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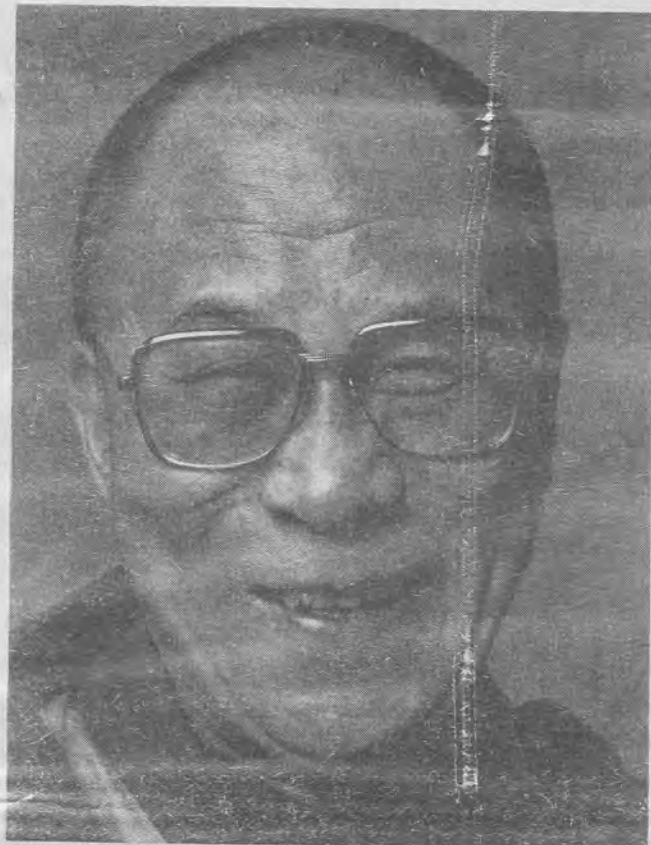
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VOLUME 4, NUMBER 1



H.H. THE DALAI LAMA TO GIVE DZOGCHEN TEACHINGS AND EMPOWERMENT OF PADMASAMBHAVA IN USA

At the invitation of Sogyal Rinpoche and Rigpa Fellowship, His Holiness the Dalai Lama will give teachings on Dzogchen and grant the Empowerment of Padmasambhava and his Eight Manifestations in Santa Cruz on October 8 and 9. This will be a unique and historic occasion, as His Holiness has never given such teachings in the United States before.

Padmasambhava introduced Buddhism into Tibet, and is regarded as a "second Buddha". The human embodiment of Dzogchen, he is the enlightened principle whose powerful energy is invoked as a source of protection amidst the confusion and turmoil of this age. For today's world, the practice and mantra of Padmasambhava are treasured as being particularly effective in creating peace and harmony.

This Empowerment of Padmasambhava and his Eight Manifestations is one of the visionary revelations of the "Great Fifth" Dalai Lama, Ngawang Lobsang Gyatso (1627-82), who was the incarnation of the enlightened activity

of the great King of Tibet Trisongdetsen, the chief disciple of Padmasambhava, and was thus empowered to reveal the profound Pure Vision teachings of the "Gyachen Nyer Nga", as prophesied by Padmasambhava himself.

His "Collected Works" are divided into Outer, Inner and Extremely Secret teachings, the last including the Extremely Secret Visionary Teachings, which comprise twenty-five texts and their compiled means of accomplishment (sadhana), the "Gyachen Nyer Nga". These are classified as a cycle belonging to the Ancient Tradition of Nyingma, and in particular the category known as Zabmo Daknang, "Profound Pure Visions". This empowerment of the Eight Manifestations of Guru Rinpoche from the "Gyachen Nyer Nga", known as Tukdrup Yang Nyang, is the Sadhana of the Guru (Ladrap).

For registration and further details, please contact: RIGPA, PO Box 7866, Berkeley, CA 94707. Tel (415) 644 3922. ■

In the Dehra Dun valley nestled between the Himalaya and Shivalik mountain ranges below the small Indian town of Rajpur, one finds a modest house surrounded by fruit trees. Here is the home of His Holiness Sakya Trizin, the crown-lama of the Sakya Order, His Consort, Damo Kushola, and their two sons, Ratna Vajra and Jnana Vajra. A far cry from the 80-room Dolma Palace of Sakya in Tibet, it nonetheless serves as His Holiness' main residence and office as He guides the Sakya Order in both spiritual and temporal matters through the uncertain years of exile.

A small way further down the tree-lined avenue of the Fajpur Road, one will often see red-robed monks waiting for a bus or busy with activities at the Sakya Center, the first Sakya monastery established in India. In the foothills overlooking Rajpur, one will find the advanced teacher-training facility, the Sakya College, which has won renown among all four Tibetan traditions as a citadel of learning and excellence. A two-hour bus trip from nearby Dehra Dun will bring one to the Sakya settlement of Puruwalla, where refugee lay people farm and make handicrafts, preserving their unique Tibetan cultural life.

In 1959, when His Holiness fled Tibet at the age of 14 with His family and a few close retainers, who could have imagined that the Sakya Order would be reborn in India and within 30 years have more than 2000 monks living in 28 monasteries, with seven colleges of higher studies, six retreat centers and several lay settlements? His Holiness Sakya Trizin working in close association with other Sakya masters who escaped the Chinese invasion, such as H.H. Dagchen Rinpoche, H.E. Chogye Rinpoche, and H.E. Ludhing Rinpoche, and many other teachers, monks, and lay people succeeded in renewing the Sakya Order outside of Tibet and even establishing the Sakyapa world-wide.

His Holiness is a descendant of the holy Khon family lineage and is recognized as an emanation of Manjushri Bodhisattva in the form of an Upasaka layman, being a direct descendant of Sachen Kunga Nyingpo, the founder of the Sakya Order. For more than 900 years,



H.H. Sakya Trizin

a member of the Khon family has held the throne of Sakya, providing the main thread of continuity within the Order; from His birth in 1945 His Holiness Ngawang Kunga was groomed for the position of Sakya Trizin, or "Throne Holder." Receiving from His father, Ngawang Kunga Rinchen, the long life empowerment of Amitayus almost as soon as He was born, His Holiness began His training under His father's tutelage. Unfortunately Kunga Rinchen passed away when His Holiness was five years old, having transmitted primarily the teachings of Vajrakila to His son. His Holiness' aunt, Dagmo Kushola Tinley Wangmo, a great yogini, assumed the direction of His training.

His Holiness' training in meditation began at the age of five when He performed the retreat of Amitayus, in the next year accomplishing a month long retreat of Vajrapani.

In 1959, His Holiness sat upon the spiritual throne of Sakya Pandita in the courtyard of the tantric monastery at Sakya and was enthroned as the 41st Sakya Trizin. Shortly after His enthronement His Holiness left for the Sikkimese border, and eventually exile in India.

His Holiness continued to study and practice amidst His responsibilities of rebuilding the Sakya Order. Since 1967, His Holiness has bestowed the heart of the Sakya teachings, the Lam Dre, four times in India and twice abroad. He also

has given the collection of "All the Practices" in Ladakh, and is in the process of transmitting the collection of "All the Tantras" at the newly-refounded Ngor monastery in Manduwalla, near Dehra Dun.

His Holiness' efforts to preserve the dharma heritage of the Sakya Order for future generations has also born fruit in another way; in 1974 His Holiness married, and He and His wife now have two sons to carry on the special Khon lineage. His Holiness' elder son, Ratna Vajra—like His father an upasaka layman—was vajramaster at the Vajrakila Ritual last year and led the lama dances this year after Losar at the Sakya Center in Rajpur. His Holiness' second son, Jnana Vajra, is adorned with monk's robes and is being prepared to continue the renunciate lineage of Sakya Pandita.

His Holiness Sakya Trizin will be coming to America in April 1989, visiting the following cities.

April 17-30, New York (212) 459-4122; May 1-31, Cambridge (617) 492-5370; June 1-12, Washington, D.C. (301) 589-3111; June 17-18, Minneapolis (612) 738-2738; June 22-29, Los Angeles (213) 876-9245; June 30-July 12, Berkeley (415) 527-7363; July 13-18, Los Angeles; July 19-26, Seattle (206) 789-2573; July 27-August 16, Vancouver (604) 271-2651 and Victoria (604) 358-4828; and August 17-27, Honolulu and The Big Island, Hawaii, (808) 966-8843. ■

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NEWS & PROFILES

SUMMER TIBETAN AT THE UNIV. OF VA

This summer for the second consecutive year, the nine-week course, Literary and Spoken Tibetan, will be offered at the University of Virginia Summer Session. This course will provide an intensive introduction to the Tibetan Language in its literary and colloquial forms. It is the equivalent of a regular introductory year of Tibetan at the University of Virginia.

This popular course will be taught by William Magee, a Tibetan Instructor in the Department of Religious Studies at the University of Virginia, with assistance from Geshe Jampel Thando, formerly of Dre-bung Monastery of Lhasa, Tibet.

Students will follow a course of study, modeled after the teaching methods of Tibet's famous universities. Students learn basic grammar and develop hearing and speaking proficiency through training in the tradition arts of syllogistic debate. More than mere memorization and drill, the debate pro-

vides a probing yet structured atmosphere in which to explore Tibetan Buddhist topics in ontology, epistemology, and path structure.

The course also includes reading Dzong-ka-ba's "Three Principal Aspects of the Path." This short poem in sixteen verses is a fundamental text introducing Stages of the Path teachings. A short commentary is also studied.

On the colloquial side, the class will have the benefit of learning the central Lhasan dialect with Geshe Jampel Thando. Besides meeting with him for colloquial conversation, there is extensive use of drill and tapes.

Those interested in the course should write for 1989 Summer Session application forms and catalog from:

Director of the Summer Session
209 Garrett Hall
University of Virginia
Charlottesville, Virginia 22903
(809) 924-3371

LETTER

Dear Editor,

I am writing to commend the excellent article in your Vol. 3, No. 2 Newsletter by Alexander Berzin, entitled "Suggestions Concerning Dharma Centers". Berzin discusses a rarely acknowledged phenomenon: the degree to which the dharma centers in the West are depleting the stock of qualified teachers that the Tibetans themselves need in order to reproduce their culture. Since too many practitioners in the West are unaware of the problem, your giving it a public airing will help encourage a thoughtful consideration of the double bind we are in—the milk may be sweet, but we are in danger of losing the cow!

The root of the problem lies not only in the ethnocentrism of the West, however; it rests also in the economic hardships of the Tibetan community in exile. As any reader of your pages is aware, the education institutions in India, Nepal and elsewhere that bear the burden of passing along Tibetan Buddhism to the next generation suffer from an inability to adequately feed their students, etc. Having just spent a summer at the Institute of Buddhist Dialectics in Dharamsala, I am very aware of the damage that an inadequate diet can inflict upon the health of young Tibetan scholars. The result of this is that monastery after monastery is attempting to turn its Western connections into needed financial assistance. The tragedy is that many monks who are on the verge of receiving the most advanced training are shipped off, at their masters' direction, to various dharma centers in the West, in the hope of raising much needed currency to keep the training of younger monks continuing.

While this may be a feasible short-run practice, the long-term result of this will be the decimation of highly skilled lamas. While they may learn some skills in organization and instructional methods at the introductory levels, they are being deprived of the opportunity to develop their philosophical skills to their highest capacity. This is nothing other than cultural decline. Where some traditional cultures manage to survive by selling artistic products (like batik) or handicrafts (like boomer-

angs), the Tibetans living in the diaspora are coming very close to marketing their most precious dharma. I have met many monks in their twenties who have been instructed to go abroad but who prefer to remain in India or Nepal to continue their higher studies. To the degree that the Western dharma practitioners encourage this, we are collaborating in the destruction of what we most respect.

It is a two-way problem, and both Western and Tibetan Buddhists need to begin communicating with each other about it. Although my warning may be harsher than Alex Berzin's, please accept my gratitude to him for opening up the question.

Sincerely,

Kenneth Liberman
University of Oregon
Department of Sociology

NAMO BUDDHA SUMMER SEMINAR

Worcester College,
Oxford, England

Once again, THRANGU HOUSE has pleasure in presenting the Namu Buddha Summer Seminar. This will be held from Tuesday, August 29 to Tuesday, September 12, 1989 for two weeks at Worcester College.

In response to many requests, this year the seminar will be conducted as a semi-retreat. There will be a one-day silent retreat at the end of the first week, with a Ngyum Nye fasting weekend before the seminar ends for those who wish to participate.

This seminar offers a unique opportunity for dharma practitioners at all levels to receive teachings, study, discuss and practice meditation and dharma in beautiful surroundings in the center of Oxford.

The Subject: "What is consciousness, what is wisdom?" by Rangjung Dorje, The Third Karmapa.

Miss Cornelia Hwang Namu Buddha Seminar, Thrangu House 76 Bullington Road, Oxford OX4 1QL United Kingdom Telephone: (0865) 241555

TULKU CONFERENCE IN SARNATH DECEMBER 5-8, 1988

By Tsenten Samdup

Sarnath, a small Indian town, 11 kilometers outside Varanasi, in early December witnessed the largest ever gathering of Tibetan reincarnated lamas. Over 350 reincarnated lamas, abbots and ex-abbots of the four schools of Tibetan Buddhism and the indigenous faith—Bon Religion— assembled to take part in the Fourth Tulku Conference.

Tulkus, according to Tibetans, are highly realized lamas bound by their bodhisattva vows not to rest in the state of liberation, but to reappear in the world to work for the welfare of all sentient beings.

The Dalai Lama, the manifestation of Buddha of Compassion, the highest of all Tibetan lamas, in his inaugural speech, emphasized the importance of the conference. He assured the lamas that his reincarnation would definitely not be born in the hands of the Chinese and the reincarnation would continue to work towards the welfare of the Tibetans.

All the high lamas belonging to various traditions of the Tibetan religion spoke. A few speakers raised their concerns about Western Buddhist students and said that some of the dharma centers in the West looked like hippie centers. Another cautioned

about ordaining Westerners into the sangha order, as many de-robe after a year or so.

A long life prayer offering was made to His Holiness, lead by Sakya Dagtri Rinpoche the head of the Sakya School of Tibetan Buddhism on the third morning.

That morning, after serious discussions, the hall was suddenly filled with deep chanting prayers, lead by the chant master from Drepung Loseling from South India. During the long life offering, all the lamas wore their hats, which differed according to their school and the traditions of their respective lamas. Most of them represented the Gelug School.

Suggestions called for more interaction amongst the four schools of Tibetan Buddhism and dharma centers in the West. One suggestion was that there should be a set procedure for selection of reincarnated lamas. The shortage of dialectical debating teachers was also raised. The CIHTS with its existing facilities promised to allow any monastery or dharma center access to its library, with its collection that includes rare Tibetan Buddhist manuscripts from throughout the world.

The reincarnated lamas and abbots submitted a memorandum to

the Dalai Lama, appealing him to continue as the Tibetan leader and reconfirming their confidence in his leadership. Shamar Rinpoche, one of the present highest lamas of the Karma Kagyu said, "There is not a single Tibetan more capable than the present Dalai Lama to lead the Tibetans both politically and religiously at this point in Tibetan history."

He said that the announcement of reincarnation of Karmapa would not take place for another year, as the coming year is a bad year (black year according to Tibetan astrological calculations).

The Dalai Lama in his concluding address said the Tibetans' civilization was very ancient, as old as 6-8000 years. This he said, was confirmed by an archeologist friend of his, who examined the ruins of a relic found in Chamdo, the third largest town in Tibet.

The Dalai Lama reiterated that the Tibetans must look for an alternative leadership, as he was getting old. He said that everyone knows that he cannot live forever. He appealed to each of the lamas and said that as responsible Tibetans, each one must work towards the freedom of Tibet.

TIBETAN FAITHFUL SEEK REFUGE IN INDIA

As the Tibetan community in India enters its 30th year of exile, Buddhist monks and nuns continue to pour over the border from Tibet. The rate of exodus is on the increase, in response to the persistent denial of any serious form of religious and philosophical education in their homeland. From Tibet, the exit route takes them through Nepal, and on to India where they are received by the increasingly busy administration of the Tibetan Government in Exile, here in Dharamsala. The number of monks and nuns having undergone this flight for refuge is now approaching 2000, some 200 of which arrived during the last 2 months alone.

On arrival in Dharamsala, each refugee gives details of his or her personal history and records of these are carefully maintained. Places are then offered at a religious institution within the tradition of the individual monk or nun, in which he or she can be relocated. Although alternatives are sometimes available, most of the refugees opt for the larger monasteries of Drepung, Ganden or Sera, now established in southern India, where they can then be sent in groups. The journey taken as a whole, from the decision to leave Tibet (sometimes taken with little or no information about what to expect) until eventual resettlement in India, is arduous and traumatic, and is often undertaken with sparse belongings and no financial resources.

The growing number of religious devotees reaching India, although distressing, and clearly illustrative of the adverse conditions prevailing inside Tibet, can be seen as an encouraging sign in some respects. It demonstrates the tenacity with which surviving Tibetans still hold to their traditional Buddhist values and the

deep-rooted nature of their beliefs. If the initial problems of lack of resources can be overcome, there is much hope for the future. A large and educated body of monks and nuns cannot fail to exert a beneficial and far-reaching effect on every aspect of Tibetan culture. The new arrivals follow the usual 15-year monastic syllabus.

The Tibetan religious communities in India are currently undergoing severe financial strain as a result of the new influxes. The swelling of numbers within monastic walls has stretched basic human resources, such as food, medicine and space to a point where the situation is now urgent. The Council for Religious and Cultural Affairs of the Dalai Lama, part of the administration

in exile at Dharamsala, has established a sponsorship scheme in an attempt to ease the crisis. The scheme arranges for direct sponsorship of each monk or nun at the modest cost of \$6 per month by individual benefactors. Contributions can be sent via the Tibet Fund in New York (212-213-5010).

As the flood of Buddhist refugees from Tibet continues to grow, positive results of the strength and determination of these monks and nuns, aided by keen administrators and sponsors are beginning to manifest. Tibetans here in Dharamsala expect that in another ten years time there will be a new generation of scholars to preserve and pass on the rich and precious culture of Tibet.

Buddhist America

CENTERS, RETREATS, PRACTICES

Edited by Don Morreale

Foreword by Jack Kornfield



The first comprehensive directory of over 500 Buddhist centers, their meditation practices, and styles of retreat. Articles by leading teachers describe the basic principles of the disciplines, and first-person narrative accounts describe individual retreat experiences.

400 pages, paper, \$12.95

NEWS & PROFILES

A GLIMPSE OF DZOGCHEN by Sogyal Rinpoche

Dzogchen is both the final and ultimate teaching, and the heart of the teachings of all the Buddhas. Though generally associated with the Nyingma or ancient school of Tibetan Buddhism founded by Padmasambhava, Dzogchen has been practiced throughout the centuries by masters of all the different schools as their innermost practice. Its origins reach back to before human history, and it is limited to neither Buddhism, nor to Tibet, nor indeed even to this world of ours, as it is recorded that it has existed in thirteen different solar systems.

Dzogchen is an abbreviation of the Tibetan word "Dzogpachenpo". "Dzogpa" means "complete", or "the end", "chenpo" means great. It is widely translated as "Great Perfection", but this may imply a perfection that we strive to attain, a journey towards the goal of Great Perfection, and this is not the meaning of Dzogchen. Dzogchen is explained as Ground, Path and Fruition, and from the point of view of the Ground of Dzogpachenpo, it is the already self-perfected state of our primordial nature, which needs no perfecting, for it has always been perfect from the very beginning, like the sky. It is uncreated, yet spontaneously accomplished.

Traditionally Dzogchen can be traced to two original Sanskrit terms. The first is Mahasandhi, which means the gathering of all or the quintessence, signifying that Dzogchen is the very essence, the cream and the heart juice of all teachings. Hence many of the teachings are known as "Nyingik" or "Heart Essence".

The second term is "Atiyoga", which means "primordial yoga"; Ati indicates the topmost, summit or zenith. It has the sense of scaling a mountain, reaching the peak and having a view over everything. For Atiyoga or Dzogchen stands at the apex of the characteristic Nyingmapa presentation of the Buddhist path as Nine Yanas or vehicles, with the three inner Tantras special to the Nyingma tradition: Mahayoga, Anuyoga and Atiyoga. The zenith of all Yanas, Atiyoga represents the culmination of an individual's spiritual evolution, the point where all spiritual disciplines and paths have been traversed. The term "Maha Ati" for Dzogchen has also been used in recent time by masters like Chogyam Trungpa Rinpoche....

The uniqueness of Dzogchen is the way in which it brings precise experience of the awakened state, the direct experience of the absolute. For in Dzogchen the main principle is to go beyond mind, to transcend the ordinary, thinking mind altogether and to reach the nature of primordial or pristine pure awareness called Rigpa, where we just rest. As Shantideva points out in the Bodhisattvacaryavatara: "The Absolute is beyond mind; that which is within the realm of mind is called the Relative."

It is this that the master introduces to the student, and recognizing it is the Dzogchen View. In Dzogchen, The Path is described in terms of View, Meditation and Action, which encompass the practical training, and specifically the practice of Trekcho and the subsequent practices of Tögal. In the words of Dudjom Rinpoche: "View is the comprehension of the naked awareness, within which everything is contained: sensory perception and phenomenal exis-



Ven. Sogyal Rinpoche

tence, samsara and nirvana. This awareness or Rigpa, has two aspects: Shunyata or emptiness as the absolute, and appearances or perception as the relative." Within the vast expanse of Dzogpachenpo, everything there is in Samsara and Nirvana is perfectly complete. Although its Essence is empty, pure from the beginning (known in Dzogchen as "kadak"), its Nature is rich in noble qualities, pregnant with all possibilities, a vast, rich, creative field, which is spontaneously perfect (called "lhundrup").

Very simply, the Essence of mind is empty, spacious and pure from the beginning, like the open, blue sky, its Nature is luminous clarity, unobstructed and spontaneously present, like the sun with all its warmth and light, and its energy or manifestation is Compassion, unimpeded and all-pervasive, like the rays of the sun that shine on us all impartially.

Introduction to the View, and resting in the state of Rigpa, is the heart of Dzogchen practice. In other approaches the realization of the nature of mind is arrived at through deduction and reasoning. In Dzogchen the actual direct experience of the state of the wisdom-mind of the Buddhas is transmitted through the blessing of a master who holds the Mind Direct transmission to students who, as a result of past aspirations and purified karma, have arrived at a point where they have both the openness of heart and devotion which make them receptive to the true meaning of the teaching.

When that powerful moment, the "meeting of mind-hearts", takes place the student has a direct and undeniable experience, or glimpse, of the nature of mind. In that instant, the master introduces and the student recognizes. As the great Dzogchen master Patrul Rinpoche observed: "The Nature of Mind, the face of Rigpa, is introduced upon the very dissolution of conceptual mind". The true realization of the nature of mind is only possible when transmitted from the heart of the master to the heart of the student, and this is exemplified by the great figures of the Dzogchen lineage in the accounts of how at that moment their minds became the same as the wisdom mind of their master, for example when Garab Dorje transmitted his last testament, known as "Hitting the Essence in Three Words" to Manjushrimitra, or when Shri Singha revealed the nature of mind to Padmasambhava.

This is why in Dzogchen the emphasis is on introduction. Dzogchen begins with introduction, because in Dzogchen there is no meditation to do separate from abiding by that View, and integrat-

ing it in action in daily life. So, as Dudjom Rinpoche points out: "Meditation consists of being attentive to such a state of Rigpa—free from all mental constructions, whilst remaining fully relaxed, without any distraction or grasping, because it is said that "meditation is not striving, but naturally becoming assimilated into it." Out of the realization of the nature of one's mind radiates a deep compassion for those who have not realized, and thus in Dzogchen, meditation is described as the "radiance, or union, of wisdom and compassion".

Abiding by the continual flow of Rigpa becomes a reality and begins to penetrate the practitioner's everyday life and Action. Once the practice is truly integrated, it gives birth to a deep stability and confidence, because whatever arises, thoughts or emotions, will no longer delude one; they are liberated from their very basis. One can look into them with composure and equanimity, confident that "the Dharmakaya's efflorescence of whatever arises is neither good nor bad". As Dudjom Rinpoche says: "Action is being truly observant of one's own thoughts, good or bad, looking inwardly into the true nature of whatever thoughts may arise, neither tracing the past nor inviting the future, neither allowing any clinging to experiences of joy, nor being overcome by sad situations."

This leads to the Fruition of Dzogpachenpo, which is complete enlightenment or liberation: realizing the Wisdom which is within, and on a manifest level attaining the Buddha body. Many Dzogchen practitioners have attained the "rainbow body"; transmuting their physical bodies into their light nature at the time of death.

Yet, "until one attains the fully awakened enlightened state", advises Dudjom Rinpoche, "one should always value the relative aspect of phenomena and be mindful of the non-duality of appearances and their empty nature.... Though different forms are perceived, they are in essence empty; yet in emptiness one perceives forms. Though different sounds are heard, they are empty; yet in the emptiness one perceives sounds. Also different thoughts arise; they are empty, yet in the emptiness one perceives thoughts."

The practice of Dzogchen, though quite simple, is extremely profound; the more and more you practice, the deeper and more vast it becomes. In the inspiration of the teaching and with the confidence of the View in your heart, you relax into your nature and rest there. For in Dzogchen meditation, the main point is to be as natural as possible, by releasing

and relaxing effortlessly into your nature, into Rigpa. You just allow all confusion to dissolve into the absolute, and you assume the sky-like nature of mind. There is a very strong sense of loosening up, of releasing the heart and mind in deep ease and relaxation, as you enter into that state of Rigpa, in a very spacious, carefree way, without trying to do anything. In brief, if you are not in any way contriving or manipulating, but just leave your mind in its natural state, content to be natural, that is Rigpa. When you are contriving or manipulating, that is not Rigpa. This one simple difference points to the heart of Dzogpachenpo.

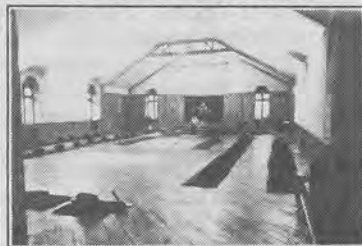
Many people find that by far the most important feature of Dzogchen is its style, its attitude, and its feeling, qualities which bring tremendous relief in the ease and freedom they bring, and the absolute humor they shine onto our relative reality. The profoundness of the Dzogchen teaching lies in its tremendous clarity and vividness, its power to resonate the Truth, as a living, vital experience. In fact for someone who has the natural disposition or karmic inclination, just to hear about Dzogchen can inspire the View. For Dzogpachenpo itself is not just a teaching, but a state, the absolute state. The teaching is a means, and a very powerful one, which links the absolute with the conditioned and relative.

Yet the wonder of Dzogchen is that it does not stain the absolute with concepts, but still speaks of it in conventional terms, bringing the Truth here into this world, and into our lives, even before we become completely enlightened. The spirit of Dzogchen starts to penetrate and permeate the fabric of our everyday experience. Even though we may be imperfect at

this point, we can begin to glimpse our perfect-ness. All the Buddhas are embodied within us, complete—that is why it is called Dzogpachenpo! They are already there, so there is no need to go out looking from them elsewhere. That would be, just like Patrul Rinpoche said, to leave your elephant at home and go out searching for its footprints in the forest.

Extracts from teachings by Sogyal Rinpoche © Rigpa Fellowship 1989.

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THE EASTWEST FOUNDATION

NEWS & PROFILES



QUEEN OF GREAT BLISS

Dechen Gyalmo (literally, the Queen of Great Bliss) represents, within the Longchen Nying Thig tradition of the Nyingmapa Lineage of Vajrayana Buddhism, the deified form of the great female practitioner, Yeshe Tsogyal. Born a princess, Yeshe Tsogyal was married to the king of Tibet before becoming the consort and primary disciple of Padmasambhava, the Indian yogi credited with establishing Tantric Buddhism in Tibet. Not only did Yeshe Tsogyal excel in yogic practices, but she became holder of Padmasambhava's lineage as well as author of his biography.

In her human form Yeshe Tsogyal is depicted as being white in color and in union with Padmasambhava. In her deified form, as Dechen Gyalmo, she is visualized red in color, standing alone, and devoid of clothing save jewelry made of flowers, pearls, and bone. As such she represents the blissful (female) quality of the enlightened mind that arises in conjunction with the empty (male) aspect of enlightenment.

Enlightened beings are said to emanate in three forms (kayas) in order to benefit beings of various levels of consciousness. The most subtle form is the pure, empty state of enlightenment, the Dharmakaya. From that state an enlightened being may emanate in the Sambogakaya form, embodying the radiant, energetic quality that naturally arises out of emptiness. In order to appear in a tangible form that most beings of ordinary consciousness can readily perceive, emanations often appear in the substantial state of the Nirmanakaya form.

Both Yeshe Tsogyal and Dechen Gyalmo are said to be Nirmanakaya emanations of Kuntuzangmo, the primordial female Buddha (Dharmakaya). In the practice found on a recording, by the anis of Sangchen Mingye Ling, a terma of Jigme Lingpa, founder of the Longchen Nying Thig school, the Sambogakaya level of the deity appears as Dorje Phagmo, a red, semi-wrathful female with a sow's heads emerging from the back of her neck, visualized as the wisdom deity existing in Dechen Gyalmo's heart. All these emanations are regarded as both the mother (or generative state) as well as consort (or co-emergent state) of all Buddhas. Additionally, in this practice, the one hundred peaceful and wrathful deities said to appear to one in the bardo state after death are visualized at specific points within Dechen Gyalmo's body.

Within the Longchen Nying Thig lineage individual monasteries developed slight variations regarding melodic material, hand gestures (mudras), and the inclusion of auxiliary prayers. The form of the Dechen Gyalmo Puja found on this recording is in the tradition of Tso Patrul Rimpoche, an early twentieth-century lama residing in Eastern Tibet.

