom, so as to bring about a clearer understanding of all samsaric phenomena and samsaric attitudes, to penetrate habit patterns and completely reveal our primordial nature.

The cause of suffering is in the mind so we should look closely to see what the mind is. You will find that there is no solidly existing mind in itself. Mind is totally based upon the Great Emptiness of the primordial nature. Emptiness reveals that the mind and suffering do not really exist. That means suffering is based in illusion, like a mirage or the reflection of the moon in the water. We should not try to run from it, but to analyze and dissolve it within its own state.

Although most suffering is mind-created, many people don't know this. They ignore the source and habitually look outward. They try to stop suffering by making external changes, but this does not work. One thing after another continues to arise. In looking outward, they get caught up in more suffering and spoil a life based in beautiful causes and conditions.

Do not try to run from suffering. If suffering seems to be due to externals, look carefully within to analyze the situation and dissolve your emotions within the primordial Emptiness. When you do this, you will be able to keep the mind in its natural state, and you will manifest very great qualities. Joyful effort and an attitude of great tolerance will arise so that you can continue to perform beneficial activities for all sentient beings.

If we believe suffering is external to ourselves, we are like the frightened rabbits in the story told to us by the Buddha. He said that in ancient times, many millions of years ago, animals were very good friends with each other. They shared a common language.

There were a group of rabbits who had good green grass to eat by a river. There was also a Burpa tree by the stream which dropped fruit into the water. A fruit dropped while the rabbits were drinking and it made a splashing noise when it hit the water. The rabbits were so frightened, they stopped drinking and ran away—running as fast as they could. They came upon a fox who asked, "Uncles, why are you running so fast?" And the rabbits said, "Nephew, there is something running after us!" So the fox ran with the rabbits. They met a wolf, and the wolf asked, "Uncles, why are you running so fast?" And they said, "Nephew, the enemy is coming after us!" So the wolf took off running along with them. Then they met a hyena, a tiger, a bobcat, and a leopard. Everybody was running now and repeating the same message that they'd heard from the rabbits. All the animals in the jungle, even the lions, began running. But there was one lion, the king of lions, who had longer hair and was a little bigger than the others. When he heard the commotion and saw all the animals, he asked, "Where are all you guys running to?" Notice that he doesn't say 'uncle', he just asks, "Where are all you guys running to?" And they say, "Sir, the monster is coming after us, and that's why we're running!" And he thought, "What monster? I'm the king of the jungle!" He was a little bit annoyed at even having to think about this. "I must look into this," he thought. "Who is this intruder? I'm the king of all the animals. IS there really an enemy I don't know about? Where does it come from? I must challenge it. I will confront the monster." So the king of the lions asked the other lions, "Who told you this?" And the lions said, "I think the tiger mentioned it sir." Then he asks the tiger, "Who told you that?" The tiger says, "The leopard told me sir." And he traced it all the way went back, until he got to the rabbits. He asked the group of rabbits, "Who told you about the monster?" They said, "Sir, we really saw it with our own eyes." So the lion king says, "Then I must confront this enemy. We should all go together. Come with me." He went ahead with the rabbits, and the rabbits were terrified. When they came close to the river, the rabbits

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The Pema Cho Khorling Monastery, (Shi Rishiptta) Sarnath, India Fall/Winter Program

Padmasambhava Buddhist Center is happy to announce that this beautiful monastery is now complete. Nestled in the heart of the Holy City of Sarnath, it is a wonderful location for the pilgrim. It is the Ven. Khenpos' wish that this monastery become a study and meditation center for their students and friends of the Dharma from around the world. We are now able to announce a new schedule of programs to be held at this auspicious site.

This past March saw the completion of the monastery's first program of philosophy and language courses. Ten students, including members of the Sangha from Russia and Mongolia, took part in these traditional studies with Ven. Khenpo Pema Gyaltsen, who is the abbot in charge. Three courses were given daily: Vinaya, Thirty-seven Bodhisattwa Vows and Tibetan language.

These programs will be ongoing and will recommence on February 8, 1999, with a two week intensive Tibetan language course, ending February 22, 1999. Morning classes will concentrate on written language, while afternoons will emphasize spoken Tibetan. Class will also be conducted while visiting holy sites in the area and other points of interest, in order for students to engage in light conversation together in a relaxed setting. It is a wonderful place to practice, of course, and free periods will be made for those wishing time to combine pilgrimage with the study program. Small classes are preferred.

