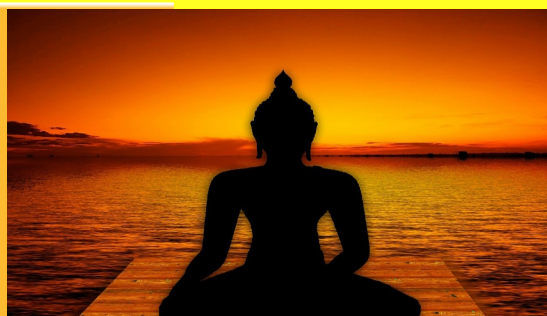




# DHARMA TEACHER ORDER

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## PHÁP NGUYỄN BUDDHIST CONGREGATION

1838 COUNTY ROAD 129, PEARLAND, TEXAS 77581 - USA

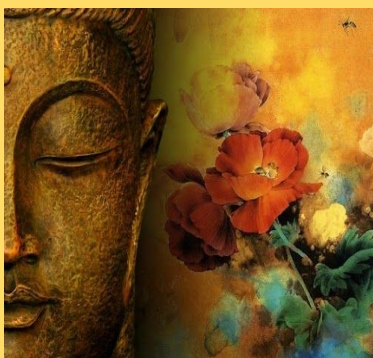
TEL: (281) 992.2921 - Web: [www.chuaphapnguyen.org](http://www.chuaphapnguyen.org)

## CONSTRUCTION PROJECT OF ONE-PILLAR PAGODA

Dear Buddhists and Friends,

Our desire is to build a cultural symbol of Vietnam in the United States to preserve and promote the traditional culture of Vietnam; to guide the generations of Vietnamese descendants to understand their roots; and to introduce Americans to Vietnamese culture and beliefs; we earnestly call upon Buddhists and friends to support Phap Nguyen Temple in building One Pillar Pagoda, a key project of Vietnamese culture. This work represents the vitality of the practice and the power of transformation like lotuses rising from the mud of unhappiness and suffering to radiate a fragrant aroma of glory and happiness.

The pagoda will simulate the size and architecture of One Pillar Pagoda in Vietnam. The Pagoda will be made of tropical hardwood. As for the main pillar, support columns and lotus pond will be cast in concrete. Estimated cost is US \$150,000. This is the first One Pillar Pagoda built outside Vietnam. In gratitude for your generosity, your name will be inscribed on a memory stone. For checks, please note: Phap Nguyen Temple at the above address.



(continued on page 2)

## One-Pillar Pagoda



Because of the pandemic, we will not hold a fundraising dinner. We will only call on Buddhists and friends to support us so that the project will be completed soon, in deep gratitude to the birth country Vietnam and the nurturing country The United States, and in our aspiration to repay four great blessings: Parents, the Nation, The Three Jewels, and Living Beings.

Bhikkhu Thich Tri Hoang

Abbot of Phap Nguyen Buddhist Congregation, USA

# Pearland, Texas First Class of the 2020-2021 Year

## *The Tibetan Book of Living and Dying Study Questions*

By Sogyal Rinpoche

### **Glossary of terms and people**

**Phowa** – the practice of guiding the consciousness at the time of death; transference of consciousness (page 6, 214)

**Bardos** – transition time; a series of continuously linked realities: life - the **natural** bardo of this life; dying and death -the **painful** bardo of dying; after death – the **luminous** bardo of dharmata; and rebirth – the **karmic** bardo of becoming. (page 12, 102)

**Rigpa** – a primordial , pure, pristine awareness that is at once intelligent, cognizant, radiant, and always awake. (page 47)

**Guru** - is a Sanskrit term for a "teacher, guide, expert, or master" of certain knowledge or field. In pan-Indian traditions, a guru is more than a teacher. In Sanskrit, guru means the one who dispels the darkness and takes the student towards the light, traditionally a reverential figure to the student, with the guru serving as a "counselor, who helps mold values, shares experiential knowledge as much as literal knowledge, an exemplar in life, an inspirational source and who helps in the spiritual evolution of a student". Whatever language it is written in, Judith Simmer-Brown explains that a tantric spiritual text is often codified in an obscure twilight language so that it cannot be understood by anyone without the verbal explanation of a qualified teacher, the guru. A guru is also one's spiritual guide, who helps one to discover the same potentialities that the guru has already realized.