The Chod Ritual is a purification practice performed by many of the Vajrayana lineages. Designed to undercut attachment to the physical body, the ritual involves the visualization of the wrathful goddess, Tro-ma, who decapitates the practitioner, then offers a nectar made from the body to friends and enemies. Usually performed at night, often in desolate places such as cemeteries, Chod is not necessarily linked to the Dechen Gyalmo Puja. However on the particular date of recording, this version of the Longchen Nying Thig Chod Ritual was performed as a finale to the puja.

Dating back to the establishment of Tantric Buddhism, when Yeshe Tsogyal became holder of Padmasambhava's lineage of teachings, women practitioners have been regarded as spiritual and intellectual equals of their male counterparts. As yogic consorts women have been considered essential members of their religious communities.

However, the overlay of traditional socio-economic values dictated that the majority of Tibetan women take on the role of servile homemakers. Prior to the Chinese Revolution, most Tibetan women were neither provided with an opportunity for literacy nor sufficient time for serious practice. Even today, despite some efforts towards feminization, especially in the area of education, many Tibetans retain their age-old customs. Women are commonly observed herding yaks, preparing fields, lugging huge, wooden buckets strapped to their backs, and preparing meals over fires fueled by patties fashioned by hand from yak dung and straw. Older children are left to their own devices and young infants tucked into the folds of loose-fitting robes so that any snatches of spare time may be spent circumambulating holy places.

Should a Tibetan woman have a desire to focus more seriously on Buddhist practice, her most culturally acceptable venue is to take the vows of nunhood.

The anis of Sangchen Mingye Ling are a group of women who have made this choice. They are

headed by a small number of older nuns who, prior to the Cultural Revolution, were students of the yogi and scholar, Tso Patrul Rimpoche. During the Cultural Revolution these women externally took on low profile life-styles, some marrying and having children, but secretly retained their passion for Dharma. With the recent return of more liberalized attitudes toward ethnic culture and religious practice in the People's Republic, the older anis were able to renew their vows. In addition a number of younger women have become attached to their group; currently there are approximately forty anis in all, ranging in age from early teens to their late eighties. The oldest and most revered of the elder generation passed away in 1986, demonstrating signs of full realization at her death.

Attired in traditional fushia and maroon robes, the anis reside together in small adobe houses resembling those of the Southwest Indians. Their homes are also used as places of worship and retreat. Falling outside the usual means of support, as they are neither members of nuclear families nor government employees, these women live a very minimal existence, relying on what family members have to offer, and are often reduced to taking odd jobs in the community. It is not unusual to see a small group of anis walking down a street loaded with piles of hay the size of two bales on their backs. In addition to regular Nyingma practices, the anis, in part as a way of cutting food costs, frequently perform the strenuous Nyung Nye practices, which limit food intake to one meal every two days. Yet even with these hardships the anis of Sangchen Mingye Ling are jubilant in their devotion, a devotion movingly expressed in this recording made of their practices. Available on cassette from Snow Lion.



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DEER PARK: SPECIAL EVENTS FOR 1989

His Holiness the Dalai Lama's Visit: His Holiness has been invited by the University of Wisconsin to make a public address on a topic of His choosing. While in Madison, His Holiness will dedicate the Deer Park stupa and offer an Avalokiteshvara initiation, which will be an exceptional opportunity since His Holiness is regarded as an emanation of Avalokiteshvara Himself.

Kalachakra Drub Cho: Geshe Sopha has requested that the Namgyal monks offer the Kalachakra Drub Cho at Deer Park this summer. The Namgyal monks have accepted and will come to Deer Park for several days probably in July, around the time of the Kalachakra initiation in Los Angeles.

The Namgyal monks are members of His Holiness the Dalai Lama's own monastic college and consequently are well versed in the Kalachakra rituals and practice. They will be in the USA to assist His Holiness in the Kalachakra initiation in Los Angeles as they did in Deer Park in 1981.

"Drub Cho" is an offering and worship ceremony in which the entire mandala of the deity is generated and established through the visualization. Each day, extensive offerings are made and the entire sanhara of the deity is recited. Traditionally, when an initiation has been offered into one of the major tantric deities, the great monasteries of Tibet continue to sponsor regular drub cho ceremonies for that deity. Tantric colleges give many different drub cho on different deities every year.

The ability to perform properly the Kalachakra drub cho takes years of study and practice. Because of this, the majority of Buddhists, both western and Tibetan, are not sufficiently prepared to participate fully in the rites. Within the Tibetan tradition, however, helping to promote a drub cho was regarded as a highly meritorious action.

In keeping with this tradition, Deer Park will welcome the support of anyone who wishes to share in the sponsorship of this special Kalachakra drub cho. This will help cover contributions towards the offerings, provisions for the Namgyal monks, etc. In addition, those who have already received the Kalachakra initiation may wish to attend all or any part of the drub cho ceremony.

Other events for 1989. Kensur Rinpoche (Lobsang Tenzin), the recent abbot of the Lower City Tantric College in Mysore, India, will be coming to reside at Deer Park in the immediate future. He

is a distinguished scholar and is renowned as a patient, compassionate teacher quite skillful in his instruction of both Tibetan and western students. Kensur Rinpoche will be giving weekly teachings at Deer Park and will be offering other special programs and teachings. For further information about Deer Park and Deer Park Programs, please write to Skip Kindy at Deer Park, 4548 Schneider Drive, Oregon, WI 53575 or call Elvin Jones at (608) 835-5572.

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When his Eminence Kalu Rinpoche came to San Francisco in 1974, he founded KDK and promised that he would transmit all the highest secret doctrines of the Kagyu lineage, and sent a qualified Lama to teach as his representative. As he foresaw, some students through a long preparation and practice were finally ready to receive these doctrines in the three-year retreat, entering on August 3, 1986. Now the remaining 14 months include the most advanced part, the practice of the Six Yogas of Naropa.

All contributions are 100% tax deductible and a receipt will be mailed to you. Checks may be made payable to KDK Three-Year Retreat Fund and sent to the managers, Pema and Yeshe, at 4905 Nectar Way, Eugene, OR 97405.

NEWS & PROFILES

DALAI LAMA TO LEAD EASTWEST PROGRAM IN LA

His Holiness the Dalai Lama of Tibet will be the Honorary Chair and a key presenter at Harmonia Mundi (Worlds in Harmony), a week-long program involving many leading Buddhist religious figures, psychologists, writers and artists scheduled for Oct. 2-8, 1989 in Orange County, Ca., by the EastWest Foundation.

Harmonia Mundi contains seven components, some of which overlap. They include:

"Transformations of Consciousness" (Oct. 2-4); a dialogue between His Holiness and leading Western religious scholars and psychologists, many of whom are practitioners of Buddhism. Together, they will explore such topics as the nature of the mind, death and dying, integration of negative personality traits and the role of meditation in psychotherapy.

Among those who will dialogue with the Dalai Lama are Daniel Goleman, Ph.D., behavioral sciences editor, the New York Times; Jack Engler, Ph.D., Harvard Medical School; Robert Thurman, Ph.D., Department of Religion, Columbia University; Lobsang Rapgay, Ph.D., former religious secretary to His Holiness, and Daniel P. Brown, Ph.D., Harvard Medical School.

"Awakening the Compassionate Heart," (Oct. 4-7); a Contemplative Congress at which noted Buddhist, Christian, Muslim and Jewish teachers will give instruction in the practice of meditation/contemplation as taught in their tradition. Two lectures by His Holiness on compassion are included in this program.

Taizan Maezumi Roshi, founder and head of the Zen Center Los Angeles, and Vipassana masters Joseph Goldstein and Sharon Salzberg will be the lead Buddhist meditation/contemplation teachers for "Awakening the Compassionate Heart." Panel discussions and Lati Rinbochay and the Tibetan monks of the Shardzay Monastery in India, who will open and close each day with a chanting meditation, are also part of the program.

"The Healing Mind," (Oct. 4-7); a program exploring the synthesis of Eastern and Western psychological systems. Edward Podvoll, M.D., Naropa Institute; Jack Kornfield, Ph.D., writer and Vipassana meditation teacher; Robert Nozick, chairman of the Department of Philosophy, Harvard University; Andrew Bard Shmookler, Ph.D., author of "Out of Weakness Healing the Wounds That Drive Us to War"; and Riane Eisler, Ph.D., author, "The Chalice and the Blade", are among participants. Two lectures by the Dalai Lama are also included in this program.

Festivals of Sacred Music and Sacred Poetry, a Closing Ceremony (Oct. 7) and an inaugural Concert for World Harmony (Oct. 8) have also been scheduled. Sufi Master Pir Vilayat Inayat Khan, Father Thomas Keating, Sr. Marya Gayatri Devi and Rabbi Jonathan Omer-Man are other confirmed presenters during Harmonia Mundi.

For registration and other information, contact EastWest Foundation, P.O. Box 5766, Fullerton, CA 92635, 714-526-0756.

FOUNDATIONS ARE LAID FOR TIBETAN BUDDHIST INSTITUTE

Excitement rose amongst the Tibetan exiled community in Dharamsala last month as building work began for the long-anticipated Tibetan Institute for Religion and Culture.

Here, in full view of the snow peaks of the Dhauladhar mountain range, the architects, Kazuhiro and Maria Nakahara, have created plans for a peaceful and harmonious academic sanctuary, imaginatively reflecting its Buddhist inspiration in the layout which is based on the thousand armed Avalokiteshvara. Open shaded areas will abound, along with pools, trees, flowers and plenty of space. The site is ideally situated close to His Holiness the Dalai Lama's residence, and the project is seen as a much needed addition to the Tibetan further education system.

The need for opportunities in Higher Learning, which will ensure the Tibetan culture inheritance, is increasing evident. For centuries a unique tradition of scholarship flourished in Tibet. Now, after nearly thirty years of exile, only a few masters of poetry and composition survive to pass on the tradition. Tibetan literature, for example is not studied beyond the second-

dary school level. Traditional arts and crafts too, are on the decline. Despite the continued efforts of a number of surviving thangka painters and woodcarvers, quality has inevitably suffered during the political upheaval. Less common crafts, such as sculpture and applique, which once boasted thousands of practitioners, have almost disappeared. The new Institute will aim to secure the survival of these disciplines with a view to reviving interest in the refugee community and eventually amongst the youth in Tibet, where the study of Tibetan culture beyond the primary level is almost non-existent.

Plans for the newly emerging Institute are in three phases. The main component of the first phase is the Center for Arts, which will concentrate on the preservation of the Tibetan artistic tradition. Here, a thorough training in Thangka painting, sculpture, woodwork and other artistic skills will be offered in the context of the traditional master/apprentice relationship. Phase Two of the project will consist of the Institute for Tibetan Learning, which aims to perpetuate literary and scholarly tradition and provide the future Tibetan commu-

MILESTONE IN TRANSMISSION OF BUDDHISM TO THE WEST

Buddha Mind by Tulku Thondup Rinpoche is a milestone in the transmission of Tibetan Buddhism to the west. It is the first systematic effort to expound the Dzogpa Chenpo (Dzogchen) philosophical standpoint and meditative practice. It presents the whole range of vision of Kunkhyen Longchen Rabjam (1409-1463), the most respected enlightened adept and scholar in the history of the Nyingma school, from his teachings on the origin of delusion in beings to the attainment of the Buddha essence.

Dzogchen meditation practice is the way to realize the Buddha essence or Buddha Mind present within one's own mind. It is as if a poverty-stricken person were to discover a hidden treasure in his own home. It is to realize all phenomenal appearances and activities as the manifesting power of the Buddha Mind. If you are properly centered in yourself, in your innermost peaceful, balanced, infinite, enlightened and self-realized Buddha Mind, then you can deal with phenomena on your own terms, the terms of spontaneously present Buddha wisdoms and Buddha manifestations, instead of being soaked in concepts, emotions, and feelings, on others' terms, and as the slave of external objects.

The Tantras are difficult and obscure, and can easily be misinterpreted. Longchen Rabjam made

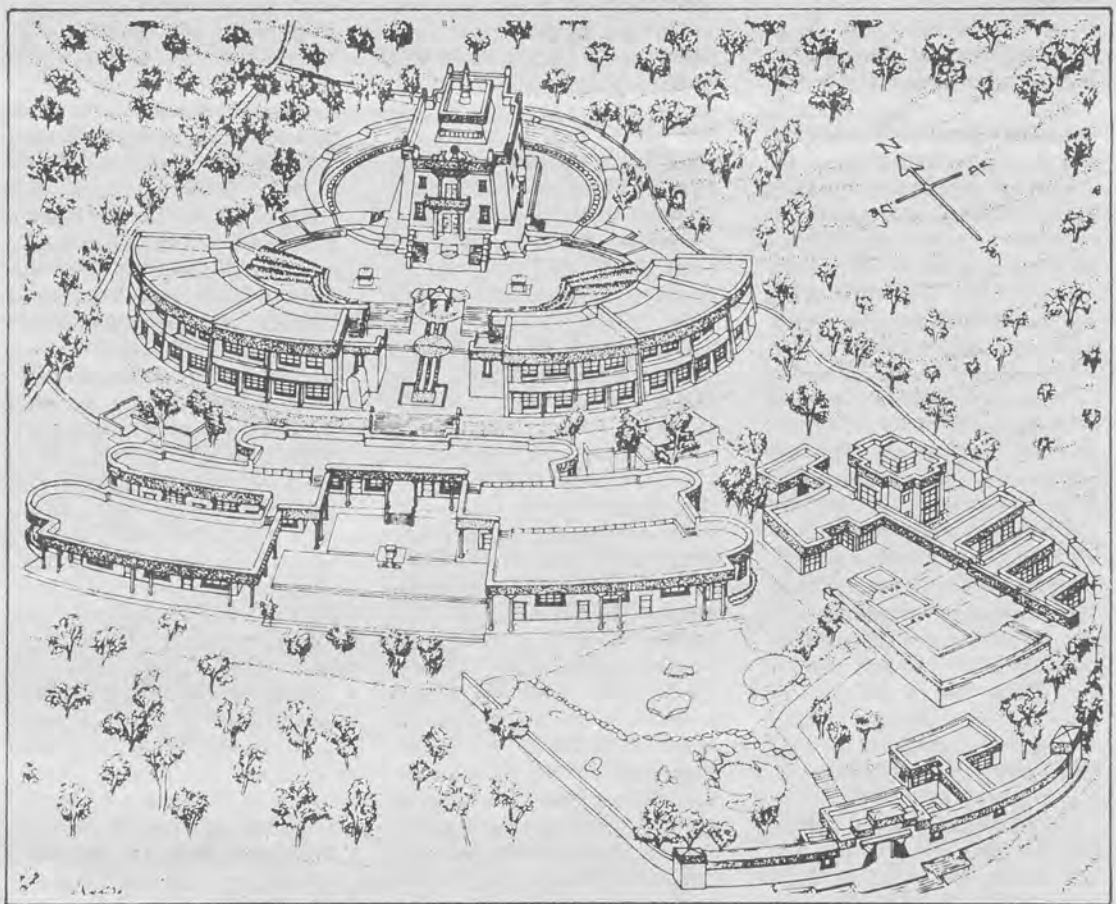
them accessible and provided a means of practicing them through his systematic vision of Dzogpa Chenpo. *Buddha Mind* conveys his vision through an anthology of texts by Longchen Rabjam preceded by an introduction by Tulku Thondup Rinpoche. The book situates Dzogpa Chenpo within the Buddhist doctrinal divisions and explains how it is unique in being the summit and essence of all the Buddhist teachings.

Buddha Mind shows how Dzogpa Chenpo embodies the most essential aspects of the Mahayana teachings: it brings about the intrinsic awareness of the mind ("Rig-pa"), the Buddha essence which is expounded in Cittamatra scriptures. This intrinsic awareness is free from all conceptual elaborations, and this coincides with the Prasangika analysis of emptiness, the absolute truth. The intrinsic awareness of Dzogpa Chenpo is the primordial wisdom realized in the anuttaratanttra training as the result of employing the channels, energy, and essence of one's Vajra body. Thus the author shows how the teachings of Buddhism can become the support of or steps to Dzogpa Chenpo.

Written in a spirit of sincere devotion, *Buddha Mind* relies entirely on original scriptures and traditional writings. In Tibet the innermost esoteric philosophy and meditation training was only whispered into the ears of heart-

disciples by the learned masters. The Dzogchen teachings are here presented as they are in Tibetan: the author does not impose himself as a judge to determine whether or not the Dzogchen masters were right or wrong, as many scholars do today. *Buddha Mind* conveys the meaning of Dzogchen to western readers in traditional terms, and in order to communicate its true flavor, the book recounts how Dzogchen meditators do the practice and what are the results they achieve. These are not confined to enlightenment of the mind, for at death a perfectly attained Dzogchen yogi dissolves his or her mortal body into the "rainbow body," or in some cases transforms it into a "light body" in the presence of many witnesses. It is not only here, in the accounts of "Jalu pas" or yogis who have transformed their bodies into light that the authentic atmosphere of the tradition is evoked. Reading *Buddha Mind*, one is constantly struck by the very flavor of the Dzogchen view and practice, and one has the sense of coming into direct contact with a transmission of Buddhist wisdom which in Tibet has clothed itself in necessary secrecy for a thousand years. At various moments in the intellectual history of the west, a new planet swims into our ken. And with the presentation of Dzogchen in *Buddha Mind*, this could be another such moment.

Buddha Mind is a spring title from Snow Lion Publications.



Tibetan Institute for Religion and Culture

nity with informed and academically trained administrators and educators. Subjects to be offered include Buddhist philosophy, literary composition and history, as well as Tibetan language, Sanskrit, English and Fine Arts. Research facilities and courses for foreign students are also envisaged. The third phase involves the building of a central temple and the completion of the accommodation buildings for staff. When fully operational, the Institute will hold 76 full time residential students; 40 academics and 36 apprentices.

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WHITE LOTUS: THE CULTURAL ARTS EXPEDITION PROJECT

by Carole Elchert

It was late in the evening before Losar, the Tibetan New Year. By the time passing digitally on my watch, it was February 17, 1988. Since Tibetans follow a shorter, lunar year, their calendar designated the current one, 2115, the Earth Dragon Year. Their lunar calendar with its bold colors and retiring print in the bottom corner forecast of 1988: "Extensive disturbances to nature... a degenerative era, various diseases like cancer and AIDS will be prevalent... the recitation of Vajrapani will be a powerful healing meditation."

It was the same year five artists from three continents met in Delhi, India, to embark on a six-month Cultural Arts Expedition to Tibet and the Himalayas.

Sipping from the silo tumbler that Tibetans offer as a glass of chang, their traditional barley drink, I was spending the last night of 2114 with my journal inside the Information Office of the Tibetan government in exile. Fireworks cracked outside, and streamers of light made the refugee capital—Dharamsala, a former hill station—visible on the hills of Himachal Pradesh. Inside, I doubted my conviction to finish the chang before morning, when four more days of celebrations hosted by the drink would take its toll on reluctant tea-toters. What made temperance improbable was the chang itself, brewed nearly five months by Pasang's mother, and then selected from five or six batches for its sweet though hardly innocent potency. Beyond a precise stage of sweetness, I was told, was a bitter or sour chang that acts as a deathwish whiskey.

That evening, it was easy for me to settle into a waiting-room mood. After nearly a year of planning and hundreds of letters to organize the project in the US and abroad, I was wondering about the chances for our expedition's success. The political situation inside Tibet was volatile at best, and every news day told a different story about our chances of securing a visa from the Chinese government sitting on the Tibet Autonomous Region which had become an inflamed anthill after the October demonstrations. Anyway, we'd heard that the most difficult place to obtain a visa was in Kathmandu because the Chinese blamed some of their recent troubles on the younger, independent travelers who congregated in Nepal to gain entry into the still "forbidden kingdom" with its aura of Shangri-la.

But all the members of the expedition were keyed into this tension of waiting. Would we be permitted one of the privileged audiences with His Holiness, the Dalai Lama? Would we be able to amass enough photographic images and field recordings to produce a thirty minute video for PBS TV? Would we produce our own work—drawings, writing, music—during a pinballing schedule that took us from the Kanataka State and the southern refugee communities, to Dharamsala, to the blistering cold of Ladakh in winter, and back to Delhi's heat, on to Nepal and the monasteries and nunneries of the Solu Khumbu, into Tibet itself, back to the Delhi furnace, and then on a final excursion into Ladakh for the Hemis festival? And would we all be able to endure the campquarters of each other's company for six

months, or would a loss of tolerance literally dismember the expedition? Waiting was in the cards, and worrying about things ahead just wasn't going to make the shuffle turn up anything different.

The next morning was an auspicious sign for the 1988 Cultural Arts Expedition. We were guests of the Tibetan government at a New Year's puja service conducted by His Holiness on the rooftop of Thekchen Choeling, the main temple in Dharamsala. Only a few quests—mostly the journalist variety—and the administrative arm of the exiled government were permitted to sit with rows of monks chanting prayers to Pal Lhamo, the patron deity of the Tibetan Nation.

Not only were we guests at all the New Year's festivities—the dances at a sunrise SANGSOL or incense puja, the blessing given by the Dalai Lama in his residence to the nearly 10,000 people who stood long hours in queues, the fire pujas, the early morning Ginese ceremony, the ritualized bonfires—but we were also the house guests of four families who were the first generation of Tibetans to graduate from the school at Mussoorie.

We were also invited to photograph the Dalai Lama's private art collection in the Archives, invited to photograph and record both a full dress rehearsal at the Institute of Performing Arts as well as services at such monasteries as Nechung without a second's prior notice, and invited into already overcrowded homes. In Migmar and Wangmo's two rooms, three generations lived and practiced one of the central themes of Mahayana Buddhism—compassion under duress.

Then five days later, Aulde (the flutist from Paris) and John (an Australian painter) stood in traditional gown and chuba alongside Phil and I for a group photo with the Dalai Lama himself. Our fifteen minute interview turned into an hour. The video's name, "Padma Karpo," or White Lotus, was accepted humbly by the god king of a people who were, as the title symbolizes, rising above historical circumstance and adversity by the flowering of Mahayana Buddhist beliefs in their lives. The graciousness of the Tibetans' leader, of a god king who insisted on wearing the expedition's patch on his gown, was the gesture that was repeated over and over again by every Tibetan—official or not, titled and untitled—who helped us accomplish our artistic mission over the next five months.

It was as though we carried a badge with the face of His Holiness on our requests, on our itinerary, on our needs, and the Tibetans in India, Ladakh, and Nepal bowed low and performed whatever miracle of diplomacy or maneuvering against a petulant bureaucracy was required.

My recording urge soon became an addiction, and carpet weavers everywhere sang traditional songs to oblige it. Six-year old Tenzin Gakyi, whose name means happiness, sang a popular tune calling for Tibet's independence, one we heard only hummed in the back streets of Lhasa three months

And the three abbots of Sera, the largest extant Mahayana monastery and a sister to the one in Lhasa, summoned to a chapel some of the

1,000 resident Gelugpa (Yellow Hat) monks from their nightly bouts of ritual debate. In less than five minutes, 600 seated monks were waiting for my diffident finger to orchestrate an on-the-spot recording of a special occasion chant, the "Short Steps to Liberation".

Everywhere in the south settlements, expedition members were received like dignitaries by the abbots of monasteries and offered the obligatory tea. In fact, one tea cup seemed to spill over into another monastery and another session with a rinpoche or abbot. In the Kagyudpa Monastery, the Venerable K.C. Ayang spoke with us in the hypnotic tones of a voice long conditioned by prayer and puja services. His specialty is the Phowa teaching which prepares a person for right action at death, reminding us that there is an art to living and to leaving, to the performance and the stage exit.

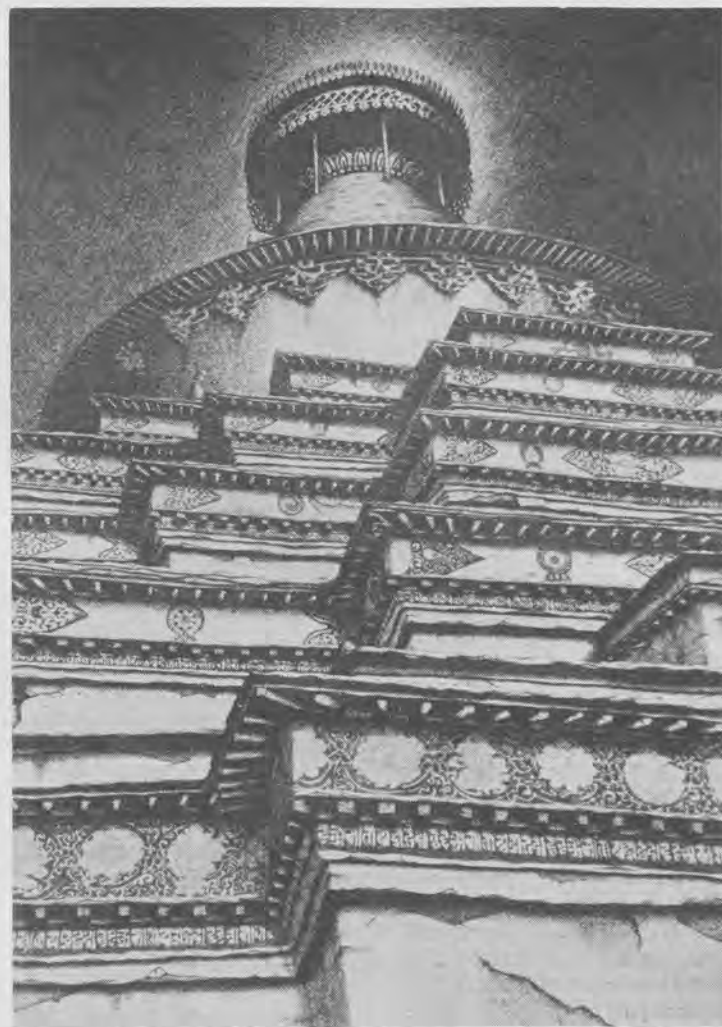
At the Sakya Monastery, a pair of traditional felt boots, the colorful stripes in sharp contrast to a dull grey floorboard, caught our photographic attention. Some of what we considered photo-worthy was suspect to the good-humored Tibetan bystanders who laughed wildly the moment Phil began to take shots of those boots, as ordinary to the Tibetans as drying dung cakes on a southerly wall.

On the way back to Bangalore, our Khampa driver faced traffic and swerved from oncoming traffic with undaunted confidence—playing a kind of open road chicken that is not only necessary on Indian roadways, but allows people the exhilaration of living just one second before the final impact with death.

After several weeks in Dharamsala, Phil and I flew into the winter world of Ladakh, a landscape barren of tourists and scant of heat beyond a small woodstove's output that is limited by the unavailability of fuel on this high altitude desert. Temperatures at night dropped well below minus ten degrees Fahrenheit and resisted two layers of comforters, a down sleeping bag, and thermal underwear to keep us warm. The days were cloudless and 25 ASA bright, ideal conditions for winter photography of the highest inhabited region on earth.

We lived in the S.O.S. Children's Village, one of approximately ten Tibetan settlements dispersed over the Indus River Valley near Leh. The highlight was the annual oracle and festival at Matho Monastery. To avoid the displeasure of two sword-bearing monks, their bodies energized by powerful tantric deities which enter them during a two-day trance, we photographed from inside a stall that once was a toilet. Monks assured us that although the lhas were sometimes enraged by cameras and other invading technologies, they would not defile themselves by attacking us there. The day before, a Sony recorder was spotted by one of the frenzied oracles. When a 300 year old sword slashes across a recorder's casing and only puts record function out of commission, there's no sense, we decided, in annoying its bearer.

Then back to Delhi and, with photographer Roger Sugden, the expedition moved on to Kathmandu and the Solu Khumbu region of Nepal. One day, after Roger photographed the ancient dance



Gyantse Kumbum drawing by Phil Sugden

masks of carved wood at Pangboche, we sat with Geshe Ogyen Dorjee. He had studied extensively in three Buddhist schools—the Nyingmapa, the Sakyapa, and Katumpu, the older Gelugpa school—before he fled Tibet twenty-nine years earlier and struggled to survive as a field laborer for many years in Nepal. Having a passion for debate, he challenged us about photographing Tibetan portraits when every human face was individual, when there simply wasn't a prototypic Tibetan face. Phil slapped his hands ritual fashion and conceded the point; the Geshe was delighted with his easy victory over the camera crew.

An April 15th opening was held at the American Culture Center in Kathmandu. The exhibition represented each of the expedition member's work in Nepal: Phil Sugden's sepia ink drawings, John Westmore's pastels and watercolors, Roger Sugden's black and white photography, Aulde LeLarge's flute compositions, and my prose pieces. The speaker that evening, the Chancellor of the Art Academy, called for more artistic conquests of his country, more cultural arts expeditions like our own.

It was the fourth month of the expedition, and after three weeks of waiting in Kathmandu, Tibet's borders were once again opened to tourists. The Chinese were reacting to the Monlam demonstrations and wanted some time to apply a veneer over the widespread discontent of Tibetans. Finally, four expedition members stood watching a monstrously long CAC 707 land on a perilously short Kathmandu runway, and only they and one Nepalese businessman boarded the plane for Lhasa. Trickle tourism was a problem caused by a flood tide of greed: A plane that should have been packed twice weekly was nearly empty because the Chinese courting big-dollar tour groups who were reluctant to enter the troubled land, denied access to budget travelers—insincere capitalists by Chinese standards—who were itching to cross the border.

In Tibet, two incidents, among the usual minor ones, attested to

the Tibetan's rejection of their questionable autonomous status under Beijing's complete control. On May 17th, members witnessed a small protest by thirteen nuns who, after circling the holy Barkhor three times, were arrested by Chinese police who had fired a volley of warning gun shots into the plaza crowds. Several days before, a note that turned out to be an appeal for human rights from the people of Kham was stuffed inside Phil's pocket as he sketched at one of Tibet's most sacred sites.