Also this session will crossover the Tibetan New Year, on Tuesday, February 16, 1999, ushering in the Earth Hare Year with the traditional Losar celebration. In addition, this day begins the two week period of the multiplying month, also called the Miracle Month in which the Buddha performed miracles.

Due to limited space, please write to PBC, P.O. Box 1533, Old Chelsea Station, New York, NY 10011, Attn. L. O'Rourke, as early as possible, for details on accommodations and for registration. Students will be responsible for their individual travel plans.

said, "Sir, go a little further and you will see where the enemy is." So he walked over to the water's edge and saw that there was no monster there at all. Once in a while a burpa fruit fell in the water and made some noise. Splash! Otherwise there was nothing. So he said, "It's nothing. It's just a fruit falling in the river. We don't have to be afraid."

In Tibet it is said, "Don't be like the rabbits running away from the splash monster." Guru Padmasambhava says we shouldn't run from suffering, but we should take a close look at the source and then dissolve it. Dissolve the result as well as the cause of suffering.

What is the cause of suffering? All causes have effects. All phenomena arise based in causes and conditions. Suffering must also have causes and conditions. The suffering we experience is a result of specific causes. These are usually similar to the result. Insofar as suffering is unpleasant, the causes and conditions which support its arising must also be somewhat unpleasant.

The pleasure and happiness we experience also have causes and supporting conditions. The causes and conditions which give rise to joyful states must be basically positive and good. Positive actions will yield good fruits and negative actions will bring negative results. A mixture of positive and negative causes will create karma which is a combination of both pleasant and unpleasant effects. That is how karma works in relation to the qualities of phenomenal experience in this world. The cause and conditions always correspond to the pattern of the result. The mind is subject to the same law.

Therefore, Guru Padmasambhava states here that we should cultivate virtuous qualities such as love, compassion and the beneficial activities of the Bodhicitta. This will bring good results into your life as well as being of great value to others. We should learn to appreciate the truth of this and apply ourselves energetically to following this path.

In the course of the practice, it may get difficult and seem hard

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PBC SANGHA FORMS IN QUEBEC, CANADA

Many of us have heard of the northern lights which can be seen in the skies of North America, however, this year in St. Sauveur, a small town in the Province of Quebec, a unique glowing rainbow colored light shone uninterrupted throughout the first weekend of May when our beloved teachers Ven. Khenchen Palden Rinpoche and Ven. Khenpo Tsewang Rinpoche journeyed through this french Canadian village.

Plans were made and the date was confirmed for spring 1998. As preparations began, Dominique and Patricia, our Canadian hosts, ran into all sorts of small complications and obstacles. Worried, they wanted to postpone the visit as they feared poor attendance at the teaching. Rinpoches reassured them, saying "this was the right time" ...and the number of people in attendance is not important.

We arrived at Montreal and walked "Carre St. Louis" then had a lovely dinner at an outdoor cafe. The Khenpos were delighted with the relaxed and friendly atmosphere of the city. In good spirits, we continued north to St. Sauveur under one of the starriest skies of the season. There we were met in a very warm and joyful reception by Dominique and Patricia, their husbands, children and friends.

The teachings were held in a large beautiful blue room which was unexpectedly offered by a woman who heard that Tibetan Lamas were coming. She informed Dominique that "the angels" had told her that "this visit was one of the greatest events to take place in Quebec." During a walk through the village, Khenchen asked if there was a possibility of finding a Bell and Dorje in the town. To my amazement we found a small store that had a set; the owner was so impressed by the presence of the Rinpoches that he offered to lend us anything we needed.

More than eighty people showed up for the teachings. I had never heard Khenpo Tsewang speak a clearer or more perfect English. Even though French is the first language in Quebec, there was no need for translation. The Khenpos' words had such an engaging effect that people remained in their chairs long after the teachings had finished.

Saturday morning Dominique called and sadly reported that heavy rains had been forecasted for the entire weekend. The Khenpos smiled and later on quietly performed a Fire Puja. Clouds broke and we had beautiful weather all weekend long. Arriving an hour early at the hall, we were impressed by the number of people already gathered. More than one hundred people received the empowerment; many had closed their boutiques the busiest night of the week in order to attend.