**Guru Yoga** - the practice of merging one's mind with the wisdom mind of the master. The practice consists of visualizing the guru (either in his own form or in the form of deity), requesting his blessings, receiving his blessings, and merging one's mind with the master's wisdom mind. (page 144)

**Rinpoche** - an honorific used for important teachers in the Tibetan tradition. It literally means "Precious Jewel." When a teacher is called "Rinpoche" it usually means they are a tulku, who has been recognized as the reincarnation of a prominent master. Karma – action (in thought, word and deed); the power latent within actions, and the results our actions bring (page 92)

**Dzogchen** - "Great Perfection" or "Great Completion" is a tradition of teachings in Indo-Tibetan Buddhism aimed at discovering and continuing in the natural primordial state of sentient beings. One's primordial ground is said to have the qualities of purity (i.e. emptiness), spontaneity and compassion. The goal of Dzogchen is knowledge of this basis, this knowledge is called rigpa. There are numerous spiritual practices taught in the various

(Continued) Dzogchen systems for awakening rigpa. Dzogchen developed in the Tibetan Empire period and the Era of Fragmentation (9-11th centuries) and continues to be practiced today both in Tibet and around the world. It is a central teaching of the Yundrung Bon tradition as well as in the Nyingma school of Tibetan Bon is also practiced (to a lesser extent) in other Tibetan Buddhist schools, such as the Kagyu and the Gelug school. (Continued on page 4)



**Tonglen** – a practice of giving and receiving (page 193)

**Padmasambhava** - "He who came into being in a lotus", also known as Guru Rinpoche, was an 8th-century Buddhist master from the Nepal. Padmasambhava was invited to Tibet by king Trisong Detsen and founded Tibetan Buddhism together with other invited scholars and masters. Founder of Tibetan Buddhism.

**Jamyang Khyentse Chökyi Lodrö** (1893-1959) was an activity incarnation of Jamyang Khyentse Wangpo, and perhaps the most outstanding Tibetan master of the twentieth century. Authority on all traditions and holder of all lineages, he was the heart of the Rimé (ecumenical) movement in Tibet. He was the master who recognized Sogyal Rinpoche as the incarnation of Tertön Sogyal and brought him up.

**Khandro Tsering Chödrön** was one of the greatest practitioners of Tibetan Buddhism of recent times. She was the spiritual wife of Jamyang Khyentse Chökyi Lodrö—and she was a true dakini, loved and revered by all the masters, including His Holiness the Dalai Lama and Dilgo Khyentse Rinpoche, and an inspiration to Buddhist practitioners everywhere. Khandro spent the final years of her life at Lerab Ling with her nephew Sogyal Rinpoche and her sister Mayumla Tsering Wangmo. She inspired everyone she met with her wisdom, grace and compassion, and all were struck by the atmosphere that she created simply through her presence.

**Samantabhadra** – the Primordial Buddha; a bodhisattva in Mahayana Buddhism associated with practice and meditation. Together with Gautama Buddha and the bodhisattva Mañjuśrī, he forms the Shakyamuni Triad in Buddhism. He is the patron of the Lotus Sutra and, according to the Avatamsaka Sutra, made the ten great vows which are the basis of a bodhisattva. In Chinese Buddhism, Samantabhadra is known as Pūxián and is associated with action, whereas Mañjuśrī is associated with prajñā. In Japan, this bodhisattva is known as Fugen, and is often venerated in Tendai and Shingon Buddhism, and as the protector of the Lotus Sutra by Nichiren Buddhism. In the Nyingma school of Tibetan Buddhism, Samantabhadra is also the name of the Adi-Buddha – in indivisible Yab-Yum with his consort, Samantabhadri.

Do you know the answers to these five questions? - *The Tibetan Book of Living and Dying—Part I—Living*

1. What are the four interlinked realities (bardos)? In your own words, describe them.
2. What can we learn from the near-death experiences of others?
3. What is the nature of mind? What prevents us from realizing it? What can we do today to strengthen our nature of mind?
4. What is the continuity of mind or consciousness? What evidence is there concerning this principle?
5. How can we effect inner transformation of our body, speech and mind?