After the waiting in airports, the waiting to gain entry into Tibet, the waiting in queued-up India, we'd completed the 1988 Cultural Arts Expedition by July 14th, 1988.

Once home, we renewed our funding efforts, and waiting was again the accompaniment to all our actions. Another year of waiting and studio work in order to complete the video by the spring 1990. Work yet with approximately sixteen Tibetan scholars contributing to the video's companion book to be published by Snow Lion. And arrangements with the three sponsors of a touring program for the 1991 "Year of Tibet" activities: Findlay College, the Office of Tibet, and Tibet House.

Like the Tibetans themselves, we'd become inured to waiting. What we'd learned from the Tibetans, though, was that waiting is the greater and more instructive part of work. In the time it takes for a project to complete its course, or a people to regain their sovereignty and their homeland, or a baby yak to grow into a harness is either a lifetime of duty performed without pleasure or a single second of delight. ■

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NEWS & PROFILES

When Was Tibet Not Tibet?

A Historical Perspective

By Michael C. Van Walt Praag

The Tibetan Government-in-Exile, headed by His Holiness the Dalai Lama, Tibet's exiled head of state and spiritual leader, has consistently held that Tibet has been under illegal Chinese occupation since China invaded the independent state in 1949/50. The People's Republic of China (PRC) insists that its relation with Tibet is purely an internal affair, because Tibet is and has been for centuries an integral part of China. The question of Tibet's status is essentially a legal question, albeit one of immediate political relevance.

The PRC makes no claim to sovereign rights over Tibet as a result of its military subjugation and occupation of Tibet following its armed invasion in 1949/50. Indeed, the PRC could hardly make that claim, since it categorically rejects as illegal claims to sovereignty put forward by other states based on conquest, occupation, or the imposition of unequal treaties. Instead, the PRC bases its claim to Tibet solely on the theory that Tibet became an integral part of China 700 years ago.

Early History: Although the history of the Tibetan state started in 127 B.C., with the establishment of the Yarlung Dynasty, the country as we know it was first unified in the 7th Century A.D., under King Songtsen Gampo and his successors. Tibet was one of the mightiest powers of Asia for the three centuries that followed, as a pillar inscription at the foot of the Potala Palace in Lhasa and Chinese Tang histories of the period confirm. A formal peace treaty concluded between China and Tibet in 821/823 demarcated the borders between the two countries and ensured that, "Tibetans shall be happy in Tibet and Chinese shall be happy in China."

Mongol Influence: As Genghis Khan's Mongol Empire expanded towards Europe in the West and China in the East in the 13th Century, Tibetan leaders of the powerful Sakya school of Tibetan Buddhism concluded an agreement with the Mongol rulers in order to avoid the conquest of Tibet. The Tibetan Lamas promised political loyalty and religious blessings and teachings in exchange for patronage and protection. The religious relationship became so important that when, decades later, Kublai Khan conquered China and established the Yuan Dynasty (1279-1368), he invited the Sakya Lama to become the Imperial Perceptor and supreme pontiff of his empire.

The relationship that developed and continue to exist into the 20th Century between the Mongols and Tibetans was a reflection of the close racial, cultural, and especially religious affinity between the two Central Asian peoples. The

Mongol Empire was a world empire and, whatever the relationship between its rulers and the Tibetans, the Mongols never integrated the administration of Tibet and China or appended Tibet to China in any manner.

Tibet broke political ties with the Yuan emperor in 1350, before China regained its independence from the Mongols. Not until the 18th Century did Tibet again come under a degree of foreign influence.

Relations with Manchu, Gorkha and British Neighbors

Tibet developed no ties with the Chinese Ming Dynasty (1368-1644). On the other hand, the Dalai Lama, who established his sovereign rule over Tibet with the help of a Mongol patron in 1642, did develop close religious ties with the Manchu emperors, who conquered China and established the Qing Dynasty (1644-1911). The Dalai Lama agreed to become the spiritual guide of the Manchu emperor, and accepted patronage and protection in exchange. This "priest-patron" relationship (known in Tibetan as Choe-Yoen), which the Dalai Lama also maintained with some Mongol princes and Tibetan nobles, was the only formal tie that existed between the Tibetans and Manchus during the Qing Dynasty. It did not, in itself, affect Tibet's independence.

On the political level, some powerful Manchu emperors succeeded in exerting a degree of influence over Tibet. Thus, between 1720 and 1792, Emperors Kangxi, Yong Zhen, and Qianlong sent imperial troops to Tibet four times to protect the Dalai Lama and the Tibetan people from foreign invasions by Mongols and Gorkhas or from internal unrest. These expeditions provided the Emperor with the means for establishing influence in Tibet. He sent representatives to the Tibetan capital, Lhasa, some of whom successfully exercised their influence, in his name, over the Tibetan Government, particularly with respect to the conduct of foreign relations. At the height of Manchu power, which lasted a few decades, the situation was not unlike that which can exist between a superpower and a satellite or protectorate, and therefore one which, though politically significant, does not extinguish the independent existence of the weaker state. Tibet was never incorporated into the Manchu Empire, much less China, and it continued to conduct its relations with neighboring states largely on its own.

Manchu influence did not last very long. It was entirely ineffective by the time the British briefly invaded Lhasa and concluded a bilateral treaty with Tibet, the Lhasa Convention, in 1904.

Despite this loss of influence, the imperial government in Peking continued to claim some authority over Tibet, particularly with respect to its international relations, an authority which the British imperial government termed "suzerainty" in its dealings with Peking and St. Petersburg, Russia. Chinese imperial armies tried to reassert actual influence in 1910 by invading the country and occupying Lhasa. Following the 1911 revolution in China and the overthrow of the Manchu Empire, the troops surrendered to the Tibetan army and were repatriated under a Sino-Tibetan peace accord. The Dalai Lama reasserted Tibet's full independence internally, by issuing a proclamation, and externally in communications to foreign rulers and in a treaty with Mongolia.

Tibet in the 20th Century: Tibet's status following the expulsion of Manchu troops is not subject to serious dispute. Whatever ties existed between the Dalai Lamas and the Manchu emperors of the Qing Dynasty were extinguished with the fall of that empire and dynasty. From 1911 to 1950, Tibet successfully avoided undue foreign influence and behaved in every respect as a fully independent state.

Tibet maintained diplomatic relations with Nepal, Bhutan, Britain, and later with independent India. Relations with China remained strained. The Chinese waged a border war with Tibet while formally urging Tibet to "join" the Chinese Republic, claiming all along to the world that Tibet was one of China's five races.

In an effort to reduce Sino-Tibetan tensions, the British convened a tripartite conference in Simla in 1913 where the representatives of the three states met on equal terms. As the British delegate reminded his Chinese counterpart, Tibet entered into the conference as "independent nation recognizing no allegiance to China." The conference was unsuccessful in that it did not resolve the differences between Tibet and China. It was, nevertheless, significant in that Anglo-Tibetan friendship was reaffirmed with the conclusion of bilateral trade and border agreements. In a Joint Declaration, Great Britain and Tibet bound themselves not to recognize Chinese suzerainty or other special rights in Tibet unless China signed the draft Simla Convention which would have guaranteed Tibet's greater borders, its territorial integrity and full autonomy. China never signed the Convention, however, leaving the terms of the Joint Declaration in full force.

Tibet conducted its international relations primarily by dealing

with the British, Chinese, Nepalese, and Bhutanese diplomatic missions in Lhasa, but also through government delegations traveling abroad. When India became independent, the British mission in Lhasa was replaced by an Indian one. During World War II Tibet remained neutral, despite combined pressure from the United States, Great Britain, and China to allow passage of raw materials through Tibet.

Tibet never maintained extensive international relations, but those countries with whom it did maintain relations treated Tibet as they would any sovereign state. Its international status was in fact no different from, say, that of Nepal. Thus, when Nepal applied for membership in the United Nations in 1949, it cited its treaty and diplomatic relations with Tibet to demonstrate its full international personality.

The Invasion of Tibet: The turning point in Tibet's history came in 1949, when the People's Liberation Army of the PRC first crossed into Tibet. After defeating the small Tibetan army and occupying half the country, the Chinese government imposed the so-called "17-Point Agreement for the Peaceful Liberation of Tibet" on the Tibetan government in May 1951. Because it was signed under duress, the agreement lacked validity under international law. The presence of 40,000 troops in Tibet, the threat of an immediate occupation of Lhasa, and the prospect of the total obliteration of the Tibetan state left Tibetans little choice.

As open resistance to the Chinese occupation escalated, particularly in Eastern Tibet, the Chinese regression, which included the destruction of religious buildings and the imprisonment of monks and other community leaders increased dramatically. By 1959, popular uprisings culminated in massive demonstrations in Lhasa. By the time China crushed the uprising, 87,000 Tibetans were dead in the Lhasa region alone, and the Dalai Lama had fled to India.

In 1963 the Dalai Lama promulgated a constitution for a democratic Tibet. It has been successfully implemented, to the extent possible, by the Government-in-exile.

Conclusion: In the course of Tibet's 2,000-year history, the country came under a degree of foreign influence only for short periods of time in the 13th and the 18th centuries. Few independent countries today can claim as impressive a record. As the ambassador of Ireland at the UN remarked during the General Assembly debates on the question of Tibet, "[for thousands of years, or for a couple of thousands years at any rate, [Tibet] was as free and as fully in control of its own affairs as any nation in this Assembly, and a thousand times more free to look after its own affairs than many of the nations here."

Numerous other countries made statements in the course of the UN debates that reflected similar recognition of Tibet's independent status. Thus, for example, the delegate from the Philippines declared, "It is clear that on the eve of the invasion in 1950, Tibet was not under the rule of any foreign country." The delegate from Thailand reminded the assembly that the majority of states "refute the contention that Tibet is part of China." The United States joined most other UN members in condemning Chinese aggression and invasion of Tibet. In 1959, 1960, and 1961, the UN General

Assembly passed resolutions (1353 (XIV), 1723 (xvi), and 2079 (XX)) condemning Chinese human rights abuses in Tibet and calling on that country to respect the fundamental freedoms of the Tibetan people, including their right to self-determination. ■

Michael Van Praag is the author of "The Status of Tibet" available through Snow Lion.

GADEN RELIEF PROJECTS

Gaden Relief Projects, the foreign aid branch of the Gaden Choling Mahayana Buddhist Meditation Center in Toronto, was created last summer in response to repeated requests for aid from Tibetan refugee communities in Tibet and India. Through the efforts of Zasep Tulku Rinpoche, spiritual director of Gaden Choling, and the dedication of his students, a formal organization is now in place to help address this need. Gaden Relief Projects, a registered charity, has launched five efforts aimed at preserving Tibetan religious and cultural traditions. These projects are designed to provide assistance in as efficient a manner as possible. They are:

Tuberculosis Project: Tuberculosis is still a serious problem for Tibetan refugee communities in India, and its lengthy treatment requires a steady supply of expensive drugs. Gaden Relief Projects is able to secure free drugs through the Canadian Medicine Aid Programme, but must raise funds to cover air freight costs. For every dollar donated, ten dollars worth of life-sustaining drugs can be sent to India.

Zuru Monastery Reconstruction: Zuru Monastery was built by the Second Zasep Rinpoche in the 14th century, serving as a spiritual center for the people of Gegyal region in Kham until its destruction by the Chinese armies in 1958. The Zuru lamas now have permission to rebuild, but without aid from outside sources reconstruction would be nearly impossible since the local people are extremely poor. Funds collected for construction and furnishings are being taken directly to Zuru by Zasep Rinpoche.

Tibetan Sponsorship Programme: See story "Tibetan Faithful Seek Refuge in India." Through Sakyadhita's Tibetan Nuns Project, sponsorships for Tibetan nuns are now available.

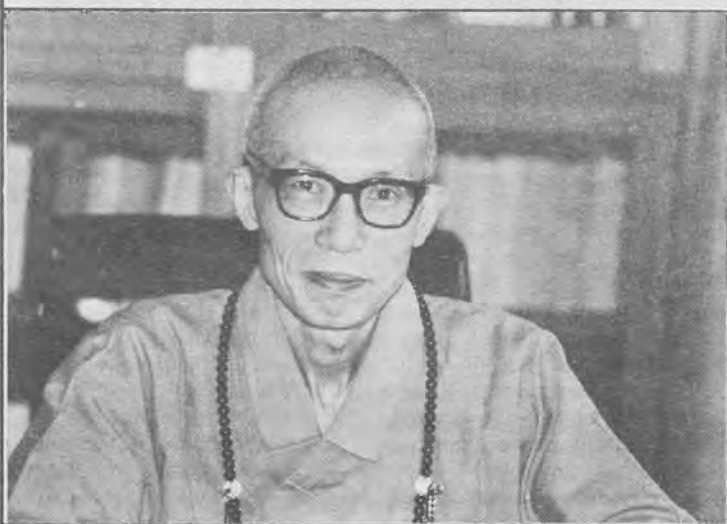
Science Books for the Institute of Buddhist Dialectics: The IBD, established in Dharamsala, India, at the behest of the Dalai Lama, teaches traditional Tibetan monastic as well as modern academic subjects.

Recognizing the need to be conversant in a modern, increasingly technological world, the IBD wants to establish a science library for its monks. New and used high school and college level science and medical texts are sought in addition to funds to send them to India. If you are travelling to India, you could help by taking a parcel of books with you and mailing them to the Institute when you arrive.

Please write to: Gaden Relief Projects, 637 Christie Street, Toronto, Ontario M6G 3E6, Canada 416-651-3869. Any assistance will be gratefully received.

NEWS & PROFILES

Books by Zen Master Sheng-yen



Getting the Buddha Mind

An introduction to the profound principles and concepts of Ch'an (Zen) in the context of the Ch'an intensive meditation retreat.

The Poetry of Enlightenment — Poems by ancient Ch'an Masters

Translation of Ch'an poetry which describe in detail the method of practice and the experience of Ch'an.

Faith in Mind

A guide to Ch'an practice based on the poem "Faith in Mind".

Ox Herding at Morgan's Bay

Based on the *Ten Ox Herding Pictures*, Master Sheng-yen gave a series of lectures to help practitioners with obstacles and situations that arise in their practice.

Available from bookstores and

Ch'an Meditation Center/Dharma Drum Publications
90-56 Corona Avenue, Elmhurst, New York 11373

PEACE MEDITATIONS

All those concerned with the inhumane treatment of Tibetans by the Chinese are urged to organize group or individual meditations to activate forces of compassion and clarity in the Chinese aggressors and to pray for the relief of the

suffering Tibetans. Friends of Tibet worldwide are asked to set aside the first Sunday morning of each month and Buddha's birthday (May 15) for these special meditations.

SNOW LION NEWSLETTER GROWING OUT OF SIGHT

The strong positive response we receive from our readers with each issue of The Snow Lion Newsletter and Catalog encourages us to continue to gather and publish all the information that we think will interest you. As you know, this is a free newsletter, we have not wanted to charge for it. When the first issue appeared over three years ago, it was only twelve pages long. By this issue it has grown to

over 40. We don't mind letting this growth process continue, but we have reached the point where we need your assistance to cover the larger printing and mailing costs. If you feel moved to contribute to the publication and dissemination of information on Tibetan culture, we would greatly appreciate it if you would add a contribution to the order form.



Khen Rinpoche

TIBET PLUS NEPAL

Chengdu (China) and Hong Kong

• May 5-25, 1989

• Oct. 20—Nov. 9, 1989

\$4444 from California—\$4689 from New York

(departure from other locations available)

Take a priceless journey to the mystic land on the "Roof of the World." Have an inside look at exotic lamaseres and temples, the exiled Dalai Lama's 1,000 room Potala Palace, majestic sacred mountains, fascinating culture and friendly people, and much more. Fly first to the exotic city of Kathmandu and spend three days in Nepal. Then drive over the Himalayas, through spectacular mountain passes, and past the awe-inspiring north side of Mt. Everest, and then onto the plateau of Tibet. Visit out of the way monasteries and towns, where foreigners are still a curiosity.

See the "real" Tibet on a four day drive through the countryside. Drive in modern vans or buses on this road from Nepal to Lhasa, capital of Tibet. Overnight on the way in hotels in Zhangmu, New Tingri, Shigatse and Gyantse. You also visit the out of the way monasteries of Sakya and Shalu en route.

Spend eight days in the holy city of Lhasa. In addition to tours of the Potala, Jokhang Temple, Norbulingka, Sera and Drepung monasteries, a newly re-activated Buddhist nunnery, and much more, the tour includes an in-depth visit to the Traditional Tibetan Medicine Hospital. There are also optional tours to Ganden Monastery and to Tsendang to see Samye Monastery and the Yarlung Valley.

Power Places Tours, 28802 Alta Laguna Blvd., Laguna Beach, CA 92651, Phone: (714) 497-5138

NEW MONASTIC COLLEGE

Khen Rinpoche has acquired a plot of land near the entrance to the Deer Park at Sarnath, where He hopes to build a college. Funds are needed to turn this into the planned monastic College, Library and Archives. A sum of \$20,000 must be raised to finance the building of the College.

Send funds payable to The Padmasambhava Society, Box 6036, West Palm Beach, FL 33405, USA, specifying the donation is for the THE SARNATH PROJECT.

KHEN RINPOCHE

The Venerable Khen 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 underwent an intensive training in all facets of Tibetan Education, both secular and religious. In 1953 he graduated to Riwoche Monastery in Eastern Tibet, where he trained to become a Khenpo, or Professor, of Tibetan scholastic and philosophic studies. He fled to India in 1960.

The Khenpo is fully versed in many areas of study. He has been

JAMYANG SINGE: THANKA PAINTING AROUND THE WORLD

Jamyang Singe is a master thanka painter who offers his students the unique opportunity to study this meditative form of sacred art either in America or abroad in Tibet, Bhutan or India.

Singe was born in Tibet to a family with a long lineage of master craftsmen. However, in 1959 his family was forced to flee to India where at the age of six he was placed in a monastery to be raised as a monk. As a teenager he received intensive training in Buddhist doctrine, meditation and art. After many years of committed work he was recognized as a master thanka painter.

Singe has been living in the San Francisco bay area where he has established the Kharma Gardri Tibetan Art Institute which offers weekly classes in thanka painting throughout the bay area.

In July he will be offering a one week intensive at Omega Institute in Reinbeck, New York.

In the intensive he will teach the ancient techniques used in Thangka painting. Students will learn how to use the tiksay, an esoteric graph that has been used for centuries to preserve the harmonious proportion of the sacred images in the thankas. He will demonstrate the techniques and formulas for grinding the precious gems and minerals into the jeweltone paint used in thanka painting and will teach his students to draw the holy images of the Buddhist deities. The Tibetans believe that studying thanka painting reveals one's own "Buddha nature" and brings peace and spiritual realization to the artist. Instruction is completely individualized and no previous experience with art or Buddhism is necessary.

In 1989 and 1990 Singe, together with his associate David Less, will be offering tours to India, Nepal, Bhutan, and Tibet. Not only do these trips offer an opportunity to study the technique of Thangka Painting but they also offer an esoteric, historical, religious and technical understanding of the elaborate celestial murals found in the monasteries and temples.

Singe's teaching style is patient, light and humorous. During the course of his trips there is the opportunity to visit Tibetan homes, partake in their religious ceremonies, learn recipes, sightsee, shop, trek, and ask a million questions.

For more information call Anna or David Lees, 331 Hugo Street, San Francisco, CA 94122 (415) 564-7394. ■

KARME-CHOLING CALENDAR

JANUARY

9-Feb. 7 Dathun \$550
20-22 Shambhala Training Level III \$175

FEBRUARY

10-19 Fire Puja: Amending the Mantra \$300
17-20 Porstrators Intensive \$30/day
24-26 Shambhala Training Level I \$155

MARCH

1-28 Dathun \$550
3-12 Vajrayogini Intensive \$30/day
10-12 Introductory Weekend \$100
31-April 2 Shambhala Training Graduate Level C
31-April 9 Four Karmas Fire Puja \$350

APRIL

14-16 Shambhala Training Level IV \$190
21-30 Fire Puja: Amending the Mantra \$300

MAY

13-21 Abhiseka of Vajrayogini (Karme-Choling will be closed to the public during this period.)

26-28 Shambhala Training Graduate Level E

JUNE

1-28 Dathun \$550
16-18 Introductory Weekend \$100
16-Aug. 31 Summer Practice Intensive \$30/day
23-25 Shambhala Training Level I \$155

JULY

2-9 Family Camp \$175 per parent, \$75 per child
2-9 Shambhala Sun Camp
15-29 Warriors Assembly

AUGUST

3-31 Dathun \$550
11-13 Introductory Weekend \$100
15-20 Kanjuro Shibata, Sensei; Kyudo Intensive and Mrs. Marcia Shibata; Ikebana Workshop
18-20 Shambhala Training Level II \$165

For information:
(802) 633-2384

Karme Choling
Barnet, Vermont 05821

NEWS & PROFILES

TIBET: THE UNDYING NATION

By Tinley Nyandak

On December 10, 1988, at 11:20 am, the Chinese police indiscriminately shot at some 300 Tibetans as they marched towards the holiest temple in Tibet, the Jokhang. The Tibetans, led by monks and nuns, were commemorating the 40th anniversary of the United Nations Universal Declaration of Human Rights when they were rushed at and fired upon with machine guns and automatic weapons without warning shots, foreign eyewitnesses said. The result: 18 Tibetans were killed; at least 50 more were mortally wounded, including women and children; and many more were imprisoned, according to sources in Tibet.

"The first policeman just took out his pistol and fired straight at the leading monk. One bullet went right through the monk's chest and also killed a Tibetan woman who was standing behind him," an American tourist told United Press International.

In the brutal attack, a Dutch tourist, Miss Christa Meindersma, was also wounded. Meindersma said, "They (Chinese police) didn't try to arrest anybody; they didn't try to disperse anyone; they just fired indiscriminately into the crowd; they were so well organized and moved so fast that it had to be completely prepared in advance."

Prof. Ron Schwartz of Canada added, "We saw the Chinese come out in formation and open fire on the monks and nuns from about two meters. Christa and I ran away with the crowd and the police chased us down the alleys. They were using machine pistols, like the Israeli Uzi, and I could hear bursts of fire. Both of us saw people falling, but it was all too frantic to be sure what was happening. Bullets were flying all over the place."

Tibet has been fighting for survival since the Chinese occupation in 1950. We fear that a new wave of arrests is currently taking place as China enforces the "Merciless Repression Policy" aimed at Tibetans, proclaimed in July 1988 by Qiao Shi, standing member of the Politburo and head of China's security apparatus.

The United Nations, which adopted the Universal Declaration of Human Rights 40 years ago in Paris, has completely ignored the heinous violation of the articles of the Universal Declaration of Human Rights by China. The declaration outlines the rights and fundamental freedoms that should be the heritage of all people.

China's ongoing violations have been documented by Asia Watch and Amnesty International. The abuse and torture of Tibetans is so prolific and blatant that foreign tourists are often witness to the abuses and cries for help. The US Congress and many parliamentarians have rightly condemned China's atrocities in Tibet. The United Nations, which is supposed to embody the hope, peace, and security of all people around the world, has completely ignored the crime of genocide being committed by one of its honorable members, i.e., the People's Republic of China.

In the November 6 edition of Sunday Telegraph, Vanya Kewley, a British journalist, reported on what she saw during the five and a half weeks she traveled undercover to film a documentary recording the "systematic destruction of a nation perpetrated by the Chinese over the past 38 years in Tibetan 'killing

fields.' " Her article was aptly entitled, "Tibet: Death of A Nation." Her film, "Tibet: A Case To Answer," graphically depicts how the Tibetans have been exploited and turned into an underclass in their own country—a country being torn apart by mass murder, systematic torture, starvation, homelessness, discrimination, environmental rape, forced abortion and sterilization, and an all-consuming Chinese hegemony which denies Tibetans their land, language, religion, arts, and basic human dignity. The Tibetans' entire cultural heritage and way of life is on the verge of extinction.

Tibet, situated in the heart of Asia, roughly one-fourth of the total area of the United States, is being stripped and destroyed by Chinese military and economic interests. China keeps half a million troops stationed in Tibet, as well as about

a quarter of its nuclear arsenal. Furthermore, war games have become so common in this region that a Chinese newspaper reported on Sept. 16, 1988 the chemical warfare tests taking place on the Roof of the World, the source of all major Asiatic rivers.

Yet the Tibetans stand firmly against the Chinese, determined to win their struggle for survival and independence. On Dec. 30, 1988 several hundred Tibetan University students demonstrated in Lhasa calling for a "peaceful solution to the Tibetan problem." This demonstration was preceded by one on Dec. 18, by 60 Tibetan students who marched through the center of Peking to protest the shooting of demonstrators in Lhasa on December 10. The students were strongly urged by police officials to stop their march, but were not

impeded by the several dozen police who accompanied them to monitor their activities.

Last December addressing the three-day conference of reincarnated lamas in Saranath, Varanasi, the Dalai Lama said that the Chinese were mistaken if they thought that the campaign for Tibetan independence would end after his death. After all, the campaign is a "mass movement" aimed at preserving Tibetan identity, culture, religion, and history at any cost.

The *Boston Globe*, in its editorial entitled "Decolonizing Tibet" on Dec. 15, 1988, said it all: "Foreign friends of China have an obligation to explain to the modernizers in Beijing that colonialism is incompatible with modernization." ■



SNOW LION DHARMA CALENDAR

Your contributions to the Snow Lion Dharma Calendar are welcome! We list special events only: lectures, initiations, retreats that you would like to advertise to a wider audience. 22,000 copies of this newsletter will be circulated to people all over the world who are interested in Tibet. For the fall and winter we need submissions by August 10 and for spring and summer by February 10.

TRAVEL WITH CHAGDUD RINPOCHE A group of students of Chagdud Rinpoche are planning to travel to Kham in Eastern Tibet from May 15, 1989 to June 15, 1989. This area of Tibet has been closed to Westerners and obtaining permission for the trip from the Chinese was very auspicious. The group is planning to travel to Chagdud Gonpa at Nyarong where Chagdud Rinpoche will be spending the month of May, to visit sites in the area of Nyarong, and to travel to Dege. It will be possible for a few other people to join the group. If you are interested, phone or write Peter Moulton, 2900 Capital Drive, Eugene, OR 97403, 503-344-0796.

DRIKUNG KYABGON CHETSANG RINPOCHE US Tour Fall 1989 For information, contact: Tibetan Meditation Center, 5603 16th St. NW, Washington, D.C. 20011. 202-829-0005

FPMT/BOSTON Geshe Lopsang Jampa will give teachings beginning

March 22 and continuing in April and May. Contact: FPMT/Boston, PO Box 262, Chestnut Hill, MA 02167, 617-661-1721.

KARMA TRIYANA DHARMACHAKRA 352 Meads Mountain Road, Woodstock, NY 12498 914-679-5906. April 14-6: Intro. to the Four Foundations April 17-23: Four foundations Retreat April 28-30: The Tiger at Work: KKI Buddhism and Psychotherapy Group May 12-4: The Dharma in Women

NAMO BUDDHA SUMMER SEMINAR Thangu Rinpoche August 29-Sept. 12: Oxford, England. Topic: "What is consciousness? What is wisdom?" Based on writing of Third Karmapa.

For information: Clark Johnson, 1390 Kalmia Ave., Boulder, CO, 80304, 303-449-6608

NAMKHAI NORBU RINPOCHE Box 221, RFD 1 Conway, MA 01341. 413-369-4264.

July 3-14: Conway, MA. July 17-23: New Mexico 505-982-3846 July 26-Aug. 5: SF, CA. Aug. 8-12: LA, CA. Aug. 15-23: Hawaii

PROVIDENCE ZEN CENTER 528 Pound Road, Cumberland, RI 02864 401-658-1464

May 6 & 7: "Conscious Living, Conscious Dying" Workshop with Zen Master Seung Sahn and Stephen Levine.

SOGYAL RINPOCHE will be teaching in a number of cities in the US in May and June. He will also

be leading retreats.

East Coast: May 25-29, contact: Khyentse Foundation, 230 West 79th Street, NY, NY 10024, 212-595-6543.

West Coast: June 23-July 3, contact: Rigpa, PO box 7866, Berkeley, CA 94707, 415-644-3922.

SUNRAY MEDITATION SOCIETY PO Box 308, Bristol, VT 05443. Contact: Rika Henderson 508-428-2619.

July 8-9: Tibetan Vajrayana teachings with Khenpo Konchog Gyaltsen Rinpoche: "In Search of the Stainless Ambrosia".

July 15-30: "Native American Studies in Vermont" Cherokee Healing with Dhyani Ywahoo.

Aug. 11-13: Tibetan Vajrayana teachings with Khenpo Tsewang Dongyal Rinpoche: "Displays of the Wisdom Dakini Yeshe Tsogyal".

Aug. 24-27: Teachings with His Holiness the Drikung Kyabgon Chetsang Rinpoche, head of the Drikung Kagyu lineage.

TUPTEN GYATSO LING PO Box 6141, Chicago, IL 60606-0141 (this is the correct address) **ZEN BUDDHIST TEMPLE** 1214 Packard Road Ann Arbor, MI 48104 313-761-6520.

May 20-1: Buddha's Birthday Celebration. June 15-Aug. 15: Summer Retreat. July 31-Aug. 4: Buddhist Camp for Children

CULTURAL SURVIVAL TIBET PROJECT

Cultural Survival is pleased to announce the Tibet Project founded for the purpose of providing assistance for the preservation of Tibetan culture. The Project is based on the premises that Tibetan nationalism is increasing despite Chinese suppression and that conflict between Chinese and Tibetans will continue until a political solution is reached.