As customary the Khenpos thanked all present as the teachings ended. They announced the offering of the refuge

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SANGHA NEWS

PSL TEMPLE UPDATE

"The opening of the eyes of the Buddha" in traditional Tibetan Buddhist art is the most dedicated and focused moment in the completion of thangka or temple painting. Luckily, retreatants at PSL's summer Dzogchen Retreat were able to celebrate this auspicious day, the new moon in July, 1998, when the temple building and its nearly completed front mural were consecrated.

At the center of the 56' x 15' high mural sits the golden Buddha in lotus posture. Perfectly designed and drawn by Mikel Dunham and painted by famed Russian thangka painter, Sergei Noskov, Shakyamuni Buddha's eyes seem to observe with tranquil kindness each visitor wherever they sit in the vast 3,600 square foot meditation room.

A section of the PSL Gompa mural of Buddha Shakyamuni center painted by Mikel Dunham and Sergei Noskov.

The central figure of the Buddha is surrounded by 38 other figures of the tantrayana. Backdrops of mountainscapes, waterfalls, placid lakes and verdant vistas are painted with seamless continuity. The mural will extend around all four walls of the room providing a panorama energized with Bodhisattvas, arhats, yogis, and heroes of the Vajrayana lineage.

Many artists have worked as one on this project since June 1998

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DZOGCHEN SUMMER RETREAT

From the outset Khenpo Palden Sherab and Khenpo Tsewang Dongyal's devotion to the Dharma lineage and their great loving kindness inspired our retreat. Friendliness, respectful affection and rigorous Dharma practice suffused the gorgeous hilltop Padma Samye Ling Retreat Center.

More than 115 practitioners from all the 14 centers of PBC attended the week long Dzogchen Retreat. 16 members of the Puerto Rico Center constituted the largest and liveliest contingent. Practitioners from as far away as Sweden, Hawaii, Ukraine and Taiwan made the fortuitous journey to hear one of the most essential teachings in the Vajrayana lineage, Nagarjuna's "Praise of Dharmadhatu".

Our mornings started at dawn with retreatants leaving their tents pitched in the forests bordering the hay fields. Others woke in the very comfortable accommodations of the Sangha House. The Khenpos lead prostrations, taking of Refuge, generating Bodhicitta, recitation of the Nyingma liturgy and silent meditation from 7-8:30 AM. Delicious breakfasts and steamy beverages followed. Rinpoches gave late morning teachings from Nagarjuna's famous treatise on the Prajnaparamita. As always our teachings were prefaced by the motivation of loving kindness and compassion and followed by dedication of merit to all sentient beings.

Lunch was prepared by a different sangha each day; copious and nutritious were our many meals. Agatha Elmers from Chicago, managed the kitchen and provisions with masterful equanimity. Richard Cullen from NYC supervised the nearly continual meal preparation and clean-up with vigor and verve.

Afternoon Fire Pujas were conducted in the freshly mowed hay field. Pine boughs, nectar and tsog were burned atop a tall tripod. Flames and fragrant smoke rose into the balmy blue skies as clouds of offerings to all the Buddhas, Bodhisattvas, Dharma Protectors and sentient beings.The Khenpos lead our chanting chorus of prayerful practitioners with drum beat and ringing bell. Circumambulating the embers singing our mantra Om Benzar Guru Pema Siddhi Hung, we wore a new 26' diameter circle in the grassy field.

Dinners were delicious followed by evening prayers and Vipashana meditation. One crystal clear night Rinpoches lead our Vajrasattva mantras out of doors—on the hilltop—just below the nearly finished temple. The sun set to our right in blissful hues. Facing the splendid southern mountain scape our prayers spun out as the night fell full of stars.