The Project will have two main foci: 1) Support for Tibetan scholars and research on Tibetan history and politics in India, in Tibet and in the United States; 2) Communication, both in the form of translations and publications of writings on Tibetan history, collection of information on conditions in Tibet, past and present, and initiation of contact and dialogue with Chinese students and officials.

Support will be provided for publications either by Cultural Survival or other publishers, or for research expenses for academic work intended for publication. The Project will also finance translations from Tibetan of materials relevant to the subject.

In particular, the Project will attempt to finance the translation of a body of refugee accounts gathered by the Tibetan Resistance in 1959-1960. These accounts were gathered from the political and cultural leaders of Tibet, many from the areas of Kham and Amdo where the revolt against the Chinese began; they describe events in these areas as the Chinese gained control and initiated their "democratic reforms" during the period from 1950 to 1959.

Other political and historical writings both from Tibet and by Tibetans in India will be translated and published as resources permit. Recent liberalization in China has made possible a flourishing of long suppressed Tibetan scholarship. Many historical studies have been published by the Minorities Institutes presses in Lhasa, Sining, Chengdu and Beijing on many previously forbidden subjects. These are also important recent studies of the history of Chinese policies in Tibet since 1950, published by the TAR Academy of Sciences, which are necessary sources for the modern period.

The Project will attempt to increase understanding by creating contacts and initiating dialogue between Chinese and Tibetans and between Chinese and interested foreign scholars. In particular the Project will attempt to initiate contacts with Chinese students in the US for the purpose both of research on Chinese attitudes on Tibet and for creating awareness among the Chinese students about the aspiration of the Tibetans.

The Cultural Survival Tibet Project will be supported by your contributions. Please address contributions to:

Cultural Survival Tibet Project
11 Divinity Avenue
Cambridge, MA 02138



NEWS & PROFILES

Life In A Tibetan Monastery In Exile

by Hilary Shearman



THE DALAI LAMA TO GIVE KALACHAKRA INITIATION IN LOS ANGELES JULY 10-18

His Holiness the Dalai Lama is revered as the very embodiment of compassion and is recognized as one of the greatest living Buddhist teachers. Though capable of the most sublime thought, His Holiness considers himself "a simple Buddhist monk" whose "true religion is kindness."

In manifesting the qualities of Buddhist practice, such as wisdom, sincerity, humility, strength, and compassion, His Holiness teaches and inspires by his very presence. He will confer the Kalachakra Initiation in Los Angeles in July 1989. Certain preparations preceding the initiation will involve only His Holiness and the ritual assistants. On four afternoons during these preparation days, however, His Holiness will give teachings based on Lama Tsong Khapa's Lam Rim Du don. Lam Rim teachings are traditionally given prior to a tantric initiation such as the Kalachakra to develop the prerequisite qualities of renunciation, bodhicitta and the understanding of the true nature of reality. On the day following the teachings, the ritual assistants will perform the offering dance

adorned in full ritual costume and accompanied by ritual musical instruments. The initiation will begin the next day.

July 10-13 Lam Rim Teachings
July 14 Ritual Dancing
July 15-18 Kalachakra Initiation

Registration

Event preparation costs include the travel of 25 monks and assistants from India, printing and postage, and rental of the facility where the initiation and teachings will be held. To defray costs, the registration fee is \$150 per person. Additional donations are very welcome. They will accept a deposit of \$75 with the remaining to be paid by May 1, but we ask those who can to send the full amount with the registration form.

Early registration is recommended because the initiation will take place indoors, and, though the hall will accommodate several thousand people, seating is limited. Therefore, it is possible that not everyone will be able to attend. Please write or call to Thubten Dhargye Ling for further information: 2658 La Cienega Ave., Los Angeles, CA 90034, 213-839-8057.

The tour of eight Drepung Loseling monks, "Sacred Music, Sacred Dance" is just completing its seventh successful month of performances in North America and will continue for another month and a half on this continent before heading for Europe. The lamas' performances have created a tremendous surge of interest in the Dharma and in Tibet.

Three years ago Glenn Mullin and I were able to successfully coordinate a small tour of the Gyume Tantric College in Canada, in cooperation with Snow Lion Publications. As a result of this we were asked by Daboom Rinpoche of Tibet House, New Delhi, if we would consider doing something else, on a larger scale. Both Glenn and I were excited at the prospect and decided that the rich tradition of sacred dance was something as yet unknown to western audiences. With that in mind we made a quick tour of some of the great monasteries of Tibet, now settled in Karnataka, South India. Our timing was perfect, as being Losar, Tibetan New Year, many of the monasteries have elaborate dance rituals to send off the old year and herald in the new with auspicious fanfare. We were able to witness an amazing variety of dance styles and costuming, all accompanied by the deep blasts of the long horns and shimmering of cymbals, common to all the rituals.

In the final outcome, none of those monasteries which we had visited were chosen, but considering all the possibilities, the multifaceted styles of Drepung Loseling seemed the most appropriate, and perhaps due to Daboom Rinpoche's devotion to his own monastic tradition, this group was selected.

One of the most beneficial side effects of the tour has been the large number of people who have agreed to foster-mentor a young monk from Drepung Loseling monastery. We set in process a scheme whereby anyone wishing to write to a young monk and share in the responsibility of his daily welfare could send a donation directly to the monastery, in the amount of \$15 or \$20 per month, depending on the age of the monk. This needed the details and photo of every child involved in order to be implemented, and it was suggested that I should make a quick trip to South India and help with the process. I purchased a Polaroid camera and a vast quantity of film at a special charity rate, and made hasty arrangements to travel.

My arrival at the monastery was unannounced. Telephone calls from Delhi had been ineffective and on my arrival at the tiny airport of Belgaum I hired a taxi to drive me to Mundgod, three hours away. We bounced along at a state-ly pace of fifty k's in that wonderful legacy of British India, the Ambassador, and honked and swerved to avoid the alarming number of trucks, ox-carts, tractors and haywagons one encounters on rural Indian highways.

Finally the taxi turned onto a fairly deserted road and after few kilometres we could see the traditional carved and painted Tibetan archway through which one passes into Tibet. This transition is remarkable; the landscape is the same, but now four storey Tibetan temples, with golden deer and dharmachakra adorning the roofs,

appear as if in a dream. Prayer flags flutter in the soft breeze and the narrow road is crowded with monks walking, or riding bicycles, their maroon and saffron robes changing the colorscape dramatically.

Though unannounced, I was immediately welcomed, my luggage taken from the taxi and I was led upstairs to the main office of the administrator, Dakpa Topgyal. We became a good working team right away and decided we should photograph as many young monks as possible for the next few days. We started quite early the next morning and having decided on the coolest place to set up, (the temperature would be reaching 40-42 degrees C. by mid afternoon), we started the process. The children would line/crowd up and give their name, age etc. to Dakpa and one other monk, one writing in English, the other in Tibetan, and then I would take the photograph. Naturally, a photo to any child is fascinating, but Tibetans, in particular, love to have their photos taken. It is a cross between a thrill and a threat, somehow exciting, and when the camera actually spits out the photograph, that seals the experience. It was one of the most joyful times of my life, seeing all these quite solemn little faces breaking into a look of sheer incredulity as it took place. The Tibetan smile is renowned the world over, and to have the privilege of capturing four hundred of them over the next two days was like being given a magical elixir.

During the course of our activities the daily life of the monastery was progressing all around us. There are nine hundred and fifty monks in Drepung Loseling, two-thirds of whom are under the age of twenty. Every morning they rise before dawn, and assemble outside the main prayer hall, sipping their first cup of Tibetan tea for the day. At the sound of the gong signalling sunrise, they all move swiftly into the temple and the daily prayers begin. Halfway through the sound of small, pounding feet can be heard, as the very young monks who have been assigned tea duty for the day run back and forth between the main kitchen and the temple, wildly swinging large teapots. At this time each monk is also served with a large, flat fried Tibetan bread, which is breakfast.

During the rest of the morning the young monks attend school where they are taught mathematics, English, Tibetan and science subjects, the older monks study the five main divisions of Buddhism, according to age and in a systematic style. Lunch follows at 11:30, which is more Tibetan tea, and another flat round bread. The hot hours of the afternoon at this time of the year are for rest and personal chores, followed by more studies. Later on, when the rains come in June, the routine is much different, with all the monks being required to work in the fields, tending the crops of maize and rice. This is for six hours a day, until Sept. The rice crop is mostly all consumed by the monastery, but the maize is their only cash crop which is sold as animal fodder. The money is one of the main supports for the institution, and a failed crop (which has happened in recent years due to drought), can be disastrous. When the Tibetans were given this land by the Indian government it was wild,

jungle-type terrain. The monks had to clear the land and prepare it for cultivation. Many wild animals lived here, and those years were exceptionally hard. They are still bothered by wild pigs, and one of the jobs the monks dislike the most is to stay up all night, guarding the maize from these voracious creatures. The monks still have to do their other work as well so it becomes very exhausting.

Evening comes and after their daily dinner of rice and dal and Tibetan tea, there are more prayers or chanting and recitation of scriptures. Everywhere the sound of shrill little voices can be heard, reciting text by memory, which is a fundamental practice for all monks. By mid-evening when the heat subsides, the debate courtyard starts to fill up, and the subjects which have been studied that day, are tested and tried in heated debate. The sounds of whoops and shrieks and hard hand claps accompany this mass of voices, challenging each others' understanding of the intricacies of Buddhism. This continues until past midnight, and every night I would fall asleep to this mass of sound outside my room.

The life in the monastery is hard, and there is serious deprivation in terms of diet, medicine, facilities and general hygiene. Disease is very hard to contain, with a variety of skin problems, intestinal infestations and, more seriously, 5% of the monks suffer from tuberculosis, for which they have to receive constant medical attention. Many monks do not have proper rooms: they inhabit old cow stalls or makeshift huts leaning up against other buildings for support. Walls are bamboo covered with plastic; beds, rough wooden platforms. This has come about due to the enormous quantity of monks and young boys who keep arriving from Tibet. The existing facilities were constructed by grants from the government to provide for two hundred and thirty monks. Now there are nine hundred and fifty. As Dakpa said, there is a Tibetan proverb which says, 'Now I must stand on my own two feet, even though my belly is heavy and swollen.' As an administrator, he is keenly aware of the shortcomings of the existing facilities.

The monks who are performing "Sacred Music, Sacred Dance" are also keenly aware of the plight and conditions of their fellow monks in South India. Their amazing tenacity in maintaining a gruelling pace on the road, travelling for hours in a small van with large quantities of equipment, constantly being on demand, yet never failing to have a smile or a word of encouragement for anyone who wishes to talk to them, can only be fueled by the desire to help their monastery survive, so that those who are able to leave their strife-torn homeland will be able to find a real refuge in the Three Jewels, to have the freedom to study and practice the Dharma for the benefit of all sentient beings.

Anyone who would like to help the monastery in some way, either by foster/mentoring a young monk or contributing to the Building or Medical Fund, can get information by contacting: Hilary Shearman or Glenn Mullin, Canada-Tibet Friendship Society, P.O. Box 6588, Station A, Toronto, Ontario M5W 1X4, Canada.



University of Virginia
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Literary and Spoken

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Offered through the Department of Religious Studies (REL 500, 501) for 8 credits
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An introduction to the Tibetan language in both its literary and colloquial forms. Students learn basic grammar and develop hearing and speaking proficiency through training in a formal debate technique widely used in the Tibetan educational system. There is extensive use of drill and tapes as well as training in translation techniques. This course will cover the equivalent of one full year of instruction in Tibetan.

The anticipated tuition for the nine-week session is \$664 for Virginians and \$1,760 for non-Virginians. Students must apply directly to the Summer Session for admission. For application forms and catalog, write: Summer Session, 209 Garrett Hall, University of Virginia, Charlottesville, VA 22903 [Tel. (804) 924-3371]. For further information about the Intensive Tibetan Language course, write: Center for South Asian Studies, 125 Minor Hall, U. of Virginia, Charlottesville, VA 22903 [Tel. (804) 924-8815].

NEWS & PROFILES

REVIEWS

SECRET VISIONS OF THE FIFTH DALAI LAMA by Samten Darnay, Serindia Publications, London, 246pp., oversize, \$190 cloth

For centuries Tibet has served the planet as a nation dedicated to spiritual art, literature and practice. In an era when Europe was busy sending its armies around the world to pillage, rape and colonize, Tibet was engaged in studying, cataloging and eulogizing the stages of enlightenment and the varieties of mystical experience. Its GNP was not measured in materialistic terms alone, but in the number of yogis and sages that blossomed forth from within its precincts.

Thus when in 1642 the saintly Fifth Dalai Lama rose to become both spiritual and secular chieftain of the Tibetan nation, echoes of a destiny fulfilled rang throughout the mountains and valleys of Central Asia.

The Fifth Dalai Lama (1617-1682) stands as perhaps the singularly most striking figure in Tibetan history. He was one of those rare men who seem bigger than life itself, a superman who accomplished in one short lifetime the deeds of a thousand ordinary heroes. From the literary viewpoint he was colossal, writing as much as all other Dalai Lamas put together. As a builder he left us with numerous marvels that can compare with the world's greatest architectural achievements, the Potala of Lhasa being perhaps the most well-known of these. His poetry is considered by Asian intellectuals to be among the most inspired verse ever composed in the Tibetan language; and his reputation as a philosopher, historian, artist, doctor and teacher far exceeds that of anyone else of the period. Moreover, he was not some mere artist, intellectual or mystic; his work as a statesman laid the very foundations for the emergence of Classical Tibet, the Tibet that rapidly came to serve as the cultural grandparent to all Central Asia.

Yet he did not accomplish all this without giving rise to some controversy. In the fulfillment of his dreams and ideals, much of the old and stagnant had to be swept aside in order to make way for the new; and although he was a man of great compassion, he was never one to hesitate on the borders of apathetic sentimentalism. His gentleness in no way rendered him indecisive or impotent, and in sculpting his image of a new Tibet he did not fear to strike with the political artist's chisel wherever and whenever it seemed appropriate.

The COLLECTED WORKS of the Fifth Dalai Lama is comprised of twenty-eight bundles of texts, and contains more than a thousand titles. These twenty-eight are divided into three categories—Outer, Inner, and Secret—with twelve bundles in the first of these categories, eight in the second and eight more in the third. As His Holiness the Dalai Lama points out in his Foreword to the volume under review, traditionally only the first two categories of works were ever printed in Tibet. Generally the texts in the Secret category were only available to high initiates, and were not allowed to be mass-produced or openly marketed; anyone wanting a text in this category would have to request special permission to have a hand-copy made.

Secret Visions of the Fifth Dalai Lama by Samten Darnay is a study of one of these eight Secret Volumes. The Tibetan text of the volume contains sixteen individual titles, the first of these being the Fifth Dalai Lama's catalog of the numerous visions that he experienced during his life.

The edition by Serindia Publications is remarkable in that it is based upon an original and priceless manuscript prepared during the lifetime of the Great Fifth Dalai Lama himself, with hundreds of exquisite color illustrations executed under the Fifth's direct supervision. The Serindia edition, as well as carrying high-quality reproductions of all the illustrations, contains a reduced photographic reprint of the entire Tibetan manuscript. Thus as well as being an excellent work on classical seventeenth century Tibetan art, it is a valuable addition to the library of any Tibetan scholar.

Samten Darnay's contribution is his brief Summary of the contents of the Tibetan texts, and an Introduction that provides the reader with a general picture of Tibetan history and the Fifth Dalai Lama's life.

Although his Summary deals with all sixteen Tibetan texts, the bulk of his commentary focusses on the first of these, *Secret Visions* itself. The remaining fifteen texts—ritual and liturgical works mainly of an exorcistic nature—are given only a paragraph or two each.

A disappointing feature of the Summary is that Mr. Darnay satisfies himself with merely listing the various 'beings' (gurus, buddhas, bodhisattvas, tantric deities, etc.) whom the Fifth saw in his visions, and does not deal with any of the prophetic (and highly poetic) conversations that ensued, nor with the meaning or significance of the visions. By cutting the material to a

mere skeleton of events, we are left with something that reads almost like a list or diary of daily appointments. However, it may be argued that for him to attempt to take the material further would have opened a whole other dimension to the work, and would have expanded the volume prohibitively.

Secret Visions of the Fifth Dalai Lama is an elegant and enticing edition. Undoubtedly it is a valuable contribution to our understanding of the complex character of the Fifth Dalai Lama, and to the many facets of his personality. It could stand as a landmark work merely on the strength of its artwork, just as it could for the Tibetan texts that it contains. It is the type of publication that does not need to be read to be admired and appreciated; merely holding it and letting one's eyes flow over its pages suffices to bestow upon the beholder the sense of being in the presence of beauty, greatness, the mystical and the very sublime.

—Glenn H. Mullin

A STUDY OF SVATANTRIKA by Donald S. Lopez, Snow Lion Publications, Ithaca, NY, 483pp., \$19.95.

In this book, Lopez presents a translation and study which brings to light the seventeenth-eighteenth-century Tibetan Buddhist scholar, Jang-gya's views on the Svatantrika-Madhyamaka school of Indian Mahayana Buddhism. The work translated by Lopez is, in effect, one chapter from the larger work by Jang-gya expounding the views of the various Indian Buddhist and non-Buddhist schools. Jang-gya's interpretations are based primarily on those of the great Gelugpa founder, Tsongkhapa as found in his own compositions and as interpreted by later tradition. In preparing this work, Lopez has consulted with a number of contemporary scholars who provided oral commentary on Jang-gya's composition. Lopez's excellent introduction and commentary set Jang-gya's work within its larger Indian and Tibetan context and place Lopez' own study within the tradition of Western Buddhism. This work has been produced with care and integrity and makes an important contribution to our knowledge of Svatantrika.

—Reginald Ray
for *Religious Studies Review*

PRAYER FLAGS—THE LIFE AND SPIRITUAL TEACHINGS OF JIGTEN SUMGON by Khenpo Konchog Gyaltsen, Snow Lion Publications, Ithaca, NY, 95pp., \$6.95.

Jigten Sumgon was the founder of the Drikung Kagyu, a subschool of the Kagyu tradition, one of the four great lineages of Tibetan Buddhism, and which originated in Tibet with Marpa the translator, whose teachers included the great Indian pandit Naropa. Marpa's most illustrious disciple was Jetsun Milarepa, a legend in Tibet. He in turn taught Gampopa who had also imbibed the Kadam tradition from the Indian pandit Atisa. From Gampopa came the four elder lineages of the Kagyu and from one of these—the Phagdru Kagyu, founded by Phagmo Drupa—came the eight younger lineages (such as the Karma Kagyu, etc.). Of these eight one was the Drikung Kagyu and the subject of this book.

The initiator and translator of this book is the Abbot Konchog Gyaltsen, a scholar and meditator in the Drikung tradition. As well as translating the life of Jigten Sumgon, he has included the biographies of Gampopa and Phagmo drupa—Jigten Sumgon's main teacher. The

second half of the book contains a selection of Jigten Sumgon's Vajra songs and a brief exposition of the Fivefold Profound Path of Mahamudra, the main philosophy and practice of the Kagyu tradition.

Like most Tibetan biographies, this one is replete with miracles and mysterious happenings which accompany the events surrounding the subject's life. During one discourse Jigten Sumgon actually stopped the sun from sinking so that he could finish his teachings. His visions and his ability to communicate with other realms are astonishing. His songs are terse, profound and reverberate with typical Mahamudra themes such as non-duality and non-effort, subjects very open to misinterpretation by the uninitiated. Likewise, the section on Mahamudra philosophy and practice is brief and to the point, going straight to the nature of reality and of the mind. All this is in keeping with the Kagyu emphasis on practice and intense meditation. A three-year uninterrupted meditative retreat is standard practice for a Kagyupa (a devotion which the translator has successfully performed).

The translator states that he has brought this book out for the many Westerners interested in Buddhism, 'to kindle the flame of their understanding'. Followers of the Kagyu tradition will obviously revere this book and others whose dispositions incline them towards the kind of approach Mahamudra offers will likewise be inspired. Presumably the translator chose these texts in order to give his readers a taste of the practice and practitioners of the Drikung Kagyu lineage. They are certainly fascinating enough to inspire the interested reader to search out more information on this noble tradition.—Gavin Kilty, *Buddhist Studies Review*.

HEALTH THROUGH BALANCE by Dr. Donden, Snow Lion Publications, \$10.95

Health Through Balance offers a fresh and insightful perspective on American eating habits as seen from the viewpoint of a Tibetan physician. The information on traditional food preparation and storage is immensely valuable. His food categorization is based on the Tibetan four-element system. Dr. Donden presents an expanded view of disease as precipitated primarily from our own behavior. *Health Through Balance* is a theoretical and inspirational book that offers a grand overview and some practical information.

—*Journal of Traditional Acupuncture*, Sp. 88.

OF INTEREST

RIGPA INTERNATIONAL CENTRE Sogyal Rinpoche has plans to build a dharma center in London to serve as a base for his international activities. It will be multi-functional, attractive and will contribute significantly to the facilities available for dharma practice in London. For further information, write to Rigpa, PO Box 7866, Berkeley, CA 94707.

SAKYA MONASTERY CHRONICLES 1986-1988 H.H. Jigdal Dagchen Sakya and the Sakya Monastery have published an interesting tabloid that contains many articles of interest.

We recommend that you write for a copy to: Sayka Monastery, 108 N.W. 83rd St., Seattle, WA 98117, 206-789-2573.

THE LAMA PROJECT Initiated by H.H. the Dalai Lama in 1986, The Meridian Trust coordinate this project, carried out in India by the Tibetans themselves, to video document the teachings of the ageing lamas of all traditions including Bon. The purpose of the project is to preserve this unique tradition for future generations. Video equipment, tapes and training for those responsible for the project are provided by The Meridian Trust. Donations are urgently needed to up-grade the video equipment being used to record this precious spiritual heritage. Contact: The Meridian Trust, 330 Harrow Road, London W9 2HP, Great Britain.

DHARMA REVUE—There is an excellent French dharma magazine available now called "Dharma Revue". For information, write to Institut Karma-Ling, St-Hugon, Arvillard, 73110 La Rochette, France.

SAKYADHITA International Association of Buddhist Women Sakyadhita is the new organization for Buddhist women formed early in 1987. For information or to receive the newsletters write to Bhiksuni Dr. Karuna Dharma, International Meditation Center, 928 South New Hampshire, Los Angeles, CA 90006. A book is about to appear from Snow Lion that includes much on the conference on Buddhist Nuns and other related issues. See description of: SAKYADHITA: DAUGHTERS OF THE BUDDHA.

WHAT DO TIBETANS EAT?

That is the subject of a book we're working on now: "The Complete Tibetan Cookbook," to be published by Snow Lion. We have been busy collecting recipes from Tibetans and friends of Tibet from around the world, and, we need More! If you have some favorite recipes to share, send them, along with anecdotes such as, how you acquired them, on what occasions are they served, etc. Send recipes to:

Cookbook,
c/o Snow Lion Publications,
PO Box 6483, Ithaca,
NY, 14851.



SAKYA TRIZIN

New York,
Jetsun Sakya Center

April 19, 20—teachings on the Vajra-Bhairava practice (open only to initiates of 9-Deity Vajra-Bhairava given by H.E. Chogye Trichen in November)

April 21, 22—two talks at Columbia University "Ethics and Wisdom and "Sakya Social Dharma"

April 24-6—Hevajra Empowerment and instruction according to Vajramala Tradition

April 27, 28—Vajrakila Empowerment and Instruction

THE WALL STREET JOURNAL WEDNESDAY, NOVEMBER 16, 1988

A15

Time Is Running Out for Tibet

KATMANDU, Nepal—On Sept. 27 a small group of Buddhist monks shouting Tibetan-independence slogans marched around Lhasa's Jokhang Temple. This protest marked the anniversary of the first in a series of anti-Chinese demonstrations held in the Tibetan capital this past year. A larger demonstration was expected on Oct. 1, Chinese National Day, but the night before nine truckloads of armed Chinese soldiers were driven around Lhasa's cen-

Asia

By Kerry Moran

tral road in a show of force that effectively squelched any opposition.

Although National Day passed without an outbreak of violence, recent visitors report that resentment of Chinese rule has not abated. Hundreds of suspected demonstrators have been rounded up in night arrests, plainclothes police guard monasteries, and armed troops parade on the streets of Lhasa, while foreign journalists, politicians and human-rights observers are denied permission to enter the region. At the same time, however, China is taking a more conciliatory tack with Tibet's exiled leader, the Dalai Lama, whom it is trying to persuade to dismantle his government-in-exile in Dharmasala, India, and return to China. In April it dropped its insistence that he stay in Beijing, announcing he would be free to live anywhere in China.

In a June speech before the European Parliament in Strasbourg, the Dalai Lama gave the first indication his government-in-exile might settle for something less than complete independence. He proposed Tibet become a self-governing political entity ruled "in association with the People's Republic of China." Under this plan, China would control Tibet's foreign policy and retain a limited number of military bases in

the region; internal affairs would be allocated to a democratically elected Tibetan government. Although Beijing officially rejected the Strasbourg proposal as a "disguised form of independence," it has offered to meet the Dalai Lama virtually anywhere to discuss any issue except Tibetan independence. The Dalai Lama has suggested a meeting in Geneva in January, which the Chinese are now considering.

China's new willingness to talk with the man it generally claims is "splitting the motherland and sabotaging the national unity" stems from its sensitivity to international pressure, the single weapon Tibetans have. At least six anti-Chinese demonstrations have occurred in Lhasa since the well-publicized uprising in October 1987 splashed Tibet on front pages around the world, and reports of incidents in Eastern Tibet this spring make it appear that Tibetan frustration is spreading. A compromise offers the possibility of silencing the Dalai Lama, one of China's most influential critics, by absorbing him into the mainstream.

Tibetans are for their part driven by the knowledge that time is running out. An generation has grown up in exile or under Chinese rule since the 1959 popular uprising in Lhasa that sent the Dalai Lama and 100,000 followers fleeing to India. Quietly but steadily, Tibetan identity is being eroded by a Chinese civilian invasion. Since 1983 the government has lured Chinese settlers from interior provinces with offers of higher wages, bonuses and benefits. The extent of the resettlement drive is complicated by the definition of "Tibet": More than half of the original territory has been quietly partitioned off into neighboring provinces since the Chinese takeover. Although China's right to rule Tibet is questionable on historical grounds, it is internationally accepted as a *fait accompli*.

Given Tibet's lack of bargaining power, many observers—particularly non-Tibetans—suggest it had best settle for what-

ever compromise can be reached. But the Strasbourg proposal met with fierce objections from Tibetan exiles. According to the Press Trust of India, the Dalai Lama said in New Delhi Tuesday that the demand for independence had not been dropped. "Our struggle for independence shall continue come what may," he said. "The Tibetan people need have no fear nor lose heart that their interests will be sold out behind their back by the negotiating team."

Many Tibetans worry that if they return with less than independence, the Chinese can simply close the country and nobody will know what is happening. Tibetans have every right to their suspicions of compromise with China. Thousands of Tibetans were arrested following the March demonstrations; in a follow-up report issued in July, Asia Watch listed the names of 256 detainees still held. March 5 was Lhasa's bloodiest day since the uprising of 1959: Between eight and 16 monks were killed, along with two Tibetan laymen and a Chinese policeman. Confusion over the number of casualties remains because the official government report only admits five—and for weeks insisted the only death was the policeman's.

Foreigners visiting Lhasa are frequently asked, "Tell America to please help Tibet," reflecting a widespread Tibetan hope that the U.S. will intervene. The concept has no place in the world of *Realpolitik* where the U.S. does not question China's right to rule Tibet. But in Lhasa, where Tibetan crowds armed with stones and slingshots are pitted against Chinese troops with rifles and tear gas, reality is blurred by hopes.

Religion, still the focal point of Tibetan life, remains the focus of aspirations for independence. The desire for nationalism is embodied in the person of the 54-year-old Dalai Lama. Although requesting a "Dalai Lama photo" has become a game for children in tourist areas, in remoter parts adults' eyes fill with tears at a picture of

their exiled leader. The precise conditions under which he should return is a question few have considered: Until recently most Tibetans considered his return synonymous with the departure of the Chinese.

The current repression in Lhasa emphasizes how cautiously the Dalai Lama must deal with China; at the same time it underlines the necessity of doing so. Speaking in England in April, the Dalai Lama admitted the obvious: "China as a government will never give up Tibet." The region's strategic position as a Himalayan buffer zone, its tremendous natural resources, and the nuclear-missile bases it shelters make Tibet too valuable to relinquish. In quantitative terms alone, Tibetan territory comprises a quarter of the land mass of China. And here is the matter of precedent: Were China to withdraw from Tibet, or even to make concessions, the unruly Moslem minority in neighboring Xinjiang province would agitate for its own independence. Tibet is the most troublesome example of China's need to control its 55 minorities—who together constitute 6% of the nation's population but live on 60% of its land.

The Dalai Lama and the Tibetan government-in-exile must weave skillfully among the Chinese world, their own and that of the nearly six million Tibetans in China. Having survived 30 years of shifting Chinese policies, from the destruction of the Cultural Revolution to the tourism-inspired liberalizations of the early 1980s and back to the current repressive crackdown, Tibetans have little trust. "Once you are bitten by a snake, you feel fear even when you see a piece of rope," the Dalai Lama once commented on dealing with China. He himself may need the power of a snake charmer to gain something for Tibet at the negotiating table.

Ms. Moran is author of the forthcoming book, "Kailas: On Pilgrimage to the Sacred Mountain of Tibet" (Thames and Hudson, London).