On the new moon, the magnificent mural in the temple was consecrated. Our prayers for the propitiation of the Nyingma lineage of Padmasambhava and for the long lives of our teachers resounded through the massive temple. Clouds of incense and mountains of sweet tsog filled the spacious meditation room. Along side artists'

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THE LION'S GAZE

Sky Dancer Press is happy to announce a new book by the Khenpos called The Lion's Gaze, which will be ready for distribution this winter. Available in a special Collector's Edition hard copy for $89.00 and also in soft cover for $25.00. Copies may be reserved now. Contact Joan Kaye at Sky Dancer Press, P.O. Box 1830 Boca Raton, FL. 33429

Khenpo Palden from The Lion's Gaze:

"Buddha Shakyamuni used an example of throwing a stick to a dog and throwing a stick to a lion. The dog will chase the stick. The lion will chase the person. In similar fashion if we follow each emotion we follow the dogs system. We should follow the way of the lion. Look not to confront the emotion such as anger or whatever. Look to the dharmakaya, the fundamental empty reality of the mind. Remain empty."

Identify the dharmakaya in what is liberated;
grol cha'i chos sku ngos bzung bas

"For example, like a drawing in water, now you draw it and now it is destroyed: the drawing and the disappearing happen at the same time. In that way, the arising of thoughts and their liberation occur at the same time. It is continually 'naturally arising, naturally liberated'."

Like a drawing in water,
dper na chu yi ri mo bshin

RINPOCHES NEW BOOK IS PUBLISHED

A new book by the Khenpos based on their teachings given in Tennessee, has been published and is available at your local center. The Light of the Three Jewels gives clear and deep explanations of how to uncover our inherent wisdom and compassion. Edited by Michael White and Ann Helm. ISBN # 0-9659339-0-3

DONATIONS

Thank you to the sanghas that are making this newsletter possible for all of us with their donations since the last issue:

PBC-New York
PBC-Princeton
PBC-Orlando
PBC-West Palm Beach

MANDARAVA HOUSE

PBC-West Palm Beach is happy to report a new roof has refurbished Mandarava House. The sangha then re-sodded the lawn and installed a sprinkler system this fall. All are happy to welcome back our beloved Lama Chimed who resides at the center.

A committee has been very actively pursuing plans to purchase a larger facility to meet the needs of the growing sangha which hosts the annual PBC Winter Retreat.

(*See attached flyer for registration*)

When visiting the area, please join us for Heart Sutra practice on Tuesday evenings at 7:30; Wednesday evenings at 7:30 for meditation. Telephone 561/586-9941 or write to us at: PBC 1039 Churchill Circle N. West Palm Beach, FL 33405. Attn: Coordinator

PBC Wish List

IBM Laser Printer (compatable), printer, paper, cartridges, etc.)

Dharma Books for Library (mailed or brought to PSL)

Access to full color printing facilities

Contact Lorraine O'Rourke at PSL

DHARMA CD RELEASED

A new compact disc called Dewachen: Land of Bliss is now available from Kirby Shelstad (Pema Jinpa), a student of the Khenpos from Tennessee.

All compositions in this unique offering are sung inTibetan based on Buddhist texts. You may contact Kirby for more information on his website:www.kirbyshelstad.com or call him directly 1-800-953-4775.

NEWSLETTER 'NEWS'

To get on the PBC mailing list notify Barrie Hinman, or if you have a change of address, are receiving duplicate mailings, etc. Please print clearly or type your info to avoid typos.Thank you for your assistance.

Barrie Hinman
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Barrington, Illinois 60010
Fax: 847/382-8422

Submit your articles, stories, and sangha news 1-2 pages typed to the Editor, Nancy Ash. Send originals please for accurate scanning. PHOTOGRAPHERS, if your take photos during any retreats or events please send in your best shots. It's fun to share and see your creativity in print, so avoid grasping those good photos....you'll get them back!

Mail or fax your submissions typed in initial caps only (NOT AS ALL CAPITAL LETTERS), there was some confusion out there with some of you about "no all caps" hope that gives you clarity. Double spaced, on 8 1/2 by 11 plain white paper, or 3 1/2 HD (high density) microdisks-MAC, and send to:

PEMA MANDALA
931 Village Blvd. Suite 905-390
West Palm Beach, Fl. 33409-1939
Attn: Editor, Nancy Ash
561/432-0243
FAX 561/659-8075
(Attn: Jon Ash)