THE WALL STREET JOURNAL WEDNESDAY, JANUARY 11, 1989

A17

China Fires on Tibetan Hopes

LHASA, Tibet—On the morning of Dec. 10, 1988, International Human Rights Day, a procession of frightened but determined monks and nuns marched out into the market square in front of the Jokhang temple here. A few seconds later some of them were dead, and one of us was shot. We found ourselves in the middle of a panicking crowd being fired on by a unit of the Chinese People's Armed Police. Wounded Tibetans tried to escape to the safety of alleys and courtyards surrounding the tem-

Asia

By Christa Meindersma and Ron Schwartz

ple. The military operation was carried out with unbelievable precision; the soldiers took their positions and opened fire without any warning or provocation.

Nothing like this had happened before during the disturbances that have taken place in Tibet or, so far as we know, in China. Was it a mistake then that there was no effort to keep foreigners out of the square, in contrast with earlier protests? It had to be obvious to those giving the final order from the nearby security headquarters that foreigners were present.

In the three weeks prior to this demonstration, moreover, the military presence had been beefed up and police patrols increased in the Tibetan neighborhoods of Lhasa (much of the capital is occupied by Chinese immigrants). Before last Oct. 1, in anticipation of trouble during Chinese National Day, Tibetans had been told in neighborhood committee meetings that demonstrators would be gunned down in the streets. On Dec. 9, the same message was conveyed to Tibetans by political leaders in neighborhood meetings.

We therefore do not believe that the shooting can be blamed on individual decisions by people in the government or mil-

itary on the spot. Government sources told us that in a meeting of the Political Consultative Committee of the Tibetan Autonomous Region on Dec. 12, it was announced: "What had happened on Dec. 10 had happened before and might happen again. In every case it will be dealt with in the same way, the demonstrators will be shot. This is the policy from the Central Committee in Beijing." This raises the question whether China has decided that damage to its international image is no longer a prime concern with respect to Tibet.

The first demonstrations in the fall of 1987 were a spontaneous expression of frustration with Chinese rule. These frustrations were fueled by the failure of the Chinese government to meet expectations following the open-door policy announced by Deng Xiaoping and Hu Yaobang for the 1980s. Tibetans felt that they had to do something to support the Dalai Lama in his search for a solution to the Tibet problem. But that demand for independence was an emotional outcry for a better situation, without any clear idea about the practical implications. Since these first protests, Tibetans have found themselves subjected to political indoctrination sessions, arrest, torture and interrogation. This has led them to start thinking more pointedly about the meaning of independence, as well as of political terms such as freedom, democracy, human rights and socialism.

This growing political consciousness is especially evident among the group of young Tibetan professionals in government positions who have been educated in China. They come back to Tibet only to discover that their aspirations are blocked by discrimination and they are forced to take positions far beneath their educational qualifications. In all government offices, Chinese have the ultimate say.

But this also creates a dilemma for the Chinese. If they put these Tibetan professionals in positions of leadership, Beijing runs the risk of losing control of Tibet. If,

by contrast, China ignores the aspirations of these Tibetans, then sooner or later it will have to deal with the fruits of accumulating resentment.

Already this can be seen in the nature of Tibetan demands, which are becoming much more focused. No longer do Tibetans speak vaguely of independence and the return of the Dalai Lama; now they try to identify Chinese policy promises on language, education and religion that have not been implemented. Students at Lhasa University, for example, are agitating for the creation of a real Tibetan university—with a Tibetan faculty and curriculum, taught in their own language—rather than a Chinese university with one Tibetan department. In letters and posters students have threatened to demonstrate if promises are not kept, and they have refused to attend meetings not conducted in their native tongue.

As any long-staying visitor in Tibet soon learns, virtually every Lhasa family has a relative who has been killed, injured or imprisoned since the demonstrations began. People have been arrested for participating in demonstrations, putting up posters and speaking out in meetings. Most of those detained have never been charged or put on trial, and they are frequently beaten and tortured. Those who simply threw stones during the disturbances have been released. The ones we know of who are still in prison have been singled out because of their strong political opinions. For example, of the 14 monks from Ganden Monastery who have been in prison since demonstrations on March 5, 13 had not thrown stones and several had not even participated in the demonstration. But all had spoken out in political meetings held at the monastery in previous months, showing their knowledge of Tibetan history or urging that the forthcoming Great Prayer Festival be boycotted because the Chinese would misuse the event as propaganda to prove that religious freedom ex-

ists in Tibet.

Since October 1987, Tibet's monasteries and nunneries have seen frequent visits by ideological indoctrination squads, ominously named the "Affairs Unit." These units consist of cadres from government offices, public security and the Communist Party. They hold political meetings in which monks and nuns are forced to voice their views on Tibetan politics. Potential leaders and troublemakers are thus identified for future arrest and interrogation. At Rato Monastery, about 18½ miles west of Lhasa, a visit by the Affairs Unit in early October provoked a village uprising. The villagers came to the support of monks who resisted indoctrination, saying, "Why can't you leave our monks in peace to pursue their studies? Why do you force them to speak about politics?" Many monks we have talked to in Ganden, Sera and Drepung monasteries complain that the presence of political workers and police in their monasteries makes it impossible for them to be monks.

Many Tibetans tell us that the situation today is no better than during the Cultural Revolution, the only difference being that now there doesn't seem to be any ideological justification for Chinese rule. At the same time that China is wrestling with questions of reform at home, the policy of control and repression that we witnessed in Tibet—including the shooting of unarmed demonstrators and innocent bystanders—represents a new development in the security apparatus. And the formulation and execution of this policy point toward the highest levels in the Central Committee in Beijing.

Miss Meindersma, who was shot by the Chinese during the Dec. 10 disturbances, is a medical translator from Amsterdam who lived in Tibet for 14 months. Mr. Schwartz, a professor of sociology at the University of Newfoundland, lived in Tibet for eight months.

NEWS

Congress of the United States
House of Representatives
Washington, DC 20515

December 22, 1983

Premier Li Peng
State Council
Beijing, China

Your Excellency:

As members of Congress actively involved in human rights matters and interested in U.S.-Chinese relations, we are deeply concerned over recent events in Tibet.

According to press reports and eyewitness accounts, at least two persons were killed and many others were seriously wounded during a peaceful demonstration held to commemorate the 40th anniversary of the adoption of the Universal Declaration of Human Rights. Eyewitness reports indicate that Chinese police armed with pistols and rifles opened fire without warning as unarmed demonstrators reached the Jokhang Temple in Lhasa. We strongly deplore the use of violence in response to the peaceful expression of views by Tibetans.

While we remain hopeful that Chinese leaders and exiled Tibetan officials will meet in the future in order to facilitate a peaceful resolution of problems facing the Tibetan people, we are seriously concerned that such repressive actions will jeopardize the future of this dialogue.

We respectfully request a governmental account of the circumstances surrounding the December 10th incident, including a description of your government's plans for punishing those found responsible for ordering and carrying out the shootings. We also ask your government to allow foreign journalists and human rights monitors into Tibet to conduct independent observations of the current situation.

We look forward to receiving a response to our request and send best regards.

Sincerely,

Dante B. Fascell
Dante Fascell
Member of Congress

William Broomfield
William Broomfield
Member of Congress

Marjorie Dannen
Marjorie Dannen
Member of Congress

Barney Frank
Barney Frank
Member of Congress

Charles Rose
Charles Rose
Member of Congress

Frank McCloskey
Frank McCloskey
Member of Congress

Bill Green
Bill Green
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Chris Atkins
Chris Atkins
Member of Congress

Robert K. Dornan
Robert K. Dornan
Member of Congress

John Miller
John Miller
Member of Congress

John Miller
John Miller
Member of Congress

John Miller
John Miller
Member of Congress

John Miller
John Miller
Member of Congress

Thursday, March 9, 1989

Tibetans cite Chinese atrocities

CHENGDU, China (AP) — Chinese troops killed scores of Tibetans by firing at random on crowds during three days of unrest, Tibetans told foreign travelers today, urging them to "tell the world... help us please."

China, meanwhile, claimed Tibetan separatists living abroad had smuggled weapons into the disputed southern region and instigated the riots.

Chinese authorities expelled about 40 foreigners from the Tibetan capital of Lhasa today as troops enforced martial law and isolated the embattled city.

Tourists ordered out of Lhasa said Tibetans feared there would be reprisals once all foreigners were expelled.

"People begged us repeatedly over the last few days — 'tell the world, help us please,'" said an American from New Orleans.

"They grab your hand and say, 'help us,' and they cry," said a West German woman.

China on Tuesday declared martial law in the city of 70,000 following three days of rioting in which 12 people were killed and more than 100 injured by official count. Tibetans say far more died.

THE WASHINGTON POST

Account of Tibet Protest Disputed by Witnesses

Police Are Said to Shoot Monks Unprovoked

By Daniel Southerland
Washington Post Foreign Service

BEIJING, Dec. 20—When Chinese police opened fire during a recent human rights day demonstration in Tibet, they were shooting unarmed Buddhist monks who neither threatened nor provoked them, according to several foreign witnesses to the event and western diplomats who have attempted to reconstruct what happened.

On nearly every count, these sources dispute the official Chinese reports of what occurred when at least two monks and possibly several other people were killed Dec. 10 in Lhasa, the Tibetan capital.

The police rushed to the scene of the small pro-independence demonstration and, without hesitation, opened fire, the witnesses said, indicating they were not acting on the spur of the moment but were carrying out a planned attack.

Such a methodical action, analysts say, would likely be ordered only by high-level police or government officials.

The foreign witnesses said the police had clearly been anticipating a demonstration for days and had been tightening security in Lhasa. Neighborhood committees had warned people against demonstrating on international human rights day.

The police firing has left diplomats and other observers puzzled as to what the authorities hoped to accomplish, since it could harden Tibetan attitudes toward Chinese rule over Tibet.

The Chinese invaded and annexed Tibet in the early 1950s. The police clashed with monks and nuns protesting Chinese rule in October 1987 and again last March.

Western analysts say the small, peaceful demonstration on Dec. 10, reportedly involving 35 to 40 unarmed monks and nuns, could have been contained by police without resort to shooting. Chinese police in Tibet are equipped with full riot gear, including tear gas.

The first official New China News Agency version of what happened said the demonstrators grew "unruly" before police took measures to stop them.

NCNA later said the demonstrators provoked the police by throwing stones and bottles at them. It said the police fired warning shots.

Diplomats and witnesses dispute this version, and say that the police fired directly at the demonstrators, without being provoked and without firing warning shots.

A western diplomat said, "The weight of the evidence is that they opened fire before the crowd took any hostile action toward them."

In its second report on the incident, NCNA said that the demonstrators "refused to listen to persuasion and kept throwing stones and liquor bottles at the police on duty," so the police were forced to fire "warning shots." It said that in the "ensuing chaos, one monk died and 13 people were injured."

Christina Meindersma, 26, a Dutch woman who was working in Tibet as a translator for a Swiss Red Cross team and in Tibetan hospitals, was wounded in the shoulder

when the police fired. A Chinese government spokesman later accused her of mingling with the demonstrators.

Meindersma said she observed the demonstration but did not mingle with the demonstrators. She also said that the demonstrators did not throw stones or bottles at police and the police fired no warning shots.

"They didn't try to arrest anybody," Meindersma said in an interview by telephone from Hong Kong, where she went for medical treatment. "They didn't try to disperse anyone. . . . They just fired indiscriminately into the crowd."

"We saw about 10 policemen shooting at us," she said. "They were so well organized and moved so fast that it had to be completely prepared in advance."

Another witness, Ron Schwartz, 41, a sociology professor from the University of Newfoundland in St. John's, Canada, said, "None of us could have imagined what we saw—that they would simply shoot these people down."

"It's absolutely baffling," said a western diplomat who has studied the incident. "It's opposite the conciliatory line they've taken toward negotiations."

In September, China offered to negotiate any place, any time with the Dalai Lama, the exiled Tibetan Buddhist leader. Representatives of the Dalai Lama proposed a meeting in Geneva, but the Chinese have not followed up on the proposal.

Schwartz, now in Hong Kong, said the monks who led the Dec. 10 demonstration showed both fear and determination as they launched their small procession, with one monk carrying a Tibetan nationalist flag showing a lion on a snowy mountain background.

"They were clearly forcing themselves to do something," said Meindersma. "They weren't behaving like an angry mob. They acted like people who were marching to their death."

NATION and WORLD

Chinese government tells the U.S. to keep out of its Tibetan affairs

BEIJING (AP) — China today answered U.S. criticism of its use of force to quell dissent in Tibet, saying it has the right to maintain order within its boundaries and will not tolerate foreign meddling.

"Tibet is an inalienable part of China," Foreign Ministry spokesman Li Zhaoxing said. "Tibetan affairs are China's internal affairs which brook no interference by a foreign government, organization or individual."

Li characterized the violence in Tibet as "a serious riot deliberately

■ Tibetans cite atrocities, 13A

engineered by a handful of separatists in an attempt to split China. This is what the Chinese government and people can never tolerate."

U.S. State Department spokesman Charles E. Redman on Wednesday criticized the Chinese government's use of force against demonstrators.

■ U.S. bishops and Pope discuss wayward U.S. flock, 13A



Petra K. Kelly
Mitglied des Deutschen Bundestages
Die Grünen
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February/March 1989

Appeal in support of the International Hearing on Tibet and Human Rights to be held in Bonn on 20 and 21 April 1989

The situation of Tibet continues to give cause for great concern in the 40th year of its occupation, in violation of international law, by troops of the People's Republic of China. A region of peace and non-violence has become an enormous military camp with approx. 300,000 Chinese soldiers, Chinese nuclear weapons and Chinese military airbases. The deliberate attempt to impose a foreign culture by settling Chinese immigrants in Tibet reduces the Tibetans to a minority without rights in their own country. Grave human rights violations are an everyday occurrence. Political prisoners are tortured and systematically intimidated. Most of the famous monasteries, which were once centres of Tibetan culture and spiritual life, have been robbed and destroyed. The wasteful exploitation of ecological resources has brought hunger and poverty upon the Tibetan population. The unbroken non-violent resistance of the Tibetans is ignored by the international community. The Tibetans have so far been denied international solidarity.

Those who sign this Appeal support the international, non-partisan Hearing on Tibet which is to be held in Bonn on 20 and 21 April 1989 and is intended to confront the public with the facts of the appalling oppression in Tibet in order to mobilize greater international solidarity with the suffering Tibetans.

List of signatures:

Please detach here and return to: Petra K. Kelly, MP
Member of the German Bundestag
Bundestag
D-5300 Bonn 1

I shall sign the Appeal in support of the International Hearing on Tibet and Human Rights in Bonn on 20 and 21 April 1989.

..... (Name) (Address and Tel.No.)
..... (Signature)

Dalai Lama Sees a Culture Endangered

By BARBARA CROSSETTE
Special to The New York Times

NEW DELHI, March 21 — Fearful of both hard-liners in the Chinese leadership and young Tibetans eager to challenge Beijing with violence, the Dalai Lama appealed today to China, his own followers and the West to help save Tibetan culture from annihilation.

"The world community has a responsibility to preserve one of its ancient cultures," the Dalai Lama said in an interview during a brief stay in New Delhi. He is planning to take that message to Europe next month and to the United States this summer.

Recent violence in Tibet surrounding the 30th anniversary of an uprising against the Chinese in March 1959 and China's subsequent imposition of martial law on the Tibetan capital, Lhasa, concerns the Dalai Lama for several reasons, he said. Chinese actions are spurring more radical responses from Tibetans, and Tibetans in turn are in danger of inviting large-scale military intervention.

Buddhist Tibet now faces many threats, he said, from a loss of language, art and traditional dress to a destruction of the country's environment from what many Tibetans believe are Chinese nuclear installations or waste dumps in or near Tibet. He offered no proof for the environmental charge.

'This Culture Is Worth Saving'

"You look at our Tibetan refugees, as well as people inside Tibet," the Dalai Lama said, in English, "and despite their hardships, on their face there is peace, there is joy. That is something quite precious. This culture is worth saving."

The Dalai Lama, who left Tibet after the suppression of the 1959 revolt, lives in exile in the Himalayan hill town of Dharamsala, in the Indian state of Himachal. He acknowledged that he does not know how many people died or were detained in Tibet this month, but he said that early reports he received put the deaths in the hundreds. One Tibetan trader reaching India said he had heard of 10,000 or more arrests.

The Dalai Lama, who has been seeking talks with the Chinese since last year, said today that each time the Chinese authorities take military action in Lhasa, the use of firepower is quicker and more fierce. But he added that young Tibetans, who he said "have completely lost their hope and trust toward the Chinese," must understand where armed provocation on their part could lead.

"Nonviolence is not a question of holiness," he said. "It is a question of reality." There are about 6 million Tibetans and a billion Chinese, the majority of whom are ethnic Han.

Worried About More Violence

"So far, I can argue with these people," he said of the militants among the refugee population here. But he added that he did not know how much longer his nonviolent struggle for a "middle way" — neither independence nor total absorption — would be respected by a new generation of Tibetans.

"If the Chinese Government really wants to eliminate the entire Tibetan population, then there is nothing I can say," the Dalai Lama said.

A statement from the Chinese Embassy here, which distributes material in defense of its Tibetan policies, reiterated Beijing's earlier response that talks be held on its terms, without foreign advisers. The Dalai Lama has a Dutch-born legal adviser on his staff.

He said there is evidence that the Chinese are moving more ethnic Han people into Tibetan towns and villages.

"This is my main worry now," he said. "If the present situation remains, then within a short period, within 10 years, there is every evidence that Tibetans will be a minority in our own land."

"There's a real danger of complete assimilation in a massive Chinese population," he said.

"In my own birthplace area, according to a Chinese local newspaper in the early 1980's, the Tibetan population

was a little over 700,000 and the Chinese population was 2.5 million," he said of his native village of Taksar.

The Dalai Lama said Tibetans are also concerned about the disappearance of their religious and artistic

treasures — those that survived the Cultural Revolution. He said that with tourists visiting Tibet in greater numbers in recent years, there have been reports of valuable objects being sold for dollars.

A32

THE NEW YORK TIMES, FRIDAY, MARCH 10, 1989

The New York Times

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China's Failure in Tibet

Since 1950, China has shown Tibet the rawest face of imperialism — destruction of thousands of monasteries, suppression of the Tibetan language and culture and widespread settlement by Chinese colonists. This has resulted in the death of perhaps a million Tibetans.

Though repression has eased somewhat in recent years, Tibetans are still not reconciled to their harsh Chinese overlords. Beijing's reversion to brutality in the last year and half has prompted increasingly violent protests. China this week was forced to declare martial law in Lhasa, the capital, a compelling demonstration that its policy of absorbing Tibet has not succeeded.

Tibetans are a distinct people, with their own religion and culture, and have been largely independent of China through much of their history. But they suffered the world's indifference when they were invaded in 1950. The United States, like other countries, accepts Tibet as an integral part of China. It recognizes the Dalai Lama, Tibet's exiled leader, as a religious figure without political authority. The State Department routinely deplores Chi-

nese brutality in Tibet, but believes that any stronger action would be viewed as provocative by the Chinese and hence counterproductive.

The United States can hardly advocate the independence of Tibet. That would cruelly encourage Tibetan ambitions of political autonomy, which China would fiercely repress. And America's interest in a closer relationship with China is overriding. But protests about Chinese behavior in Tibet don't have to be confined to mild displeasure. The Dalai Lama, breaking with more radical colleagues, has recently sought to open negotiations with China, without seeking independence.

Tibet was on the agenda for Mr. Bush's recent visit to Beijing, but after his protest, if any, China felt it could suppress the uprisings with impunity. The least the State Department can do is acknowledge that the Dalai Lama has political standing in his country and support his request for cultural and religious autonomy. China's interest, too, lies in recognizing that its ugly adventure in Tibet will prove an increasing international embarrassment unless it reaches accord with the Dalai Lama.

Nation/World

Chinese Police Attack Tibetans, Killing Four

Beijing, China (AP) — Police opened fire on Tibetan protesters who marched through Lhasa and burned Chinese businesses yesterday in a second straight day of violence. Four Tibetans were reported killed.

Security forces moved into the city's Tibetan section and pulled people from their homes, taking some away in jeeps, American tourists said. Chinese troops also beat Tibetans, said the travelers, who spoke on condition of anonymity for fear of police reprisal.

"One boy's face was completely bloodied," said a man from New Orleans. "He was no older than 10. Blood was coming from his ears, his eyes."

The Americans and other tourists were contacted by telephone in the Tibetan capital from Beijing. As they spoke, automatic weapons fire and exploding tear gas canisters crackled in the background. Bonfires burned in the streets, they said.

News Reports

The official Xinhua News Agency reported one Tibetan was killed and eight others, including two policemen, injured in the violence yesterday.

Xinhua had said 10 Tibetans and one Chinese police officer were killed in anti-Chinese demonstrations Sunday. Western travelers quoted Tibetans as saying that many more had died on Sunday and that at least four Tibetans had been slain

yesterday.

The U.S. State Department yesterday deplored the use of weapons on pro-independence protesters in Tibet and called for a restoration of order.

Police in Lhasa fired from rooftops near the city's main square late yesterday afternoon, killing at least two Tibetans, an American tourist quoted Tibetans as saying.

Several hours later, security forces fired on a group of 40 independence activists as they threw rocks at a building near the Jokhang Temple, another tourist said. He quoted Tibetans as saying at least two

Continued on Page 13

Chinese racism is widespread

Recent revelations of racism in China are not news to the Tibetan people. Allegations from African students and officials that the Chinese treatment of blacks is comparable to the behaviour in South Africa also comes as no surprise. The Tibetan experience since the 1950s exemplifies the racist nature of Chinese society. In the time since China invaded Tibet in 1950, Tibetans have become a marginalised, dispossessed people in their own land.

Tibetan culture and society, regarded by the Chinese as inferior, has been systematically destroyed. Colonisation of the land by the

Chinese has created a system very similar to apartheid. Cities have Chinese and Tibetan sectors. Tibetans are treated as second-class citizens, get low-paid, menial jobs if they are able to get work at all, and are excluded from decision-making and power at any level.

Beneath the allegations of human rights abuses lies a sorry fact: Chinese society appears incapable of recognising the fundamental equality of peoples from different cultural and ethnic backgrounds. The international community, including Australia, which calls so passionately for an end to racial discrimination in South Africa, must now see that apartheid also exists in China and Chinese-occupied Tibet.

Let's see if Australia will lead the international campaign for sanctions against China.

Police in China Clash With Tibetan Crowd

Continued from Page 9

protesters were killed in that incident.

Yesterday morning, thousands of Tibetans flooded the old city, breaking into the small Chinese- and Moslem-run stores that fill the area, pulling out their contents and burning them in bonfires along the main thoroughfare in the city.

The protests began Sunday when 13 Buddhist monks and nuns started marching near the Jokhang, shouting "Independence for Tibet." Police opened fire. A crowd of Tibetans then began ransacking Chinese buildings.

The bloodshed occurred days before the 30th anniversary of a failed Tibetan uprising against the Chinese on March 10. It marks the fourth violent outburst in 18 months against Chinese rule. Scores have died in the earlier protests.

Tibetans' Houses Raided by Chinese Troops

CHENGDU, China, March 8 (AP) — Security forces dragged Tibetans from their houses today as thousands of Chinese troops took up posts around Lhasa today after three days of anti-Chinese riots, travelers said.

There were no reports of further demonstrations or gunfire today. By of-

ficial count, 12 people had been killed and more than 100 wounded in violence since Sunday, when Tibetans marched in Lhasa demanding an end to nearly four decades of Communist rule and the return of their spiritual leader, the Dalai Lama. But foreigners quoted Tibetans as saying the actual death toll was much higher.

Beginning at midnight, trucks with loudspeakers drove through the city of 70,000 announcing the martial law imposed Tuesday and ordering Tibetans to stay inside their houses, said the foreign travelers, who spoke in telephone interviews from Lhasa to Chengdu, the capital of neighboring Sichuan province and one of the few points of entry to the remote Himalayan region.

The Chinese troops reportedly set up checkpoints 15 miles outside Lhasa and at nearly every block in the city. Soldiers stopped all but official vehicles and arrested Tibetans in the streets.

An Australian traveler described Tibetans screaming with fear as Chinese troops pulled them from their houses.

"The truck kept coming back," the tourist said. "They would pick up a couple people, drive off with a half-dozen militia holding them down, then come back."

Mobs led by Tibetan youths reportedly ransacked Chinese shops in three days of rioting through Tuesday, and a European traveler said not one Chinese-owned shop in the old quarter of the city escaped damage.

The 150 foreigners estimated to be in Lhasa have been ordered to leave the city by noon Thursday, but they were forbidden to leave their hotels today to buy tickets.

Tourists said they were given a choice of going to Nepal by bus, going to other cities in Tibet or flying to Chengdu.

One traveler said soldiers stopped her and five others from catching a chartered bus for Nepal. Officials later told her they had arranged another bus to the border but wanted \$4,185, three times the previous price, she said.

The police detained two British reporters overnight. Jasper Becker of the Guardian, a London daily, said he and a reporter for Reuters were released today after being questioned, with authorities most concerned about photographs.

One Swiss who refused to turn over his film Sunday said the police beat him and pointed a gun at his head. He said the police still had his camera and passport and would not return them until he gives up the film and pays a fine.

Three Swedes and an American who also took pictures were given back their cameras and passports after they paid fines.

NEWS

FINANCIAL TIMES

Thursday March 9 1989

OVERSEAS NEWS

China determined to keep its iron grip on Tibet

Colina MacDougall reports on Tibetan fears after foreign witnesses have been forced to leave Lhasa

TOMORROW Tibetans will mark the anniversary of the uprising in Lhasa against Chinese occupation in 1959 which ended with the young Dalai Lama fleeing over the mountains with thousands of his followers to India. Many thousands more were killed by Chinese troops and Buddhist monuments destroyed in what was just a foretaste of horrors to come in China's devastating Cultural Revolution of the 1960s and 1970s.

But the anniversary is unlikely to be marked by more demonstrations. Though Tibetans say they are not afraid to die, following three days of rioting earlier this week, the narrow streets of the capital are now thickly patrolled by Chinese troops and police. Under the martial law proclaimed yesterday by Peking's ruling State Council, foreigners may not enter cordoned-off areas and all (150-odd) were told to leave by tomorrow.

The death toll in all the recent protests has been unnecessarily high. "A lot of people were killed (in the rioting this week) who shouldn't have got killed," said an American visitor yesterday on the phone from Lhasa.

"One girl was killed in her own home making tea. The police were inept, bungling and brutal."



Demonstrators carrying the Tibetan flag and pictures of the Dalai Lama march in Lhasa on Monday.

The latest trouble began on Sunday when police opened fire, killing at least 11, on a group of monks shouting pro-independence slogans and unfurling banners outside the Jokhang, Lhasa's splendid gold-roof shrine. A full-scale riot followed as Tibetans ransacked Chinese property. China's official news agency, Xinhua, claimed the Tibetans were armed, but foreign eye-witnesses deny that.

Demonstrations continued

on Monday, and the police held off until evening when Tibetans say many people were picked up from their homes by police. Trouble began again on Tuesday, but armed police dispersed the crowds with an unknown number of casualties.

With foreigners expelled from the city, Tibetans fear that those the Chinese consider troublemakers will either be executed or dumped in Tibet's unpleasant jails, where

they could face regular beatings and a slender diet of barley and water. Amnesty International records this as standard Chinese practice following previous demonstrations.

A witch-hunt has already begun among Tibetans who work in the Chinese-run administration, of whom there are many, at least in junior posts. "Every party member and cadre must... stand the severe test in the current struggle against splittism," said the Tibet Daily on Monday. "We advise people who have been fooled by the splittists to wake up to their mistakes. We will severely punish those who stubbornly insist on independence for Tibet."

Clearly, the Chinese have to restore order after three days of demonstrations which led to much bloodshed (12 deaths by the Chinese count, 60 by the Tibetan, and 30-40 by doctors at Lhasa's hospitals, and more than 100 injured). Chinese were beaten up or had their businesses sacked.

Peking's leadership is currently facing serious challenges from the runaway economy, disobedient provinces and a rapidly growing swell of dissidence among intellectuals. With Zhao Ziyang, the reformist party general secretary, already under fire from hardli-

ners alarmed by these developments, protest in Tibet is getting short shrift.

With the death of the Panchen Lama in January, the Chinese have lost their chief intermediary in dealing with Tibet. While the Panchen was always seen as a "Chinese chopstick", he nevertheless commanded respect, especially since his sufferings in the Cultural Revolution. Without him, Peking now has no figure even half-way trusted in Lhasa, and still less does it have his private channels of communication to the exiled Dalai.

The Chinese are in no danger of serious opposition from Tibetans, who are unarmed and peaceful by nature. They have no leader except the Dalai Lama, who preaches non-violence, and the days of CIA backing (late 1960s-early 1970s) are long gone.

The Chinese have also evolved an extremely successful network of control. Every monastery, village or band of nomads is penetrated by informers - locals over whom the authorities have a hold - and indoctrination meetings are frequent and regular. These meetings deal almost entirely with anti-independence propaganda, say foreign visitors.

While materially life is better than 10 years ago, Tibetans still seek independence even at

the cost of their lives. Aware of this and dreading the bloodshed, the Dalai Lama last June proposed a settlement which would give Tibet internal autonomy under a Chinese umbrella of defence and foreign relations.

In response, the Chinese initially offered talks without pre-conditions, but, as is their usual negotiating ploy, began to set terms when it started to look as if the Dalai might accept. Thus discussions are still not really in prospect.

Though it is a fabrication to say, as they do, that Tibet has always been part of China, in periods of strength Peking has maintained a presence in Lhasa, and certainly now wants the land and raw materials Tibet can provide.

On the Tibetan side, many find the Dalai Lama's offer surrendering the idea of full independence a bitter disappointment. Young Tibetans in Lhasa and the exiled community believe that despite Buddhist non-violence they should fight.

But the practicalities of Chinese might and lack of support from near neighbours Nepal and India mean that diplomacy and pressure from the international community - if it can be prevailed on to say boo to the Chinese - may be a more realistic alternative.