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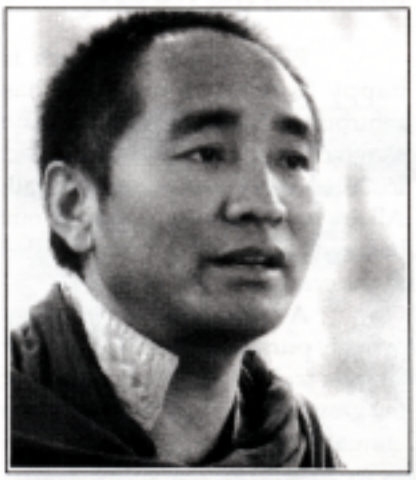
NEW
and more comprehensive
Padmasambhava Buddhist Center
WEB SITE ADDRESS!
http://pbc.interliant.com/pbc/info.nsf

The Heap of Precious Jewels *from page 5*

to share your love. It may look like you're making great sacrifices and will come out losing energy. But in the long run, you're not losing anything. Every selfless action will bring a good result. Don't lose your perspective by having too short term a vision. Look farther toward the horizon and continue to cultivate the Bodhicitta and perform beneficial activities.

Guru Padmasambhava states here that you should not ignore even the smallest actions which will be of benefit to sentient beings. All Bodhicitta activities, even those which are seemingly insignificant, must be valued and performed with great joy. Everything big started small. Learn to appreciate this and practice accordingly. And it is equally important to discriminate about seemingly trivial negativity. You might think, "I don't really care. It is probably okay," but even very small things can cause big results. Refrain from performing any unvirtuous activity, even if it seems unimportant and harmless.

Guru Padmasambhava gives a few examples here to elucidate this point. He says that even a small spark can burn down every tree on a mountain and spread to engulf a whole country. We've all heard how even tiny atoms can kill thousands of human beings. You must pay more attention to even the smallest negative actions and try not



to do those things. And even the smallest beneficial activities should be appreciated. Learn from the example of the waning moon; it starts out thin and small, but it soon becomes as big as the full moon.

Positive and negative are discriminations based in the mind. Mind is really the source and the root of all positive and negative qualities. By cultivating the positive, you will gain a better understanding of this world and the whole of samsara. Knowledge of samsara will assist us on the path to nirvana, the state of perfect enlightenment. In terms of the three levels of meaning, this is known as the external teaching. It is primarily to help us understand the phenomena we experience in the common world. Understanding the interplay of factors which give rise to samsara is the first step toward enlightenment. ◆

KHENPOS IN QUEBEC *from page 5*

ceremony for those interested and everyone else was free to go. No one moved. Khenpo Tsewang—believing that he had not spoken clearly—again announced that people were free to go. No one moved! He announced it a third time when someone in the audience replied: "None of us want to go, we are all taking refuge". Very pleased, the Khenpos gave refuge to nearly eighty people. When we left the hall there were two beautiful rainbows arching over the village.

Dominique asked the Khenpos to be their teachers along with a small group of practitioners. With loving kindness they thanked her, blessed the home, gave them thangkas and instructions on setting up a shrine. Thus the first Tibetan Nyingma Buddhist group took roots in Quebec. ◆

—Padma Sheldrön, Puerto Rico Sangha

PSL Retreat *from page 6*

pellets, still wet, we prayed for the endless instruction of the Vajrayana. We prayed that countless practitioners will come here after us and gain Buddhahood in this great temple. And we reverently prayed that the Khenpos will live very long lives continuing to spread the Dharma.

This night the stars are so clear and innumerable we can walk through the fields to our tents without flashlights. Lightening bugs are everywhere. Arching my back over one of the giant round hay bales I stare at the sky. So much Dharmadhatu.Three big meteors streak the night. The essence of the Dharmakaya is love, compassion and wisdom. Its characteristic is clarity.

The annual Rambo Award for extra-ordinary service is presented by the drole pa troupe. David Sullivan made the esteemed award to Michael and Linda amidst sidesplitting guffaws. But, you guessed it, nay sayers spin the word that this hard working couple's selection was "rig-pa-ed."

During our final meditation together, Khenpo Tsewang's face is golden with the east light. All the Great Perfection Masters seem to reflect in him. What a great blessing it is to meditate on the face of the lama. Khenpo strikes the singing bowl three times signifying the end of the retreat.The singing bowl's ringing seems to spread but never really cease. Like our ardor for Dharma and our compassion for all. We leave Padma Samye Ling tinged by bittersweet departure.The teachings swell our hearts with joy and conviction to work for the benefit of all the sentient beings. Om Mani Padma Hung. ◆

— Mark Muhich (Padma Zodpa)

Blessing Our Food

by Cynthia Friend

Worldwide, across cultures and religions, the practice of blessing the food occupies a central place in humans' everyday spiritual lives. But people seem to differ in their sense of what they are doing when they perform these practices. Our teachers have given the sangha a four-line blessing prayer. Some are a little surprised that this prayer makes no reference to food at all: it's in the form of a regular refuge prayer. In general terms, taking refuge is a constant part of our practice. However, in this case, we offer not only to the outer Three Jewels, but also make offering, in the form of nourishment, to our bodies as support for the inner Three Jewels, our priceless Buddha-nature.

As we eat, we may visualize each mouthful as an offering. Thus the act of eating increases our immediate mindfulness of our food, as well as our appreciation for the preciousness of our opportunities in this life. We can also use eating as an opportunity to nourish our bodhicitta, by wishing that all sentient beings may be free of hunger and thirst.

Food Offering Prayer

ཨོཾ་ཨཱཿ་ཧཱྀུ། ཁྱོན་པ་ཏླ་མེད་སངས་རྒྱས་རིན་པོ་ཆེ།

OM AH HUNG TON PA LA ME SANG GYE RIN PO CHE

Supreme Teacher, the precious Buddha

ཁྱོབ་པ་ཏླ་མེད་དམ་ཆོས་རིན་པོ་ཆེ།

CHOB PA LA ME DAM CHO RIN PO CHE

Supreme Protector, the precious Dharma

འདྲེན་པ་ཏླ་མེད་དགེ་འདུན་ རིན་པོ་ཆེ།

DREN PA LA ME GE DUN RIN PO CHE

Supreme Inspiration, the precious Sangha

ཁྱབ་གནས་དཀོན་མཆོག་གསུམ་ལ་མཆོད་པ་འབུལ།

CHAB NE KON CHOG SUM LA CHO PA BUL

We make offering to the Object of Refuge, the Triple Gem.

MAGICAL KITES

ONCE AGAIN, WE LISTEN TO THE
KHENPO'S TEACH. THE WORDS
LOVE, JOY, COMPASSION AND WISDOM
SEEM TO ARISE LIKE KITES
DANCING IN THE SKY, LIFTING
THE COVERINGS OF DARKNESS AND
SELF CLINGING FROM OUR
FRESH, NATURAL MIND.

Mark D. Johnson

Thank you to all who made donations
and have contributed in so many ways
to the Padmasambhava Buddhist Center

May your generosity blossom
as summer flowers
for the sake of all sentient beings.

THE PUERTO RICO PADMASAMBHAVA BUDDHIST CENTER

BY TONI KUILAN

August 20, 1998, what a day for the Padmasambhava Buddhist Center of Puerto Rico! We shall long remember this anniversary as it marks the day we signed the deed as official owners of our precious Dharma House. Once again we are reminded that miracles do happen.

We thank our loving Janie Floren for having been instrumental in connecting us from the very beginning with our dear teachers, Khen Rinpoche and Khenpo Tsewang, and their dear father, Lama Chimed, so we have named her our official *"Madrina"* or Fairy Godmother.

During the Khenpos last visit (April 1998) we casually discussed the subject of buying a place for our meetings; Khenpos thought it was a great idea. Vivian remembered a big house for sale, so off we went with Rinpoches to see it. They took note that the number of the property is 108 and that there are three small murals with the shape of the Dharma wheel on the walls: They loved the house.

Rinpoches encouraged us to buy it—and of course if they like it, it's a done deal! Then the "bumpy" situations arose such as financing this center. We remembered that on one occasion Khen Rinpoche mentioned that you can find money everywhere but it's harder to find devotion. Yes it's true and soon that deep devotion began to flourish along with the money.

Our sweet Millie Ortiz came to the rescue and offered to buy the home for the sangha in her name so as to facilitate the deal. Thanks also to Vivian Colon, and Fernando and Encarnita Gonzalez helping with bank notes, etc.. The sangha helped out with fund raising at a flea market, made some loans and many of the members simply looked into their pockets and out came their wholehearted contributions because as everyone said, "If the Khenpos like it we can't let them down." Even at the retreat this summer there were sangha members who approached Nestor and handed him their heart felt contribution for our dharma house and others sent it by mail.