15 killed in fresh Lhasa riots

BEIJING: Police opened fire on Tibetan pro-independence protesters for the second straight day yesterday, killing at least four, foreign travellers said from Lhasa.

The sound of automatic weapons fire and exploding tear gas canisters could be heard clearly over the telephone late in the night.

The official media did not confirm the reports of new deaths and efforts to reach government officials in Lhasa were unsuccessful.

The deaths brought a plea to world leaders from Tibet's exiled leader, the Dalai Lama, for pressure on Beijing to stop human rights abuses in Tibet.

The appeal was sent in telegrams to the United States, the Soviet Union, Western and Eastern European countries, Japan, India and the United Nations Secretary General, a spokesman for the Dalai Lama's bureau in Dharamsala, India, said.

It was the worst reported outbreak of violence in the Tibetan capital since a failed March 1959 uprising against Chinese rule which ended with the Dalai Lama fleeing into exile with many of his followers after some 10,000 were killed.

The Xinhua News Agency said 10 Tibetans and one policeman were killed in clashes on Sunday and that 40 police and more than 60 Tibetans were wounded.

An American traveller said Tibetans put Sunday's

death toll at closer to 30, but that could not be confirmed.

The fighting was the fourth violent clash between Tibetans and Chinese in 18 months, and erupted on the first anniversary of one of the previous clashes.

A traveller from New Orleans said police stationed on rooftops in Lhasa's main square fired down on crowds of Tibetans at about 5 pm yesterday.

He said he arrived on the scene shortly after the shooting and was told by Tibetans that at least two people were killed.

Other travellers confirmed hearing gunshots and seeing police on the roof.

Another American said he saw police open fire several hours later on about 40 Tibetans who were marching toward the main square, the Barkhor. He said he did not see marchers fall, but that Tibetans told him at least two were killed. Earlier the same day, police showed restraint as thousands of Tibetans marched through the streets chanting pro-independence slogans and throwing goods from Chinese-owned stores on to bonfires.

The Tibetans stoned any Chinese who tried to bicycle through the area and dragged some from their cycles, which they then burned, foreign witnesses said.

One American said he saw a policeman dragged

TIBET'S AGONY

- 10 December 1988: One dead, three injured.
- March 5, 1988: Five dead, 440 injured.
- October 1, 1988: Six dead, many injured.
- March 6-7, 1989: 15 dead, many injured.

(Official figures)

INSIDE

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from his cycle and chased down the street at knifepoint. "The streets are thick with people. There's lots of whooping and shouting and throwing stones. There's no control whatever," said an Australian. He said the protesters set up barricades with tables and garbage cans.

Police guarded the Chinese section of town, which is separated from the Tibetan section by a broad road. But they did not move in force into the Tibetan area, scene of the burning and marching, until about 7 pm, the travellers said.

Then hundreds of police moved into the sector on foot and in jeeps, firing occasionally, the witnesses said. Some paused in front of the hotel where the travellers watched and banged on the windows and pointed their guns, several Americans added.

About 40 protesters shouting "Free Tibet" and throwing stones marched down an alley toward the Barkhor soon afterward, and were met by police gunfire, said the American witness.

The American, coughing from tear gas, said he saw about 10 police beating three Tibetans nearby.

The foreign witnesses said Buddhist monks and nuns did not play a prominent role in Monday's marches and burning, which were led mainly by youths.

However, Xinhua said 13 monks and nuns began Sunday's spate of violence by parading illegally through the Barkhor, waving banners and shouting, "Independence for Tibet."

They were joined by several hundred people who stoned a nearby police station.

A Swedish traveller who gave his name as Pontus said he ran to the roof of a temple on the Barkhor and saw six police taking pictures of the crowd, then dropping their cameras and opening fire.

Travellers said police also threw beer bottles down on the crowd from nearby roofs, while the crowd threw stones back.

Later on Sunday, hundreds of Tibetans marched behind the banned pre-Communist Tibetan flag, but were met with police tear gas and bullets, the

travellers said. Skirmishes along the street lasted until after nightfall on Sunday.

Xinhua said the protesters fired at police, but none of more than one dozen travellers interviewed reported seeing Tibetans with guns on Sunday and Monday.

The travellers said the Tibetans burned a small clinic and numerous Chinese-owned shops, making bonfires in the streets of televisions, radios, furniture and other goods from the stores.

Xinhua said the protesters also attacked government buildings, a primary school, an ambulance team, traffic control posts and more than 20 police vehicles.

In Dharamsala, the Dalai Lama's spokesman said the spiritual leader had called on the world's leaders to help "stop the continued violations of human rights and find an early solution to the deteriorating situation in Tibet."

A statement issued by the bureau said the Dalai Lama's government-in-exile was "deeply shocked and grieved" at Sunday's incident.

"We strongly condemn the use of brutal methods by the Chinese to stop the Tibetan people from expressing their true feelings," the statement said.

The Hongkong Standard

TUESDAY, MARCH 7, 1989

HONGKONG



South China Morning Post, Nov. 2, 1988.

Worst riots in Tibet for 20 years

By a Special Correspondent
in Lhasa

IN the glow of burning bonfires, Chinese troops were patrolling Lhasa's Tibetan quarter on Monday night after two days of horrifying violence which has left dozens dead. Groups of Tibetan youths hurling stones and chanting pro-independence slogans challenged soldiers armed with sub-machine guns who finally entered the warren of streets after a day of destruction.

I saw bloody atrocities committed by both sides in the worst violence in the Tibetan capital since the cultural revolution more than 20 years ago.

The New China News Agency put the death toll at 11 on Sunday, but conservative Tibetans said about 40 people had been killed. At least four others died on Monday and the total number of injured was estimated by Tibetans at around 200.

I saw Chinese police savagely beating and kicking Tibetans in the street, and Tibetans stoning innocent Chinese. In one incident, two Muslim Chinese wheeling bicycles home were stoned by a furious mob. Piles of burning bicycles were witness to the number of Han Chinese who had been attacked.

In a fury of revenge, Tibetans gutted Chinese shops and restaurants, and burnt the ransacked belongings in huge street fires. Any building or any object that was not Tibetan was smashed by a mob of a thousand young Tibetans who marched through the streets with a Tibetan flag to the applause of bystanders.

One Chinese woman and her daughter stood screaming in terror as Tibetans ransacked her shop. Anyone attempting to steal stereos, clothing, or even machinery was made to burn their spoils. Yards away from an hotel in which I took refuge, two Tibetans were shot dead by soldiers, and I saw another corpse carried through the streets by the chanting crowd.

A detachment of armed police and soldiers attempted to carry out house-to-house searches, but appeared to be either disorganised or incompetent, and eventually retreated, leaving the area under the control of the Tibetan mob once again.

It seemed as if the violence was destined to continue despite an appeal to world leaders by the Dalai Lama, the spiritual leader of Tibet, to persuade the Chinese to find a peaceful solution to protests in his homeland. "I am deeply saddened by the latest bloodshed in Tibet. I have always tried to find a peaceful solution to the tragic situation in my country," the Dalai Lama said in a statement.

Prisoners in Tibet beaten and tortured

MONKS and nuns arrested after anti-Chinese demonstrations in the Himalayan region of Tibet have been stripped, beaten and tortured with electric prods in prison, according to reliable Western sources in Lhasa.

The sources said in an extensive human rights report that prison officials routinely beat and tortured inmates during interrogation.

"It is common for the prisoner to be stripped naked and to be sitting on the floor during these questioning and beating sessions," it said.

The report, based on interviews with about 30 released prisoners, was drawn up by Western human rights activists who speak Tibetan and are frequent visitors to the area. They asked not to be named.

the police who had surrounded the monastery. Four more monks and about 12 villagers were arrested.

At least 42 Buddhist monks and three nuns are among about 100 Tibetans still in prison, according to the report by the sources, who regularly provide such information to human rights pressure groups abroad.

Hundreds more have been released from four prisons near the regional capital, many of them in July, the sources said.

Arrests began in September last year when Tibetan monks and lay people took to the streets to protest against China's rule over Tibet and to demand the return of their spiritual leader, the Dalai Lama, who lives in exile in India.

Asked to comment on the allegations of torture, State Nationalities Affairs Commission spokesman Zhang Xuejin said: "I know nothing about this."

Chinese officials have previously denied reports of torture in Tibetan prisons but press reports indicate torture is used elsewhere. Last month, the official *China Youth News* reported that police in Henan province used electric batons on the genitals of a jailed man who later died.

Earlier this year the *Tibet Daily* included torture in a list of practices it urged police to avoid.

In the latest account of separatist disturbances in Tibet, the sources also said that monks from Rato monastery near Lhasa clashed with three truckloads of riot police on October 3. Mr Zhang had no information on the incident.

The trouble began several days earlier when the monks stoned two cars belonging to officials who came to their monastery to question them about rumours of a planned demonstration.

The officials returned later under armed escort and arrested Tsering Dhondup, one of 75 monks at Rato. Fighting broke out and the police fired several shots. Nobody was killed.

Villagers later attacked

Chinese troops took control of Tibet in the early 1950s. Beijing says it has ruled the region for centuries and will never give it independence.

According to the report, interrogators have demanded confessions from prisoners and asked for information about other separatists and alleged involvement by the "Dalai clique" in India.

Prisoners have been given electric shocks to their tongues, the soles of their feet, their chests and genitals. Nuns had electric batons inserted in their vaginas, it said. Some had burning cigarettes pushed in their faces.

"Rope torture" - where prisoners with their hands tied behind their backs were hauled towards the ceiling on ropes attached to their arms - was also used. Others said they were simply strung from a beam with their arms above their heads.

Only a few Western reporters have been allowed into Tibet under close official supervision since the last serious round of anti-Chinese riots in March.

The Dalai Lama, who fled Tibet in 1959 during an abortive uprising, has proposed talks on Tibet's future with China in Switzerland next year. China was still considering the offer, Mr Zhang said.

Reuter

MONDAY, DECEMBER 12, 1988

THE CHRISTIAN SCIENCE MONITOR

INTERNATIONAL

Peking takes more violent tack in dealing with Tibetan rebels

By James L. Tyson

Staff writer of
The Christian Science Monitor

Peking

By firing on monks protesting China's rule of Tibet, police revealed how Peking has toughened its campaign to crush the Tibetan independence movement, Western diplomats said Sunday.

The shooting Saturday of unarmed Buddhist monks marching beneath the outlawed Tibetan flag showed for the first time how police will carry out Peking's latest orders for harsh reprisals against rebels, the diplomats said.

About 50 police shot without warning at 30 monks demonstrating outside the holiest shrine of Tibetan Buddhism in central Lhasa, killing at least two of the monks, eyewitnesses said. Several monks and laymen were wounded, including a Dutch tourist, they said.

The crackdown appeared to enforce the orders of Qiao Shi, a member of the Communist Party's standing committee and head of China's security apparatus, the diplomats said. During a visit to Tibet in July, Mr. Qiao told Lhasa officials to use "merciless repression in handling anti-Chinese activists," Tibetan sources told Asia Watch, a human rights organization.

The rally was the third

major clash between police and supporters of independence during the last 14 months. Dozens of Tibetans have been killed in the unrest, according to Asia Watch.

"The shooting seems to be a marked departure from how police have responded before," a Western diplomat said. "In the past, they've reportedly fired in panic or as a last resort. But in this case, they reportedly shot without provocation."

Peking has not abandoned its "carrot-and-stick" policy toward Tibet. While showing stiff intolerance toward the independence movement, it still tries to appease Tibetans with social-welfare programs and lenience toward activists who recant, according to diplomats.

However, the barrage Saturday may signal that Peking "in the future will not allow activists to take to the streets without the expectation of facing a gun barrel," the diplomat said.

The shooting highlights a deadlock over proposed talks between Peking and the exiled Tibetan government. Peking has so far snubbed the proposal set forth by the Dalai Lama, Tibet's spiritual leader.

The Dalai Lama has called on China to agree to an arrangement by which Tibetans govern themselves, while granting Pe-

king primary control over Tibet's foreign affairs and defense. Peking has rejected the settlement as an attempt to "split the motherland."

Peking asserts it has exercised sovereignty over Tibet since the 13th century, but Tibetans dispute the claim, noting how Tibet developed a distinct language and religion during centuries of self-government.

Asia Watch and another rights organization, Amnesty International, have repeatedly denounced China for abusing the human rights of Tibetans.

Tibetans "continue to suffer discrimination, arbitrary arrest and imprisonment, and even torture," said an Asia Watch report released in February.

"The people of Tibet are still not free to practice their religion as they choose, nor to express their opinions on political issues," wrote Jack Greenberg, chairman of Asia Watch, in the report.

In a follow-up report in July, the group estimated that more than 50 people may have died during a March 5 melee involving as many as 10,000 Tibetans. China "has demonstrated a continued unwillingness to acknowledge the human rights problem in Tibet, let alone address it," the organization said.

Worst riots in Tibet for twenty years

Continued from page 1

small Tibetan flag. Witnesses saw children and grandmothers collecting stones for the crowd of stone-throwers.

Rioting spread throughout the Tibetan quarter. I saw a huge bloodstain on a building where a Chinese taking photographs of the rioters was struck on the head by a stone, and cut his throat on a broken glass window. Fire engines attempting to put out fires were stoned and the police resorted to widespread shooting. Witnesses said none of the Tibetans were armed, contrary to a report by the New China News Agency.

Western tourists said they saw several Tibetans shot dead, including children. Some of the street battles took place in front of the Yak Hotel where many foreigners were staying. At the end of the day, a score of trucks carrying

troops armed with clubs, pistols, rifles, and sub-machine guns, entered the area in force, shooting wildly at the rooftops and sometimes into Tibetan homes.

Western witnesses said on Sunday that frightened troops sprayed bursts of automatic gunfire at random. The tourists also saw a dozen soldiers catch a Tibetan, smash a bar across his knees and then beat and kick him on the ground. A number of foreigners had their films and cameras confiscated, and a Swiss man, who had joined the marchers, was detained.

A Tibetan family in tears showed me the bloodstains on the kitchen floor where an 18-year-old girl was shot dead while she was making tea. They said another woman returning from work was shot in the forehead as she looked out of a window. In another home I was shown the corpse of a 35-year-

old man shot through the jaw. His mother said two of their children had died at the hands of the authorities after taking part in earlier pro-independence demonstrations. Tibetans showed me bullet holes in doors, walls and even through a vacuum flask.

A Tibetan doctor said that 60 Tibetans were being treated in one hospital, but I saw plenty of others who had sought treatment at home. Many Tibetans were too frightened to go to hospital or were refused treatment.

The failure of police to contain the initial demonstration is striking. The police had warned foreigners two days in advance that there might be trouble on Monday, the anniversary of rioting last year. In the past month, there have been three protests, and tension was rising at the approach of this Friday's 30th anniversary of the 1959 rebellion.

Continued on page 8

SPECIAL ITEMS

DHARMA ITEMS



NEW

MO: The Tibetan Divination System, by Jay Goldberg. 70pp. book, 36 color cards, dice, \$29.95 October
The *Mo* is to Tibet what the I-Ching is to China. This authentic Tibetan divination system comes elegantly packaged with 36 full-color cards, a dice inscribed with the six syllables of the Manjushri mantra, and a book that extensively describes the meaning and application of each of the 36 possible predictive answers. The volume begins with an introduction by H.H. Sakya Trizin, one of the most highly esteemed Tibetan lamas who is also proficient in this system. This is a unique item, never before made available to Westerners.

NEW

TIBET BUMPER STICKERS

#CPTBS, \$2.50
Help keep Tibet in the public awareness by displaying this "Free Tibet" sticker on your bumper or any prominent place. One size fits all!

NEW

TIBETAN WINDSOCKS AND FLAGS These items are made of durable flag nylon with fade resistant coatings.

Tibetan National Flag Windsock #CWWWS, \$26.50

This 60" long windsock is great! It features the Tibetan Flag with tails in the five Buddhist colors.

NEW

RIGPA TIBETAN CALENDAR
Earth Snake Year 1989-1990, 42pp., #RIGPA \$6.95

This pocket calendar features the main Buddhist festivals, anniversaries and special practice days of all traditions. Contains photos of lamas and line drawings. With this little calendar you'll have no excuse for missing Tsog days.

NEW

SNOW LION TEESHIRT \$14, #SLSHIRT

These are 100% cotton, hand-dyed and hand-screened for unsurpassed richness and subtlety of color. Lion is maroon, and shirt is cantelope. Very beautiful! Sized M, L, XL.

Other Items:

AMBROSIA YIN: Amber Resin Essences #AMBER \$16

Amber is the fossilized resin of pine trees. In the Baltic area, hard amber has been worn for centuries as an amulet to protect the wearer from misfortune. Soft amber has an even more ancient tradition. It has been used as a folk medicine in the belief that its smell would strengthen the individual and give him courage from the soul of a tiger. In Europe, it was believed to be a cure-all, protecting health and warding off poisons. The amber resin sold here originates in the Tibetan Himalayas and is packaged in a hand carved rosewood case inside a beautiful silk brocade pouch.

AUTHENTIC MINIATURES, (tsa-tsa sculptures)

The following ceramic images are available in small (average 2") for \$7 ea.:

Avalokita #TSA:AVALO-S
Sakyamuni #TSA:BUDDHA-S
Mahakala #TSA:MAHAK-S
Green Tara #TSA:TARA-S
Akshobhya #TSA:AKSHO-S



passion. The dorje has five prongs, four at each end curved around the central prong, symbolizing the five Buddha families. Lotus petals decorate the central caps. The handle of the bell is similar to the dorje. The bell is composed of an alloy of several metals and is decorated with Tibetan syllables, lotus petals and dorjes. The bell produces a clear, brilliant tone that symbolizes the open dimension of reality.

Regular Grade #NEBD3 \$60
Superior Grade #NEBD1 \$190

SALE PRICE 25% OFF!

TIBETAN CARPETS 3 x 6'
#CARPET \$475

Handwoven, 100% wool, natural vegetable dyes. These carpets were hand-picked for their beauty by our designer, Sidney Piburn. Contact us for more information.

DAMARUS (wood), #DAMARU \$40

DAMARU BANNERS

#DAMARUB \$20
Beautiful brocade banners in 5 traditional colors.



Om Mani Padme Hum (Tibetan script) (2 1/2 x 10") #DECAL3
Door Mantra (Blessing for house) (2 1/2 x 10") #DECAL4

The following decals are 7" in diameter and are \$3.00 ea.:

Sakyamuni Buddha #DECAL5
Amitabha Buddha #DECAL6
Chenrezi #DECAL7
Green Tara #DECAL8
Dorje Chang #DECAL9

DOOR MANTRA #HCDM \$2.50
This mantra in Tibetan and Sanskrit purifies negativity. It is printed on card stock.

HATCHETS, #HATCHET \$36.50
We have a few 11" chachu ritual hatchets.



INCENSE
CEDAR/SANDALWOOD 8" box (50 sticks) #OSCS \$5
EXTRA-GRADE TIBETAN INCENSE 16" bundle (45 sticks) #OSXG \$10
TIBETAN INCENSE 16" bundle, #IWTI \$5.00

Authentic Tibetan incense made by refugees in India. We are offering an excellent brand of Chandan (sandalwood) incense.

TRADITIONAL TIBETAN INCENSE prepared from medicinal herbs—musk, saffron, nagi, and sandalwood—is available in three grades. Each box contains approximately 50 eleven-inch sticks:

Highest Grade #JCBLUE \$8
Medium Grade #JCRED \$6
Common Grade #JCYELLOW \$5

KAPALAS (skull cup)
Medium brass #KAPALAB \$30
Silver #KAPALAC \$134

KATAS #KATA2 \$8

A standard silk offering scarf.

MALA POUCH #MP \$8

These are lovely silk brocade pouches with draw strings. They are 6" in diameter. Beautiful gift item.

MALAS (prayer beads)

We have a wide variety to choose from: wood, bodhiseed, lotus seed, glass, rock crystal, coral and other semi-precious stones—with and without counters. Contact us for a list of our stock. Prices range from \$12 to \$150. #XMALAS

BONE MALAS, \$22, please allow \$1.50 for shipping.

We now have small bone malas with counters and head bead. They are light beige and strung on a red cord. #MALA



MEDITATION CUSHIONS

Carolina Morning Designs produces high-quality cushions at competitive prices and ensures customer satisfaction. These hand-crafted cushions are available in three standard colors: burgundy, royal blue and black. Specify the color of your choice. We plan to fill orders promptly, but it may take up to 4-5 weeks for delivery. **Zafu** (round cushion seat) is 12" in diameter, 8" high and is stuffed with kapok. #CMZAFU \$30. Allow \$3.50 for shipping.

Support Cushion is a square cushion which measures 12 x 12 x 3" and is filled with cotton batting. #CMSUPPORT \$10. Allow \$1.50 for shipping.

Zabuton (base cushion) measures 25 x 31 x 3" and is filled with cotton batting. #CMZABUTON \$35. Allow \$4.50 for shipping.

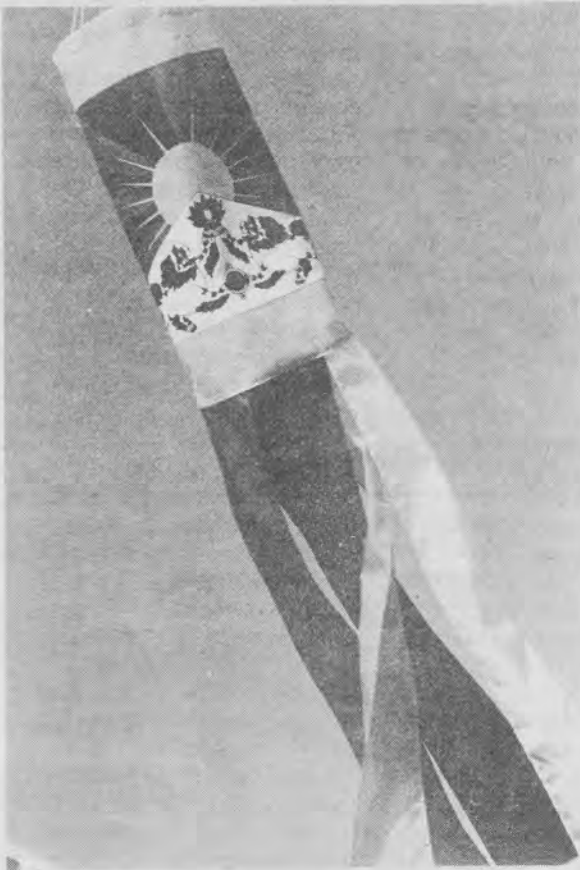
INFLATABLE ZAFU!

#CMINFL \$16. Allow \$2 for shipping.

Just the thing for traveling meditators! A zafu cushion that can be inflated to just the right height and deflated for easy storage. Inside the fine quality zafu cover is a beachball. Inflated it provides dependable support for sitting meditation. Deflated it weighs about 8 ounces and can be folded to fit a small space. The cover is machine washable and dryable. There is an opening from which the beachball can be removed and reinserted. So if later you prefer a more traditional zafu, you can simply remove the beachball and stuff the cushion cover with kapok.

JEWELRY

We have a selection of earrings, necklaces, pendants, rings, bracelets with coral and turquoise. Some rings and bracelets have Om Mani Padme Hum for \$21 and \$32 respectively. We have deity and dragon rings and pendants.

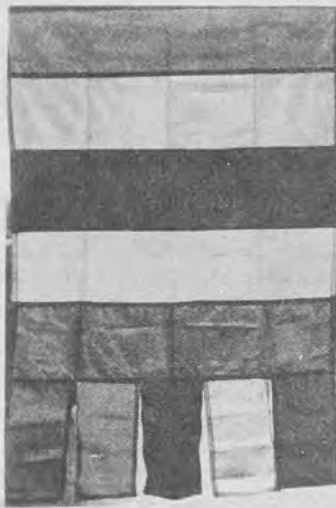
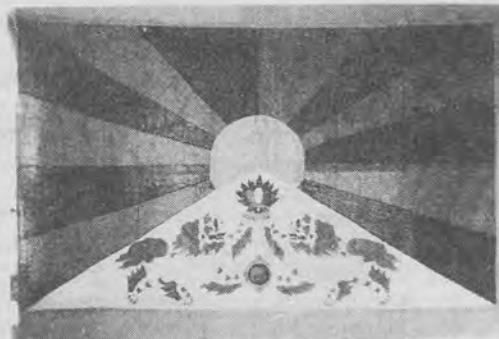


Tibetan National Flag #CWF, \$18.00

The Tibetan Flag is one of the most beautiful. It adds lively color wherever it is displayed. Measures 24" x 36".

Buddhist Flag #CWB, \$22

Display the five colors of Buddhism with this 30" x 45" flag.



The following images are available in large (average 4") for \$14 ea.:

Avalokita #TSA:AVALO-L
Green Tara #TSA:TARA-L

BELL & DORJE The supreme symbols of the Vajrayana path are the bell and dorje (diamond scepter) used by tantric practitioners. They are held in the left and right hand respectively and convey the mystical union of wisdom and com-

DINGSHA BELLS (cymbals)
#DINGSHA \$30

The sound of these bells is psychically cleansing.

DHARMA DECALS

The following decals are \$2 ea.:

Double Dorje (5") #DECAL1
Eternal Knot (5") #DECAL2

NEW

Wheel of the Dharma (5") #DECAL10



SPECIAL ITEMS

MEDITATION GONG #SAG
\$110 This is a large meditation gong 5 inches in diameter. It has an exquisite brocade cushion and lacquered striker. It produces a beautiful rich sound that slowly fades—meditation practice will be enhanced by its use. Please allow \$3 for shipping and handling.

OFFERING BOWLS (set of 7)
Copper (medium-size) #BOWLC
\$38

White Metal (medium-size)
#BOWLW \$30

PINS, \$5.00

Double Dorje (5 colors) #PIND
Stupa (white) #PINS

NEW

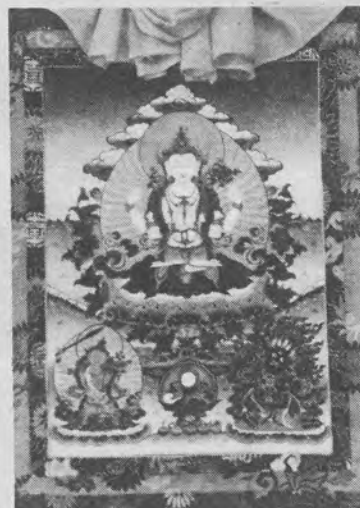
Eternal Knot #PINEK
Wheel of Dharma #PINW

PURBAS

Tantric daggers made of iron. 10"
PURBALG \$30 5" **PURBASM**
\$12

RUPAS

High quality statues of the Buddha and various deities are available on request. We have numerous rupas and our stock is always changing. Materials range from brass to copper with gold and painted faces. Prices vary from \$70 to \$400. #RUPA



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#THANGKAS

Vajrasattva, 14" x 22", \$475

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Green Tara, 20" x 26", \$475

Mahakala, (large, exquisitely painted) 18" x 29", \$1200

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TRANSFER DECALS (Scratch-on) Ideal for stationary or cards. There are approximately 14 of each of 4 full-color symbols:

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#TDECAL \$7.50

TIBETAN SHIRTS

Snow Lion now has 50-50 cotton tee shirts and sweat shirts for men and women. Choose one of three designs—Double Dorje, Tibetan Flag, or a lotus with Om Mani Padme Hum on the petals and a Hri in the center. They come in white, yellow, red, and blue. They are high-quality shirts and are sized small, medium, large and extra-large, and run one size small. Please indicate a second color choice. The Flag design is a 5-color and so more costly. Please give full description (color, size, design) on your order form.

Teeshirts:

Double Dorje #PHSHIRT \$12

Tibetan Flag #PHSHIRTF \$14

Om Mani Padme Hum Lotus
#PHSHIRT \$12

Sweatshirts:

Double Dorje #PHSHIRT2 \$24

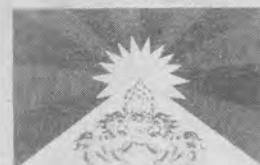
Tibetan Flag #PHSHIRTF2 \$28

Om Mani Padme Hum Lotus
#PHSHIRT2 \$24

OTHER DHARMA ITEMS AVAILABLE ON REQUEST

Call or write to us for information about:

Butter lamps, damaru covers, door top cloth, curved ritual knives, wrathful masks, peca book covers, lockets.



FREE TIBET!



TANTRIC HARMONICS

Gyume Tibetan Monks



A unique and powerful offering of sacred Tibetan vocal music. "Deep baritone chanting filled the studio as the monks chanted three note chords to provide rich, resonant harmonics."

BOSTON GLOBE

SPECIAL ITEMS

SNOW LION TIBET CARDS



SLSTC54



SLSTC66



SLSTC46



SLSTC57



SLSTC57



SLSTC44



SLSTC60



SLSTC59



SLSTC5



SLSTC4



SLSTC19



SLSTC27



IMAGES OF TIBETAN CULTURE

In these 32 full-color postcard images of Tibetan culture all facets of Tibetan life are represented: painters, rug weavers, singers, masked dancers, lamas and monasteries, religious ceremonies, nomads, yogis, the Kalachakra Initiation in Bodh Gaya, pilgrims, children, statues, landscapes and more! These beautiful photos are of Tibetans in exile and a few of Tibet itself.

Cards measure 4 1/4" x 6" and are only 50 cents each.