> "...you can find money everywhere but it's harder to find devotion"

The sale of the Khenpos' first Spanish edition of The Light of the Three Jewels will also go towards this fund raising. Between April and August we were able to raise $20,000 for the purchase of the center and $3,000 to publish our first spanish book. Now we have two years to raise $55,000 which was the part we financed with the owners so as to keep our monthly payments reasonable. Will we achieve it? We haven't the slightest doubt. With Padmasambhava, the Khenpos, all the economical and spiritual help we are receiving from the sanghas, how can we not achieve it?

Yes... deep devotion can cause miracles. We are so grateful for these wonderful teachings that the Khenpos impart and how lovingly they are helping us shape our thinking and actions. We open our hearts and our doors to the Khenpos wonderful PBC Sangha. Do come and visit us—you'll be glad you did. The Dharma house is within walking distance to the beach and jogging distance to Old San Juan. We will be very glad to have you in our island of enchantment that is now further blessed with the Buddha, Dharma and the Sangha. Thank you Khenpos, for making this so.

The Mailing Address is: PBC, Box 9552, San Juan, Puerto Rico 00908

The physical address at the property is: 108 Valencia St. , Santurce, Puerto Rico

The phone number at the center is : 787-722-7156....but it's best to call our home at: 787-648-1978

Editors Note: The aftermath of Hurricane Georges has left much of Puerto Rico still without power or without water. Even now, many weeks after a devastating direct hit, many are living in schools as refugees. But they are not without courage, strength, kindness and compassion. Some in the sangha lost half of their businesses, one lost most of her home but miraculously the new and strong dharma house was not touched. All are safe. Please remember our dear sangha brothers and sisters in your prayers as they struggle to put their lives back together again. Any donations you can send them will be greatly appreciated and used wisely to help those in need. — Nancy Ash

PSL TEMPLE UPDATE *from page 6*

under the direction of artist Mikel Dunham, and in doing so they strive to make this temple painting their meditation practice. Instructed by the renowned Tibetan thangka master, Pema Wangyal of Dolpo, (d. 1995) to remove ego from each brush stroke of their art, the painters create a holy Pema Mandala at the center of the phenomenal world. Each square inch of the huge painting has heen overseen by the Khenpos, and is devoted to the spread of Buddhist Dharma, the Nyingma teachings, and to the benefit of all sentient beings. Thanks go to Mikel, Sergei and assisting artists: Antonio Abad, Bonnie Deutsch, Lorraine O'Rourke, Liz Pasquale, Anna Rochegova, Sandra Straham, and Beth Wilber, and other contributing artists.

The temple or *gompa* is regarded as the heart chakra of the Catskill mountain scape. The rolling 2,000' hilltop covered with old hardwoods resemble and represent the seated meditating Buddha in equanimity mudra. The three stories of the building signify the three aspects of Buddha nature: Nirmanakaya, Sambhogakaya, and Dharmakaya. The first floor houses the magnificently painted meditation room and entry way. The second floor, covered in locally milled red cherry wood, will contain thousands of original Tibetan Dharma texts. The third floor will serve as a three dimensional mandala. The stucco walls of the temple building are painted Nyingma red. The roofs will he highly polished copper to signify the Pure Glory Copper Mountain. Five foot wide walkways surround each of the upper two stories. From this vantage old rolling mountain tops can be seen for miles to the south. A gorgeous wide valley stretches miles to the east.

Padma Samye Ling, "The Glorious Inconceivable Land of the Lotus", is named after Samye Monastery in Tibet where Padmasambhava and Shantarakshita first taught the Vajrayana to King Trisong Duetsen and Yeshe Tsogyal, among other students in the eighth century AD. According to Tibetan Astrology, Samye sits on one of the most essential acupressure points of the earth.

Thousands of medicinal herbs and minerals will be printed on the temple walls which are the offerings to the Medicine Buddha and are dedicated to the health and well-being of all beings. As Khenpo Tsewang Dongyal Rinpoche always advises, "Meditation is the most powerful medication."

The Gompa building itself faces south, and overlooks a gracefully descending hay field. This is one of the topographical, astrological signs which convinced the Khenpos to purchase this lovely hilltop acreage. The field can he seen as the lap of the Buddha in sitting meditation. The Gompa is the heart center of the Buddha. The hills to the south roll over one another as petals of a 1000 petaled lotus. The vaulted sky should be like the 1000 spokes of the Dharma Wheel. The eastern expanse should be inviting. The west should be like a barrier. The north should be like a curtain. The south should resemble the elephant that carries the Dzog Chen's wish fulfilling gem. And when one looks out to the four directions from the Gompa, all these indications of the perfect place for a Buddhist monastery are abundantly clear.

When Rinpoches first saw this Delaware County hilltop five years ago it was a rainy stormy day. They had made fifteen earlier trips from New York City searching for the perfect land for their retreat center. The swirling clouds and racing mist immediately reminded the Khenpos of H.H. Dudjom Rinpoche's birth place in southern Tibet. "The land was so beautiful. So beautiful. It was very dramatic. This land is the best," remembered Khenpo. In an instant they knew where they should build their Gompa, on the shoulder of the highest hill to the north of the property.

And since PBC's purchase of Padma Samye Ling five years ago, millions of prayers for propitiation of the Dharma have been offered and answered. Thousand of generous contributions especially from William Hinman and The Vajrakilaya Foundation, given for the benefit of all sentient beings, have made this Dharma dream come true.

After the regular occurrence of miracles, after the Sangha house was built, and the Khenpos' new home was constructed, now the magnificent temple is nearly completed and freshly consecrated.

On July 27 in the middle of a field the Khenpos broke ground for a magnificent stupa. But more is to be done, the vision is to have this great temple finished by the year 2000. In order to see the full result great generosity and strong work from the sangha will be welcome and needed. This great view, contemplation and meditation requires our fullest action.

It is the perfect interdependent coincidence: perfect land, perfect teachers, perfect sangha, perfect teachings, perfect time and place, sitting in the lap of the meditating Buddha, in the open field running down from the temple. Khenpo Tsewang holds his hand at his heart while smiling, and points to the Gompa glowing in the sunlight, straight up the hill. ◆

Ven. Khenpos Lecture at Unity Church

PHOTOS COURTESY OF RUTH McMAHON

The Ven. Khenpos Rinpoche lectured to more than four hundred people at Unity Church in the community of West Palm Beach, Florida during their past visit.

They presented a general dharma talk which included an interesting question and answer session. The Khenpos brought the wisdom teachings of Padmasambhava to Unity as part of their on-going lecture series exposing various sacred traditions to the community. For many it was their first exposure to Tibetan Buddhism.

Many thanks go to PBC Sangha member and Unity President, Ruth McMahon, who orchestrated the event which was a great success. Also, thanks go out to Tom Felt who helped coordinate the evening. ◆

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.

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

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1999 ANNUAL WINTER DZOGCHEN RETREAT

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by
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PALDEN SHERAB RINPOCHE

VENERABLE KHENPO
TSEWANG DONGYAL RINPOCHE

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Fall/Winter 1998-1999

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

Winter Dzog Chen Retreat: Chöd
January 16 - 23, 1999, Matlock Academy, WPB

PBC's winter retreat will begin with an empowerment of both Yeshe Tsogyal and Machig Labdron, after which the Khenpos will teach on the Dzog Chen view of chöd. Chöd is the unique practice of cutting through emotional and spiritual ego clinging and habitual patterns, thus revealing the true nature of love and compassion. These renowned teachings come from the great female yogini, Machig Labdron, an emanation of the wisdom-dakini, Yeshe Tsogyal. In this practice, one's own habitual body is symbolically fed as a sacrifice to all those beings to whom we owe a karmic debt, and by which we regain the inner wisdom body free from karma. The verses of chöd are melodiously sung to the accompaniment of a hand drum and bell.

A 25% deposit is requested for planning purposes.
Suggested Donation: $295 PBC members, $40/day; $395 non-members, $50/day

1999 PBC Winter Retreat Registration Form:

Name: _____ **Phone:** _____

Address: _____

_____

Enclosed please find my deposit check in the amount of $_____ to help with planning.

Mail to: PBC, Mandarava House, 1039 Churchill Circle No., WPB, FL 33405
For further information, call Tom Felt (561) 833-9965 or Joe Scarpa (561) 368-5853