- SLSTC1# Statue
- SLSTC2# Monastery Interior
- SLSTC3# Thikse Monastery
- SLSTC4# Tibetan Rug Weaver
- SLSTC5# Mountain Sunset
- SLSTC6# Monastery Courtyard
- SLSTC7# Landscape Sunset
- SLSTC8# Smiling Lady
- SLSTC9# Long-life Offering
- SLSTC10# Dalai Lama at Kalachakra
- SLSTC11# Tibetan Pilgrim
- SLSTC12# Masked Dancer
- SLSTC13# Tibetan Man & Child
- SLSTC14# Tibetan Monk in Prayer
- SLSTC15# Tibetan Ladies Singing
- SLSTC16# Potala Palace
- SLSTC17# Young Tibetan Monk
- SLSTC18# Potala from Back Side
- SLSTC19# White Masked Dancer
- SLSTC20# Tibetan Lamas
- SLSTC21# Red-Masked Dancer
- SLSTC22# Dalai Lama & Dingo Khyentse R.
- SLSTC23# Tibetan Horseman
- SLSTC24# Elderly Man with Prayer Wheel
- SLSTC25# Bashful Khampa Girl
- SLSTC26# Tibetan Thangka Painter
- SLSTC27# Tibetan Mask
- SLSTC28# Swayambhu Dorje
- SLSTC29# Tibetan Ngakpa
- SLSTC30# Woman with Dog
- SLSTC31# High Lamas at Kalachakra
- SLSTC32# Woman with Prayer Wheels

IMAGES OF LOST TIBET & FACES OF TIBET

Tibet, as it was prior to the Chinese invasion, is no more. Most of the religious culture as it appeared prior to the 1950's was destroyed leaving only hints of what was once one of the most spiritual societies on Earth. Tibet is now opening to tourists but what visitors will not find is the thousands of beautiful monasteries which flourished on the mountain sides, filled with several hundred thousand monks and nuns—a rugged and happy culture of a people who lived their lives in a free and religious atmosphere.

Sixteen very high-quality black and white postcard images—5 revealing the Tibetan character and 11 of the best pictures from the Newark Museum's collection of rare photographs of old Tibet are available in this series of cards.

Cards measure 4 1/4" x 6" and are only 50 cents each.

IMAGES OF LOST TIBET

- SLSC1# Tibetan from Chamdo
- SLSC2# Monks Sounding Trumpets
- SLSC3# Tibetan Nomad Tent
- SLSC4# Norbu Linga & 13th Dalai Lama
- SLSC5# Officials During Losar
- SLSC6# Portrait of 13th Dalai Lama
- SLSC7# Potala During Losar
- SLSC8# Tantric Meditator
- SLSC9# Tibetan Men & Horses
- SLSC10# Mani Stones—Tibet-China border
- SLSC11# Wife of Tibetan Governor
- SLSC51# Nomad Yogi
- SLSC52# Yogi of Milarepa Tradition
- SLSC53# Woman with Prayer Beads
- SLSC54# Young Tibetan Girl
- SLSC55# Yeshe Dorje, Weather Controller



SLSC11



SLSC51



SLSC7



SLSC54



SLCDL3

HELP SUPPORT THE TIBETAN REFUGEES: To express our gratitude to the many Tibetans who made these cards possible, Snow Lion will donate a percentage of the price of every Tibet Card that you purchase to the Tibet Fund to help support the Tibetan refugees.



SLCDL2



SLCDL1

H.H. THE FOURTEENTH DALAI LAMA CARDS

Because of the great demand for photos of the Dalai Lama, we have produced two portraits—they are 4 1/4 x 6" and are suitable for gifts or devotional use. Photos like these of the Dalai Lama are precious gifts for Tibetans in Tibet or Tibetan communities. They are 50 cents each.

- SLCDL1 The Dalai Lama Leading the Great Prayer Festival \$.50
- SLCDL2 Portrait of His Holiness \$.50

NEW!

We now have 5 x 7" close-up photo of His Holiness taken in London this past spring. It is ideal for framing and devotional use. The photo sells for \$1.50 and on orders of 10 or more we give a 50% discount.

- SLCDL3 H.H. the Dalai Lama 5 x 7" \$1.50

SPECIAL ITEMS

CARDS & PRINTS

THARPA FINE ART DEITY PRINTS AND CARDS

These superb fine art prints and cards depict some of the most important figures of Tibetan Buddhist iconographic art. They are reproduced from original paintings especially commissioned for this series by renowned artist Andy Weber. Many of the images are available for the first time in these formats, especially the wrathful deities. These art prints and cards are particularly suitable for practitioners of the respective deities because of the clarity and beauty of the images.

The fine art prints have been beautifully reproduced in full color using long-lasting colorfast inks and fine matt art paper. Each print carries the customary auspicious symbols of blessing on the reverse and is accompanied by an explanatory leaflet. The prints measure 16 1/2 x 22 1/2" and are \$19.95 ea.

The fine art cards measure 4 x 6" and sell for \$.75 ea. They have been beautifully reproduced in full color and high gloss finish.

THARPA DEITY CARDS \$.75 ea.

- THC1 Shakyamuni Buddha
- THC2 Avalokitesvara
- THC3 Manjushri
- THC4 Vajrapani
- THC5 Green Tara
- THC6 White Tara
- THC7 Amitabha
- THC8 Amitayus
- THC9 Medicine Buddha
- THC10 Je Tsongkhapa
- THC11 Vajradhara w/Consort
- THC12 Vajrasattva w/Consort
- THC13 Yamantaka
- THC14 Heruka
- THC15 Vajrayogini
- THC16 Mahakala

NEW! Available in May

- THC17 Guyhasamaja
- THC18 Vajradharma
- THC19 Maitreya
- THC20 Vaishnavana
- THC21 Vajrasattva
- THC22 Prajnaparamita
- THC23 Wheel of Life
- THC24 Stupa of Enlightenment

THARPA FINE ART PRINTS \$19.95 ea.

- THPR1 Shakyamuni Buddha
- THPR3 Manjushri
- THPR5 Green Tara
- THPR7 Amitabha
- THPR9 Medicine Buddha
- THPR10 Je Tsongkhapa
- THPR11 Vajradhara w/Consort
- THPR15 Vajrayogini

NEW!

THARPA GREETING CARDS \$1.50 ea. w/envelope Painted by Robert Beer, 5 x 7", Available May

- THGC1 Wish-fulfilling Tree
- THGC2 Lotus
- THGC3 Eight Auspicious Symbols
- THGC4 Dragon & Tiger
- THGC5 Offering Goddess

NEW!

THARPA BODHISATTVA CARDS #THBC \$5.95 for set Painted by Lama Jamyang, Available May

Atisha, Shantideva, Nagarjuna, Chandrakirti, Asanga, Geshe Chekhawa, Geshe Langri Tangpa, Je Tsongkhapa.

WISDOM DEITY CARDS \$.75 ea.

- WIC1 Je Tsong Khapa
- WIC2 Shakyamuni Buddha
- WIC3 1000-Armed Chenrezig
- WIC4 Tara
- WIC5 Manjushri
- WIC6 4-Armed Chenrezig
- WIC7 Heruka Vajrasattva
- WIC8 Prajnaparamita
- WIC9 Saravati

GARUDA POSTCARDS \$.75 ea.

Traditional thangka images.

- GAC1 Gelupa Guru Tree
- GAC2 Amitabha in Dewachen
- GAC3 Kalachakra Deity
- GAC5 Buddha with Discip.
- GAC6 Tsong-ka-pa on Lion
- GAC7 Avalokitesvara
- GAC8 Vajrayogini
- GAC9 Labchig Drolma
- GAC10 4 Sakya Lamas
- GAC11 35 Buddhas
- GAC12 Padmasambhava
- GAC13 White Tara
- GAC14 Cakrasamvara
- GAC15 Green Tara
- GAC111 Jambhala
- GAC113 Vairocana
- GAC114 Simhavaktra
- GAC115 White Mahakala
- GAC116 Vajrapani
- GAC118 Peaceful Bardo Deities
- GAC119 Wrathful Bardo Deities
- GAC124 Yamantaka

POMEGRANATE NOTECARDS \$1 ea.

with envelopes Three striking Buddhist images have been selected for you.

- PMBE Buddha Eyes
- PMPB Prayer Beads
- PMPF Prayer Flags

NOTECARDS OF THE FIVE DHYANI BUDDHAS \$7 for 10 cards plus envelopes.

There are two cards for each Buddha—they portray the seed syllable in its appropriate color. #HCNC1

8 AUSPICIOUS SYMBOLS NOTECARDS \$5 for 8 cards plus envelopes. #HCNC3

DHARMA ART PRINTS

Fine set of 12 line drawings of Buddhas, Bodhisattvas and enlightened masters: Chenrezik, Vajradhara, Vajrasattva, Amitabha, Green Tara, White Tara, Padmasambhava, Marpa, Milarepa, Jambhala, Karma Pakshi, and the stupa.

- #HCAP5 5 x 7" \$10
- #HCAP8 8 x 10" \$15

WISDOM NOTECARDS \$1.50 ea.

Four paintings by Robert Beer are now available as notecards with envelopes. They are beautiful.

- WINC6 Naropa
- WINC8 Tilopa
- WINC9 Heruka & Vajravarahi
- WINC10 Vajrasattva

WISDOM PRINTS

#WIPR \$13.95 8 1/2 x 12" Available as a set which includes the following eight images: Green Tara, 4-Armed Chenrezig, Manjushri, 1000-Armed Chenrezig, White Tara, Maitreya, Wheel of Life, Guru Tree.



བོད་ཀྱི་སྐད་

Tibetan Fonts for the Macintosh

by Pierre Robillard

Package contains manual, disk, keyboard stickers. #PITF \$49.95

- works on all Apple Macintosh computers
- contains fonts for dot-matrix and laser printing
- works with word processors, desktop publishing programs, databases etc.
- capable of printing Tibetanized Sanskrit for mantras
- requires additional purchase of keyboard customizer called "MacKeymeleon". \$69.95

"This Tibetan font for the Macintosh is, in a word, simply a superlative system for typing and editing Tibetan, and is unquestionably the best available anywhere in the world, including Tibet. It is དྲུག་པོའི་སྐད་ཀྱི་ཡི་གེ་ཡི་རྩིས་ཀྱི་ཡི་གེ་. I have been using prototypes of it over the past year and a half for several projects (e.g. to revise my Tibetan-English dictionary and my grammar of literary Tibetan) and have found it flawless. It is easy to use with on-the-screen editing and multiple size fonts, can accommodate both English and Tibetan on the same line, and has the various Sanskrit letters one needs for Buddhist terms. It is a must for anyone seriously interested in reading and writing Tibetan language." Professor Melvyn C. Goldstein, Director, Center for Research on Tibet, Case Western Reserve University.

Order directly from Snow Lion

NEW

TIBETAN TEXT PROCESSING SYSTEM FOR IBM PC #MSTPTTP \$40

The system supports all characters of the standard Tibetan alphabet. In addition, the system has Roman and italic fonts with the capability to intersperse Tibetan and any combination of these fonts on the same line. TTPS possesses a number of standard typesetting commands. The transliterated text used as input into the system must be created by a text editing or word processing program not provided with the TTPS software. Full-screen text editors, which are entirely suitable, cost as little as \$50. Word processors may be used as well, provided that they can create unformatted ASCII files. TTPS runs on IBM PC/XT/AT and REQUIRES A TOSHIBA 24-PIN DOT MATRIX PRINTER with downloadable fonts. For further information, contact us.

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If you would like to speed up the time it takes to receive books from us, please give us your order over the phone (credit card only please). There is someone here to take your order weekdays from 8:30 AM to 5:00 PM EST.

Please call our toll free number 800-950-0313 (orders only)



POSTERS

The following two Snow Lion Posters are high-quality, full-color reproductions which measure 20 x 25 1/2" (including border):

POTALA PALACE, #SLPOPP \$8

One of the most outstanding pictures of the Potala Palace we've seen.

JOWO SHAKYAMUNI BUDDHA STATUE, #SLPOBS \$8

Stunning view of this sacred statue located in the Jokhang Temple in Lhasa. It is the focal point of Tibetan prayers and pilgrimages.

VAJRADHARA POSTER 24 x 36" #DRPO1 \$20

This is the finest poster print that we carry. It is truly a beautiful poster, with fine gold ink.

BONPO LAMA NAMGYAL ANGDU 17 x 26" #DLBL \$10

A meditating Bonpo Lama in traditional religious dress photographed

at Samung Monastery, Dolpo, Nepal. B & W. Very powerful and atmospheric.

WHITE TARA POSTER 25 x 36" #WIPO9 \$13.95

This is a bright and lively-colored silkscreen thangka representation.

HAYAGRIVA POSTER 19 x 25" #JMH \$8

Stunning photo of one of the best statues from the Jacques Marchais Museum of Tibetan Art.

GARUDA POSTERS \$7 ea.

Fine quality posters of three important images.

- GAP01 Amitabha in Dewachen
- GAP02 Kalachakra Deity
- GAP03 Kalachakra Mandala



VIDEO DHARMA

These films are available in VHS format.

THE BODHISATTVA MOTIVATION: THE PERFECTION OF CONCENTRATION, by the Dalai Lama. 80 minutes. #WIFBM \$49.95

His Holiness teaches on the six perfections, including the methods for developing a mind of equanimity and meditative stabilization leading to the perfection of concentration; and the perfection of wisdom realizing selflessness.

DEITY YOGA, by the Dalai Lama. 30 minutes. #WIFDY \$29.95

MEDITATION IN BUDDHISM, by the Dalai Lama. 1.5 hours. #WIFEM \$59.95

This talk on meditation was given at Harvard University and translated by Jeffrey Hopkins. It covers meditative stabilization and wisdom, cultivating calm abiding and special insight, meditation instruction (including posture), and overcoming obstacles.

THE FOUNDATIONS OF BUDDHIST PHILOSOPHY, by the Dalai Lama. 1 hour. #WIFBP \$49.95

In this talk on Buddhist philosophy, His Holiness discusses the two truths; Buddhahood; the nature of mind; emptiness; the path as union of wisdom and compassion; practices of tantra.

LORD OF THE DANCE/DESTROYER OF ILLUSION, dir. by Richard Kohn, 113 minutes. #FRLD \$59

The Lord of the Dance is Garwang Tojay Chenpo, a form of Chenrezi and the Mani Rimdu is the major religious festival of the Everest region. Each autumn, Trulshig Rinpoche, the eleventh in a line of Tulkus and the spiritual leader of the Everest region, goes from his home in Thubten Choling to Chiwong Monastery to preside over the festival. Lord of the Dance is the first film made in the Tibetan language. It communicates directly to Tibetan-speaking practitioners without any additional narration. The English narration was kept to a minimum.

During three weeks of ancient and secret ceremonies, the monks of Thubten Choling and Chiwong become Lord of the Dance, and with the compassion and the power of gods, undertake heroic tasks. They challenge the most dangerous supernatural forces of the universe, bend them to their will, and then dramatize that conquest in dance. They dissolve the universe into clear and infinite light, and pour that energy into magic pills that they will distribute to the thousand villagers who come to Mani-Rimdu seeking empowerment.

In *Lord of the Dance/Destroyer of Illusion*, we meet the men who undertake these tasks. We see the world through their eyes—a world where the mountains are filled with gods, and a human being's potential is only limited by his imagination and his will.

MAHAMUDRA: AN INTRODUCTION TO THE NATURE OF THE MIND, by Kalu Rinpoche. approx. 1 1/3 hour. #WIFM \$49.95

Mahamudra is a teaching on Sunyata (voidness) which leads to the realization of the Dharmakaya or primordial mind. Kalu Rinpoche describes the nature of mind and teaches a Mahamudra meditation.

THE NATURE OF THE SELF, by the Dalai Lama. 57 minutes. #WIFNS \$49.95

His Holiness presents the view of the Madhyamika Prasangika School with an analysis of the nature of the self.

NEPAL, LAND OF THE GODS, 62 minutes. #MFNLG \$69.95

Nepal's unique mixture of Buddhism and Hinduism is the focus of this film.



OCEAN OF WISDOM Video Presentation of the Life and Teachings of H.H. The Fourteenth Dalai Lama. 35 minutes. #POOW \$49.95

Ocean of Wisdom offers an intimate profile of His Holiness as a monk and as a spiritual leader, as a statesman for our troubled times and as a crusader for world peace. In rare footage, the Dalai Lama is seen during his private religious practices, his daily routine and his infrequent recreation: personal moments that contrast with his public role as the world's foremost Buddhist leader.

REQUIEM FOR A FAITH, 28 minutes. #HFRF \$89

This award-winning film tells the story of Tibetan Buddhism, alive today in a remote Indian refugee camp. Dr. Houston Smith's poetic narration guides us through a world of ancient rituals, continuous meditation, deep compassion and a profound faith in the divinity of man.

THE SOUND OF WISDOM, directed by Robyn Brentano, 1 hour. #HFSW \$89

The Sound of Wisdom is a one-hour documentary about the One World Music festival of sacred chant held at the Cathedral of St. John the Divine in New York City. In a historic two-day program of concerts and symposia, the festival brought together the Tibetan Buddhist monks of Gyuto Tantric College and Western composers—David Hykes, Pauline Oliveros and Terry Riley.

TANTRA OF GYUTO: SACRED RITUALS OF TIBET, 52 minutes. #MFTG \$69.95

Presents secret Tibetan Buddhist ceremonies by monks of the Gyuto Tantric College.

TIBETAN MEDICINE: A BUDDHIST APPROACH TO HEALING, 29 minutes. #MFTM \$59.95

Filmed at the Tibetan Medical Center in Dharamsala, India. Ama Lopsang Dolma, Tibet's first woman doctor, shows the making of medicines and how acupuncture and moxibustion are used.

THE LION'S ROAR, 50 minutes. #WVLR \$49.95

This video documents the life, teachings, and death of the 16th Gyalwang Karmapa, head of the Kagyu order. Featuring extensive interviews with central figures of the Karma Kagyu lineage the film also conveys the cultural context of Tibet and the basic beliefs of Vajrayana Buddhism.

YANTRA TIBETAN YOGA: System of Namkhai Norbu, Dir. by Michael Katz. #NNYY \$35

Five senior Yantra Yoga practitioners demonstrate the movements of this ancient system. Yantra Yoga has been practiced as part of the Tibetan Buddhist tradition for over 1000 years. Similar to Hatha yoga in that it includes basic asanas (postures), breathing exercises and movements, Yantra Yoga differs in its initial emphasis on more continuous movements. More equally balanced energy and breath, relaxation, and inner development are the benefits of its practice.

MERIDIAN TRUST FILMS

We are pleased to offer the complete line of VHS Meridian Trust Films. In addition to the excellent talks captured on these films, many of these valuable teachings contain some of the last records of great lamas. For shipping, handling and insurance, please include \$15 for the first program and \$5 for each additional program. The videos will be sent from London so please allow 4 weeks for delivery. The orders will be filled as quickly as possible. For a complete descriptive catalog please contact Snow Lion.

HIS HOLINESS THE DALAI LAMA

NEW

A BUDDHIST MONK: The Dalai Lama of Tibet, 11 Days in England, 40 min., \$36

In April, 1988, His Holiness gave teachings in London, addressed the global conference on Human Survival in Oxford and met extensively with the media. *A Buddhist Monk* is a personal profile of His Holiness and presents him in his various roles as teacher, exiled leader and international spokesman for peace.

NEW

GREEN TARA INITIATION, 2 hrs. 45 min., \$60

His Holiness performed the common initiation of the Green Tara which grants the four empowerments in the form of a blessing. This was preceded by a lucid explanation of the initiation.

NEW

AN OVERVIEW OF TIBETAN BUDDHISM WITH A COMMENTARY ON BODHICARYAVATARA, 11 hrs., \$180

This is an excellent overview of Tibetan Buddhism with the main emphasis on the four tantras, Dzogchen, and the chapters on patience and meditation from the Bodhicharyavatara. His Holiness went into great detail on many tantric topics. There was a question and answer session each day.

NEW

UNIVERSAL RESPONSIBILITY IN A NUCLEAR AGE, 30 min., \$30

His Holiness delivered an impassioned speech in April, 1988 on the necessity of developing universal responsibility—"the universal religion"—in order for humanity to survive in the nuclear age.

NEW

HIS HOLINESS THE DALAI LAMA: An Interview by Jonathan Landaw, 30 min., \$30

In a remarkably frank interview, His Holiness speaks about his role and responsibility as a Dalai Lama and gives advice on how to conduct oneself in the world.

Other Films Available:

PEACE: A Goal of All Religions, 1 hr., \$50

THE EXPERIENCE OF TRANSITION, 1 hr., \$50

INDIVIDUAL RESPONSIBILITY TOWARDS WORLD PEACE, 90 min., \$62

THE FUTURE OF RELIGION, 1 hr., \$50

THE 37 PRACTICES OF A BODHISATTVA, Kalachakra, Rikon, July 1985, 5 hrs., \$124

THE SONG OF ULTIMATE REALITY, 1 hr. 30 min., \$62

H.H. SAKYA TRIZIN

THE TRIPLE VISION, 6 hrs., \$138

VEN. KYABJE ZONG RINPOCHE

THE BASIS OF THE SPIRITUAL PATH, 2 hrs. 30 min., \$80

THE PRINCIPLES OF THE SPIRITUAL PATH, 4 hrs., \$110

PROFESSOR NAMKHAU NORBU

DHARMA: The Meaning of Existence, 2 hr. 45 min., \$85

DZOGCHEN IN DAILY BEHAVIOR, 1 hr. 30 min., \$62

THE THREE TESTAMENTS OF GARAB DORJE, 1 hr. 15 min., \$55

SEM-DZIN: 21 Ways of Focussing the Mind, 2 hr., \$70

THE DZOGCHEN RITE, 1 hr., \$50

VEN. LAMA THUBTEN YESHE

EXTRACTING THE ESSENCE, 2 hr. 45 min., \$85

THE THREE PRINCIPLES OF THE PATH, 1 hr. 45 min., \$65

TANTRA: The Experience of Transformation, 1 hr., \$50

VEN. KALU RINPOCHE

THE NATURE OF MIND, 2 hrs. 30 min., \$80

VEN. SUMEDHO

THE FAMILY, 1 hr., \$50

PRACTICE IN LAY LIFE, 1 hr., \$50

TOWARDS THE FUTURE, 1 hr., \$50

THE BUDDHIST IDEA OF A PERFECT SOCIETY, 1 hr., \$50

DR. LOBSANG RABGAY

INTRODUCTION TO BUDDHIST PSYCHOTHERAPY, 4 hrs., \$110

VEN. DR. TENZIN CHOEDAK

THE PRINCIPLES OF TIBETAN MEDICINE, 5 hrs., \$124

CANCER AND AIDS: The View of Tibetan Medicine, 2 hrs., \$64

CULTURAL/DOCUMENTARY

NEW

THE WHEEL OF TIME: Kalachakra Initiation, Switz. 1985, 45 min., \$38 (see section on Kalachakra)

NEW

BUDDHISM IN FOCUS: The Life and Teachings of the Buddha, Part 1, 30 min., \$64

Specifically produced to introduce children between 10 and 15 years to the life and teachings of the Buddha. The program introduces the life and teachings of the Buddha with a dramatized explanation of the Four Noble Truths and the Noble Eight-fold Path.

NEW

BUDDHISM IN FOCUS: The Buddhist Way of Life, Part 2, 30 min., \$64

Drawing upon life and practice in Buddhist communities in Britain and India, this program covers pilgrimage and worship at Bodhgaya, India, a traditional Buddhist celebration, Zen Buddhist stories, various forms of meditation practice, the monastic training in the Tibetan Buddhist communities in India and interviews with respected Buddhist teachers from both the Theravadin and Mahayana traditions.

NEW

VISIONS OF HOPE: The Near Death Experience, 40 min., \$50

Explores the individual experiences of six people who had been clinically certified as dead. Each underwent a most extraordinary visionary experience which was to transform their life and remove all fear of death. The film is interposed with professional comment from doctors and theologians. It documents the 'near death experience' and its powerful effect on people's lives.

Other Films Available:

AVALOKITESHVARA: The Dalai Lama in Europe 1982, 40 min., \$50

HHDL VISITS EUROPE, 1986, 40 min., \$50

TWO TIBETAN NUNNERIES, 30 min., \$40

THREE GREAT MONASTERIES, 1 hr., \$50

After 30 years of hard work and reconstruction the three 'pillars' of the Gelug study and worship are functioning as important centers for the refugees. We follow them during the New Year festivities, The Great Prayer Festival, and during the daily routine.

KALACHAKRA 1974, 1 hr., \$50

BIRTH OF A BUDDHA, 18 min., \$44

TIBET: The Cultural Evolution, 1 hr., \$50

THE DALAI LAMA OF TIBET: 25 Years in Exile, 52 min., \$50

THE BUDDHIST FILM & VIDEO ARCHIVE

These VHS videos are produced by Meridian Trust and we can obtain them for you from this US-based archive. Please allow \$5 for the first video program and \$2.50 for each additional to cover shipping costs.

HIS HOLINESS THE DALAI LAMA

HHDL VISITS CHRISTIAN AND BUDDHIST COMMUNITIES, 1 hr., \$50

PEACE THROUGH HUMAN UNDERSTANDING, 1 hr., \$50

THE GIFT OF PEACE: A Message for All Faiths, 1 hr., \$50

CONTRIBUTION OF THE INDIVIDUAL TO WORLD PEACE, 1 hr. 15 min., \$55

PEACE OF MIND: Peace in Action, 1 hr., \$50

WORLD PEACE, 1 hr., \$50

THE ESSENCE OF BUDDHIST PHILOSOPHY, 65 mins., \$52

THE ESSENCE OF MAHAYANA BUDDHISM, 1 hr., \$50

DZOGCHEN, 4 hrs., \$110

H.H. SAKYA TRIZIN

THE TEACHING OF BUDDHA IN EVERYDAY LIFE, 1 hr. 30 min., \$62

THE NATURE OF MIND, 1 hr. 30 min., \$62

VEN. TSENZHAB SERKONG RINPOCHE

A KIND HEART, 1 hr., \$50

Discusses the four thoughts that turn the mind to dharma, renunciation, and the development of dedicated being—bodhicitta.

VEN. GESHE NAMGYAL WANGCHEN

SPIRITUAL LIFE IN A MATERIAL WORLD, 1 hr., \$50

DR. LOBSANG RABGAY

TIBETAN MEDICINE: AN INTRODUCTION LECTURE, 2 hr., \$70

CULTURAL/DOCUMENTARY

REMEMBER TIBET, 1 hr., \$50

DEBATE IN THE TIBETAN TRADITION, 1 hr., \$50

SPECIAL ITEMS

SNOW LION AUDIO TAPES

Lectures by prominent Tibetan lamas and several of the foremost Western scholar/practitioners are now available from Snow Lion. A wide variety of subjects are available; many contain information not in print. The following selection is only the beginning. We plan to offer many more in the future from all four lineages. The number of tapes in each series is indicated in parentheses.

H.H. THE DALAI LAMA

COMPASSION (1) #SLTPHHC \$7 This is one of the most moving talks on this topic by His Holiness.

THE FOUR DHARMAS OF GAMPOPA (1) #TBTDFDG \$7

HARVARD SEMINARS (12) #SLTPHHHS \$84 *Trans. by Jeffrey Hopkins—AIBS Program.* For five days in 1981, the Dalai Lama presented a synthesis of the entire Buddhist path. Topics include: refuge, logic, death, karma, three trainings, meditation instruction, compassion, selflessness, suffering, five paths and the factors of enlightenment. These talks are now available in a Snow Lion book: *The Dalai Lama at Harvard.*

37 PRACTICES OF ALL BUDDHA'S SONS—A COMMENTARY (4) #SLTPHH37 \$28 *Trans. by Jeffrey Hopkins.* These are the preliminary teachings on the path of the Bodhisattva given by His Holiness prior to the Kalachakra initiation in Madison.

VAJRASATTVA (1) #SLTPHHVM \$7 *Trans. by Jeffrey Hopkins.* Visualization & commentary.

WISDOM & COMPASSION IN TANTRA (1) #SLTPHHWC \$7 *Trans. Jeffrey Hopkins*

GANDEN TRI RINPOCHE

These talks were made possible by the American Institute of Buddhist Studies.

THREE PRINCIPLE ASPECTS OF THE PATH (6) #SLTPGT3 \$42 *Trans. Sharpa Tulku.*

The generation of renunciation, compassion and wisdom—the essential development for progress on the path—is discussed in this excellent set of tapes.

BODHISATTVA VOWS (2) #SLTPGTRBV \$14 *Trans. Sharpa Tulku*

KYABJE LING RINPOCHE

IN PRAISE OF DEPENDENT ARISING (5) #SLTPKLIPDA \$35 This is a commentary on a classic Tsong-kha-pa text.

TARA TULKU

These talks were made possible by the AIBS.

PSYCHOLOGY SEMINAR (7) #SLTPPTPS \$49 *Trans. Robert Thurman*

In this seminar, the Venerable Tara Tulku gives us an overview of the Abidharma, Pramana, Madhyamika and Tantrika psychologies developed in India and Tibet during 25 centuries of investigation and experimental practice. Topics include: normal and altered functions and states of mind; valid and distorted cognitions; issues of objectivity, reality, illusory projections; subtle minds and energies in waking, sleep, dream, trance, death and bardo states.

FOUNDATION OF EXCELLENCE (5) #SLTPPTFE \$35 *Trans. Robert Thurman*

Tara Tulku discusses the stages of the path to enlightenment which consist of practical instructions for any person to progress toward his or her own highest fulfillment.

H.H. DRIKUNG KYABGON

DEATH WITHOUT FEAR (1) #SLTPCRDWF \$7

NATURE OF MIND (1) #SLTPCRNM \$7

LOBSANG LHALUNGPA

Lobsang Lhalungpa is one of the finest authors and translators of Tibetan Buddhism. These talks were given at the Tibetan Meditation Center in Wash. D.C.

ENLIGHTENMENT—EMPTINESS (1) #TBTPEE \$7

THE MEANING OF DHARMA (1) #TBTPTMD \$7

ZASEP TULKU RINPOCHE

SIX SESSION GURU YOGA (5) #SLTPZT6 \$35 This is a helpful commentary on the practice of six-session yoga by Zasep Tulku Rinpoche of Toronto, Canada.

ROBERT THURMAN FIERCE DEITIES

(2) #SLTPRTFRD \$14 This unusual talk is followed by an interesting commentary on a slide show of Tibetan thangkas.

ALAN WALLACE

THEORY & EXPLORATION OF CONSCIOUSNESS (6) #SLTPAWTE \$42 Examines the nature of consciousness in a straightforward manner.

DR. LOBSANG RAPGAY, PH.D.

DEALING WITH ANGER: A Buddhist Psychotherapeutic Approach (1) #RAWA \$10

MEDICINE BUDDHA HEALING CHANTS (1) #RAMB \$10 This lecture is very good. The sound quality of the chants is not great.

GEORGE DREYFUSS (Geshe Sangye Samdrup)

DEBATE IN TIBETAN BUDDHISM (5) #SLTPGDD \$35 George Dreyfuss is the first Westerner to receive his Geshe degree. He spent many years at the Tibetan School of Dialectics where he studied and practiced Tibetan Buddhism through rigorous training in debate. He presents the fundamentals of debate and its importance for spiritual development.

JEFFREY HOPKINS APPROACHING THE TANTRAS (3) #SLTPJHAT \$21 In three outstanding lectures, Jeffrey unfolds, with warmth and penetrating wit, the meaning of compassion, emptiness and deity yoga.

DEATH & DYING (4) #SLTPJHDD \$28 Discussion of the stages of death, intermediate state and rebirth.

SEMINAR ON COMPASSION (5) #SLTPJHSOC \$35

SEMINAR ON DEATH AND IMPERMANENCE (3) #SLTPJHSDI \$21

SEMINAR ON GROUNDS AND PATHS (3) #SLTPJHSGP \$21

SEMINAR ON THE TWO TRUTHS IN THE FOUR TENETS SYSTEMS (4) #SLTPJHSTT \$28

DHARMA SEED TAPE LIBRARY

Here are some excellent tapes on meditation practice by Joseph Goldstein and Jack Kornfield, both well-known for their meditation workshops and books.

Joseph Goldstein

OPENING, BALANCING & INVESTIGATING (1) #DSTPJGOB \$7 Opening what is closed in us, balancing what is reactive, investigating what is hidden.

DEVELOPING THE FIVE SPIRITUAL FACULTIES (1) #DSTPJGDF \$7 Knowledge of impermanence, care and meticulousness with the practice, continuity, understanding heroic effort, and balancing the factors of enlightenment, suggestions for strengthening the spiritual faculties.

VIPASSANA JHANAS (1) #DSTPJGVJ \$7 An in-depth look at the deeper levels of practice when one explores impermanence, suffering and selflessness with one-pointed concentration.

COMPLETE MEDITATION INSTRUCTIONS (1) #DSTPJGCM \$7 Detailed instructions in mindfulness of breath, touch points, sensations, thoughts, feelings, intentions; also walking meditation.

BARE ATTENTION & THE FIVE HINDRANCES (1) #DSTPJGBA \$7 Learning to see what is happening in the present moment with simplicity and directness. Learning to recognize and work with desire, aversion, sluggishness, restlessness and doubt.

CONCEPTS AND REALITY (1) #DSTPJGCR \$7 Experiencing the reality of the moment instead of our concepts about things.

Jack Kornfield

FAITH IN THE HEART, FAITH IN THE DHARMA (1) #DSTPJKFH In this mysterious world, what can we trust—change, the law of karma, the moment, liberation.

DEEPENING PRACTICE & PRACTICING A BALANCE: COMPASSION AND SOCIAL RESPONSIBILITY (1) #DSTPJKDP \$7 Getting quiet, observing, opening, letting be. Balancing the inner work of meditation with the outer work of social action.

COURAGE AND SIMPLICITY & WISDOM, POWER, KNOWLEDGE (1) #DSTPJKCS \$7 Courage of going into the unknown, being simple. A discussion of the many kinds of knowledge and power and of the wisdom of being present.

CHRISTINA FELDMAN

DEVELOPMENT OF INSIGHT & MEDITATION (1) #DSTPCFDI \$9 An exploration into the meaning and power of insight and the value and preciousness of meditation.

PRACTICE OF CONFUSION & SELF ACCEPTANCE (1) #DSTPCFPC \$9 Seeing what lures the mind from accepting actuality—looking at expectation, fantasy, future thought. Freeing ourselves from belief systems and models, discovering the essence of ourselves.

BEING ALONE & APPRECIATION (1) #DSTPCFBA \$9 The inner solitude where we no longer cling to things for support and reinforcement. Celebrating the uniqueness of all things and acting from a heart that truly touches and can be touched.

LECTURES BY VEN. SANGHARAKSHITA

HOW BUDDHISM CAME TO TIBET (1) #ALTPTS55 \$7 Describes the introduction of Buddhism into Tibet in the seventh century, and the extraordinary events which culminated in its firm establishment by the eleventh century.

THE SCHOOLS OF TIBETAN BUDDHISM (2) #ALTPTS56 \$9 A general introduction to three of the four major schools of Tibetan Buddhism: Nyingma, Kargyu, and Sakya.

THE DALAI LAMA: HIS REINCARNATIONS (1) #ALTPTS57 \$7 Sangharakshita describes the life of Tsongkhapa and the foundation of the Gelukpa school, and places the Dalai Lamas and Panchen Lamas in their historical context.

MONKS AND LAYMEN IN BUDDHIST TIBET (2) #ALTPTS58 \$9 How orthodox is the Tibetan monastic tradition? This lecture explains the grades of seniority among Tibetan monks, their day-to-day life, and their interaction with the laity.

SYMBOLS OF TIBETAN BUDDHIST ART (1) #ALTPTS59 \$7 Every aspect of traditional Tibetan life is infused with religious significance, not least Tibetan architecture and iconographical painting, the topics of this lecture.

FOUR FOUNDATION YOGAS OF TANTRA (1) #ALTPTS60 \$7 Refuge & Prostration, Bodhichitta, Vajrasattva, Offering of the Mandala.

TIBETAN BUDDHIST MEDITATION (2) #ALTPTS61 \$9 The five stages of Tibetan meditation and the visualization of Green Tara.

THE SYMBOLISM OF THE TIBETAN WHEEL OF LIFE (1) #ALTPTS103 \$9 The Wheel of Life, described here in all its wealth of detail, is not only a painting but a mirror, giving one increasingly profound insights into oneself, and revealing the steps toward escaping the endless round.

THE TANTRIC SYMBOLISM OF THE STUPA (1) #ALTPTS104 \$9

The stupa is explained in terms of the five elements, the Vase of Initiation, and the Flaming Drop. **SYMBOLISM OF THE SACRED THUNDERBOLT OR DIAMOND SCEPTRE OF THE LAMAS** (1) #ALTPTS105 \$7 The Vajra symbolizes the union of opposites and the Transcendental power that breaks through all obstacles to Enlightenment. The image of the vajra came to represent reality itself, so that Tantric Buddhism is also known as the Vajrayana.

SYMBOLISM OF THE COSMIC REFUGE TREE AND THE ARCHETYPAL GURU

(1) #ALTPTS106 \$9 Revealing the Three Esoteric Refuges of Tantric Buddhism, this lecture goes on to describe the practices of prostration and guru-yoga.

SYMBOLISM OF THE CREATION GROUND AND THE CELESTIAL MAIDENS

(1) #ALTPTS107 \$7 Are we ready to face our own death, and the total transformation it symbolizes? Sangharakshita here describes the practice of the Ten Stages of the Decomposition of the Corpse, the Mandala of the Eight Cremation Grounds, and the Dakinis who dance there.

SYMBOLISM OF OFFERINGS AND SELF-SACRIFICE

(1) #ALTPTS108 \$9 In this lecture we are shown how the symbolism of ritual offerings originated in the Hinayana and Mahayana, and flowered with the Tantric offerings, particularly the offering of the Mandala.

SYMBOLISM OF COLORS AND MANTRIC SOUND

(1) #ALTPTS109 \$9 Color and sound have rich symbolic significance, and so are crucial agents of transformation. The lecture concludes with a brief introduction to the figure of Manjughosha, the Bodhisattva of Wisdom.

SYMBOLISM OF THE FIVE BUDDHAS 'MALE & FEMALE'

(1) #ALTPTS110 \$9 **8-FOLD PATH: RIGHT AWARENESS** (1) #ALTPTS53 \$7 Forgetfulness and distraction are the rule in ordinary life, but awareness and a fullness of mind is at the heart of human growth and development. Sangharakshita distinguishes four dimensions of awareness, each with its own qualities: awareness of things, self, others, and of reality.



AUDIO LITERATURE PRESENTS:

Shunryu Suzuki-roshi's



Zen Mind, Beginner's Mind

read by Peter Coyote

Two audio cassettes

BOOKS ON TAPE

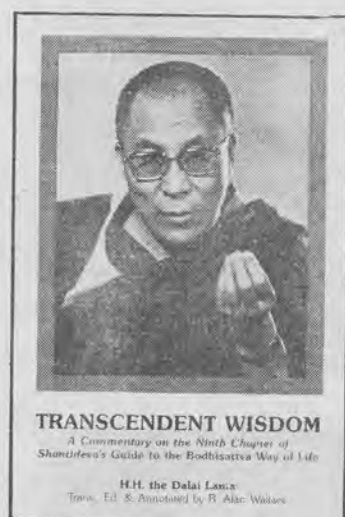
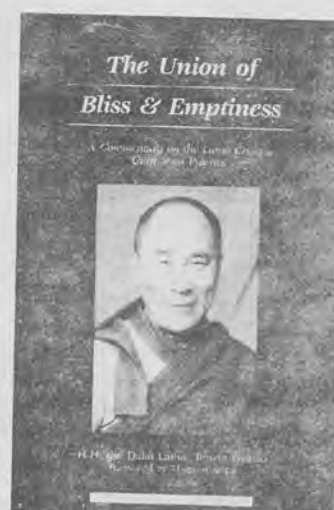
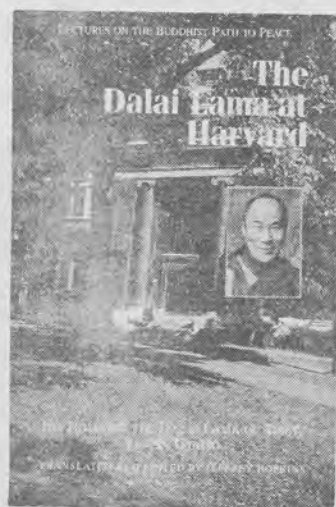
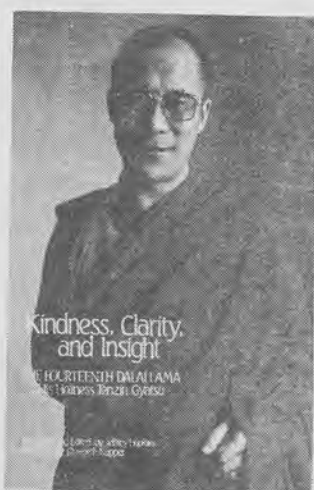
ZEN MIND, BEGINNERS' MIND, Shunryu Suzuki-roshi, read by Peter Coyote (2) #AUTPZM \$15.95

This program is about how to practice Zen as a workable discipline and religion. Here one begins to understand what Zen is really about. Every word breathes with the joy and simplicity that make a liberated life possible.

THE TAO TE CHING, trans. T. W. Ch'ang, read by Jacob Needleman. (1) #AUTPTTC \$9.95 "For those who do not know 'The Tao Te Ching', this reading will be a revelation. For those who do know *The Tao Te Ching*, this reading will be a revelation."

SNOW LION SPRING 89 NEWSLETTER AND CATALOG

BOOKS BY THE DALAI LAMA



THE BODH GAYA INTERVIEWS 1981-85, His Holiness the Dalai Lama, Ed. by Jose Ignacio Cabezon. 104pp., photos, #SLBKBI \$8.95

These sparkling interviews with His Holiness the Dalai Lama are sure to interest Buddhists and non-Buddhists alike. His Holiness covers a spectrum of religious and secular concerns in a most candid and very stimulating manner. Psychology, tantra, politics, emptiness, Christianity, reincarnation, liberation, vipasyana, mantra, gurus, protector deities, and particle physics are some of the topics discussed—much of this information is unavailable elsewhere. These interviews were held at the close of annual teachings and initiations in Bodh Gaya, India, the place most sacred to Buddhists.

BUDDHISM OF TIBET, by His Holiness the Dalai Lama Trans. & Ed. by Jeffrey Hopkins. 219pp. #SLBKBT \$12.95

The Buddhism of Tibet consists of four texts that the Dalai Lama specially wrote or chose for Western readers:

The Buddhism of Tibet by the Dalai Lama. In this excellent essay, the Dalai Lama explains the principle topics and central practices of Buddhism.

The Key to the Middle Way by the Dalai Lama. The Dalai Lama leads the student to the discovery of the true meaning of emptiness. With acute precision, he presents many insights into the nature of emptiness.

The Precious Garland by Nagarjuna. Originally written for a king, this text is famous for its description of the Bodhisattva path of compassion and for its clear, concise analysis of the Buddha's teaching on emptiness. It describes how to find happiness by cultivating virtues of body, speech and mind and how to amass the stores of merit and wisdom required for enlightenment.

The Song of the Four Mindfulnesses by the 7th Dalai Lama. This short poem, accompanied by a commentary by the present Dalai Lama, contains all the essentials of sutra and tantra. It is to be used

as a basis for meditations on mindfulness of the guru, altruism, deity yoga and emptiness.

NEW

THE DALAI LAMA AT HARVARD: Lectures on the Buddhist Path to Peace, H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 255pp. #SLBKDLHP \$12.95 paper, #SLBKDLHC \$22.95 cloth In 1981, His Holiness the Dalai Lama gave a series of lectures at Harvard University which fulfilled magnificently his intention of providing an in-depth introduction to Buddhist theory and practice. The combination of awesome intellect, power of exposition, and practical, compassionate implementation that characterize the Dalai Lama's personality highlights these lectures. He covers a spectrum of issues important to anyone concerned about individual and world peace and answers questions that those interested in Buddhism have long hoped to see addressed:

The relationship between science and religion, the nature and levels of consciousness, the meaning of being a person in a system of selflessness, dualism and non-dualism, the difference between low self-worth and selflessness, techniques for curing depression, the types of rainbow bodies, the difference between afflictive and non-afflictive attachment, the position of women in Buddhism, the conflict between evolution and the Buddhist theory of devolution, the usage of sex in the tantric path, how to conduct daily practice without becoming attached to it, and balancing altruistic activity and internal development. Very highly recommended.

KINDNESS, CLARITY, AND INSIGHT, by H.H. the Fourteenth Dalai Lama Trans. & Ed. by Jeffrey Hopkins, Co-Ed. by Elizabeth Napier 239pp. #SLBKCKI \$10.95 This best-selling book contains a collection of talks given by the Dalai Lama to Western audiences during his tours of North America. His Holiness covers a wide variety of spiritual and human concerns in a practical and direct manner with his characteristic warmth, wit and perception.

Topics include: compassion, training the mind, deities in Tibetan Buddhism, the mind of clear light, religious values and human society, Om Mani Padme Hum, Tibetan views on dying, karma, altruism and the six perfections, the two truths, meditation, self and selflessness, the path to enlightenment and emptiness. A concluding discourse explains the basic meeting points of thought between the old and new schools in Tibet to show their common aim, despite their use of different techniques, to manifest the innate mind of clear light.

A LONG LOOK HOMEWARD: An Interview with the Dalai Lama of Tibet, by Glenn H. Mullin. 29 pages, #SLBKLLH \$2

In this interview, His Holiness openly expresses his views on many timely political issues, on himself as a spiritual and secular leader, on the Thirteenth Dalai Lama, and on the likelihood of himself traveling to Tibet.

NEW

TO THE LION THRONE, by Whitney Stewart. 55pp. #SLBKTLT \$10.95 October

This is an exciting and engaging biography of the Dalai Lama for children. The day the Dalai Lama was born, a rainbow touched his house, two crows rested on his roof top and kept guard and his father jumped from his sick bed and declared himself cured by his son's birth. This biography follows the life of the young, spirited boy who became a monk at age three, moved to the Potala Palace in Lhasa and became the spiritual and political leader of his people by age fifteen. To her careful research into the early years of the Dalai Lama, Whitney Stewart adds many touching stories from the Dalai Lama himself, as well as spirited illustrations to produce a book that will leave a lasting impression on young readers.

TRANSCENDENT WISDOM: A Commentary on the Ninth Chapter of Shantideva's [Guide to the Bodhisattva Way of Life, by H.H. the Dalai Lama; Trans., ed. & annotated by B. Alan Wallace. 146pp., #SLBKWTW \$9.95

The Guide to the Bodhisattva Way

of Life is one of the most highly recommended texts for Mahayana practice. The ninth chapter of that book, the chapter on Transcendent Wisdom, is known among Buddhist scholars as a challenging and profound exposition of the Madhyamika View of Buddhist philosophy. It is difficult to understand without a commentary.

In 1979, His Holiness the Dalai Lama delivered an oral teaching on this text before an assembly of over a thousand Tibetans and Westerners. B. Alan Wallace has translated, edited and added explanatory notes to this extraordinarily clear and valuable commentary which illuminates the different points and shows how the Centrist View differs from other Buddhist and non-Buddhist views.

NEW

THE UNION OF BLISS AND EMPTINESS, H.H. the Dalai Lama. 160pp. #SLBKUBE \$10.95

The origins of the instructions on this Lama Choepa (guru yoga) practice are traced back to the explanatory tantra called Vajramala, in which the visualization of the body mandala deities on the guru's body is explained according to Guhyasamaja. Since the integral practice of Yamantaka, Guhyasamaja and Heruka has great merit and advantages, Lama Choepa explains how to do it on the basis of this guru yoga practice. The actual practice is explained on the basis of Guhyasamaja, the preliminaries such as the self-generation are explained on the basis of Yamantaka, and performing offerings and so forth is explained according to Heruka. This guru yoga is widespread within the Gelug system and most followers know it by heart. This volume presents useful tantric material unavailable elsewhere, in a clear and concise manner.

ESSENCE OF REFINED GOLD, by the Third Dalai Lama & Glenn H. Mullin, Commentary by H.H. the present Dalai Lama. 271pp. #SLBKERG \$10.95

The Third Dalai Lama's famous work *Essence of Refined Gold* is a powerful exposition on Atisha's "A Lamp for the Path to Enlightenment," the basis of Lam-rim (teach-

ing on the stages of the path).

Continuing this living tradition to the present day, Tenzin Gyatso, the present Dalai Lama, provides an extensive commentary to *Essence of Refined Gold* drawn from his own penetrating experience. His discourse comprises the main body of this text and alternates between personal reflections, direct spiritual advice and scriptural quotations. He elucidates in practical terms what the student must do to attain enlightenment.

Also included in this volume are the Lam-rim Preliminary Rite, a beautiful guide to the Avalokitesvara tantric methods entitled *The Tantric Yogas of the Bodhisattva of Compassion*, and a traditional biography of the Third Dalai Lama.

"...highly recommendable as a practical guide to Tibetan Buddhism"—Soami Sariputra, *The Theosophist*

Other Titles:

BRIDGING THE SUTRAS AND TANTRAS, by the First Dalai Lama & Glenn H. Mullin. 288pp. #SLBKSW1 \$12.95 (See Religion Section)

DEITY YOGA in Action and Performance Tantras, H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins (also Trans. & Ed.). 274pp. #SLBKDY \$14.95 (see Dalai Lama section).

Deity Yoga describes the profound process of meditation in Action and Performance Tantras. It is an invaluable book for anyone who is practicing or interested in Buddhist tantra. It is comprised of three parts:

Heart of Mantra by the Dalai Lama is a lucid exposition of the meditative rites of deity yoga—the distinctly tantric process in which yogis visualize themselves in the form of a Buddha's divine body as a manifestation of compassionate wisdom.

The Great Exposition of Secret Mantra—parts 2 & 3, by Tsong-ka-pa, details the practices of Action and Performance Tantras. Special deity yoga techniques for the development of the heart, mind and physical form of a Buddha are presented in a coherent series of

THE DALAI LAMA & KALACHAKRA TEACHINGS

yogic exercises. The mudras (hand gestures) that accompany the meditations are clearly illustrated.

Supplement by Jeffrey Hopkins outlines in detail the structure of Action Tantra practices as well as the need for the development of special yogic powers.

Deity Yoga was formerly *Yoga of Tibet*.

KALACHAKRA: RITE OF INITIATION, by Dalai Lama & Hopkins. 511pp. #WIBKKRI \$19.95 May (see Kalachakra)

MY LAND AND MY PEOPLE, by the Dalai Lama. 271pp. #POMLMP \$6.95

Famous autobiography by His Holiness.

OPENING THE EYE OF NEW AWARENESS, by the Dalai Lama. #WIBKOE \$10.95

PATH OF THE BODHISATVA WARRIOR, by The Thirteenth Dalai Lama & Glenn H. Mullin, 387pp. #SLBKPBW \$14.95 (See Religion Section)

SONGS OF SPIRITUAL CHANGE, by the Seventh Dalai Lama & Glenn H. Mullin. 205pp.

#SLBKS7 \$10.95 (See Religion Section)

TANTRA IN TIBET, H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins (also Trans. & Ed.). 252pp. #SLBKTT \$12.95

Tantra in Tibet consists of three parts published under the auspices of the Dalai Lama:

Essence of Tantra by H.H. the Dalai Lama reveals the highly practical and compassionate use of this science of spiritual development. Contents include: tantra for practice, refuge, the three paths, greatness of mantra, clear light and initiation.

The Great Exposition of Secret Mantra—Part 1 by Tsong-ka-pa, is one of the principle classic texts on tantra. It presents the main features common to all the Buddhist tantra systems as well as the differences between sutra and tantra. Contents include: paths to Buddhahood, vajra vehicle, deity yoga, and method in the four tantras.

Supplement by Jeffrey Hopkins discusses the meaning of emptiness, transformation, and the purpose of the four tantras.

TANTRIC YOGAS OF SISTER NIGUMA, by the Second Dalai Lama & Glenn H. Mullin. 240pp. #SLBKS2 \$10.95 (See Religion Section)

POSTER OF H.H. THE DALAI LAMA, 12 x 19" #SLPODL \$3.75 A beautiful full-color portrait of His Holiness taken from the cover of *Kindness, Clarity, and Insight*, on an aquamarine background with the following quotation that captures the essence of his teaching: "Out of my experience, I tell my friends wherever I go about the importance of love and compassion. Deep down we must have real affection for each other, a clear realization or recognition of our shared human status."

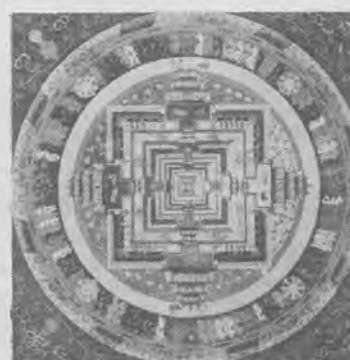
H.H. THE FOURTEENTH DALAI LAMA CARDS

Because of the great demand for photos of the Dalai Lama, we have produced two portraits—they are 4 1/4 x 6" and are suitable for gifts or devotional use. Photos like these of the Dalai Lama are precious gifts for Tibetans in Tibet or Tibetan communities. They are 50 cents each.

SLCDL1 The Dalai Lama Leading the Great Prayer Festival \$1.50

SLCDL2 Portrait of His Holiness \$1.50 We now have 5 x 7" close-up photo of His Holiness taken in London this past spring. It is ideal for framing and devotional use. The photo sells for \$1.50 and on orders of 10 or more we give a 50% discount.

SLCDL3 H.H. the Dalai Lama 5 x 7" \$1.50



KALACHAKRA TEACHINGS



BRIDGING THE SUTRAS AND TANTRAS, by the First Dalai Lama & Glenn H. Mullin. 288pp. #SLBKS1 \$12.95 (see books by the Dalai Lama)

Kalachakra Tantra: initiation into and practice of the most sophisticated Highest Yoga Tantra. A summary of the structure and methodology of the six completion stage yogas, representing the highest and most powerful teachings of the Buddha brought to Tibet, is translated here by permission of His Holiness, the present Dalai Lama.

CHO-YANG, by the Council for Religious and Cultural Affairs of H.H. the Dalai Lama #CTC-Y \$12.95 This is a great publication—full of information and many photos on the rich heritage of Tibet. Essays include: KALACHAKRA and the 1985 initiation in Switzerland; life and training of monks in exile; an oral teaching by H.H. the Dalai Lama on training the mind; Buddhist nuns; folk-opera of Tibet; Bonpo religion; history of the Taglung Kagyu tradition.

HIGHEST YOGA TANTRA, by Daniel Cozart 192pp. #SLBKHYT \$10.95 (See Religion Section)

For anyone interested in practicing Kalachakra, this book is a really great general presentation of tantra and in addition has a special section comparing the completion stages of the Guhyasamaja and Kalachakra systems.

KALACHAKRA: RITE OF INITIATION, by Dalai Lama and Hopkins. 511pp. #WIBKKRI \$19.95 May

For the first time, a tantric initiation ritual is presented in detail in English.



KALACHAKRA TANTRA, Geshe Ngawang Dhargyey. 180pp. #LTKT \$12.00

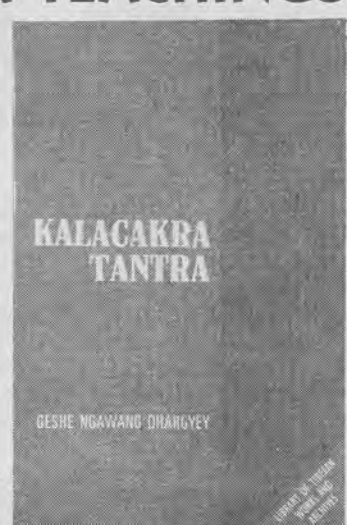
This book provides a sound explanation of the practice of Kalachakra. It contains tantric information pertinent to practitioners of any highest yoga tantra. Topics include: the initiations, vows and pledges, cultivating the generation and completion stages, energy centers, winds, drops, taking the three bodies as the path, and day and night yogas.

TIBETAN PILGRIMAGE, by Peter Gold. 175pp., color photos, #SLBKTP \$14.95 (see Travel) Peter Gold joins two hundred thousand other pilgrims at Bodhi Gaya, India—place of Sakyamuni Buddha's enlightenment—for the Kalachakra Tantric Initiation under the direction of the Dalai Lama. Amid a festival of deities, sights, sounds and offerings, we accompany Peter into the heart of the Kalachakra mandala and into the calm center of Buddhism. Evocative, amusing, and informative.

WHEEL OF TIME, by Geshe Sopa, Jackson & Newman. #DPWT \$10.95

Contains five sections: Buddhist background, history of the Kalachakra tantra, Kalachakra initiation, generation and completion stage practices of this tantra. A must for persons interested in Kalachakra.

KALACHAKRA DEITY POSTER 11 x 17 1/2" #TBPOKD \$2.00 This poster is of the great thangka that also appears on the cover of "Kalachakra Tantra: Rite of Initiation". It comes to us from



India and the edges are a little wrinkled. Because we think you'll enjoy it, we are selling it at a reduced price. At the bottom of the poster are the mantras associated with the deity, written in Tibetan.

GARUDA POSTERS \$7 ea. Very fine quality posters.

GAPO2 Kalachakra Deity
GAPO3 Kalachakra Mandala
IMAGES OF TIBETAN CULTURE

These full-color Tibet Cards measure 4 1/4" x 6" and are only 50 cents each. They capture some of the most moving images of the 1985 Kalachakra in Bodhgaya, India.

SLSTC9 Long-life Offering
SLSTC10 Dalai Lama at

Kalachakra

SLSTC14 Tibetan Monk in

Prayer

SLSTC20 Tibetan Lamas

SLSTC22 Dalai Lama & Dingo

Khyentse R.

SLSTC31 High Lamas at

Kalachakra

GARUDA POSTCARDS \$1.75 ea.

Traditional thangka images.

GAC3 Kalachakra Deity

KALACHAKRA EMBLEM

NOTECARDS \$12 for 10 cards

plus envelopes. These are full-color

cards of the Kalachakra mantra.

Contemplation of this aids in forming

a karmic connection with the

teachings, and the presence of this

image is said to dispel negative

influences. #HCNC2

KALACHAKRA EMBLEM

PRINT 8 X 10" full-color

#HCPRI \$7

NEW VIDEO FROM MERIDIAN TRUST

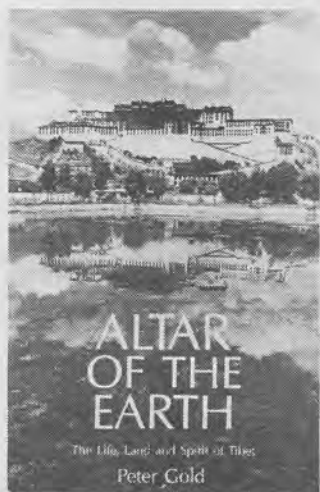
THE WHEEL OF TIME: Kalachakra Initiation, Switz. 1985, 45 min., \$38 (for ordering info, see video section)

In the summer of 1985, H.H. the Dalai Lama gave a series of introductory teachings and the empowerment into the highest yoga tantra practice of Kalachakra. This complex and profound practice at-

tracted an attendance of over 5,000 Westerners and Tibetans to the small Swiss village of Rikon. This programme documents the event using interviews with various participants and excerpts from some of the teachings given over the course of the 10-day event. It also includes some exclusive footage of the rituals involved in the preparation of the mandala and the dances of the tantric monks.



ADVENTURE/TRAVEL



ALTAR OF THE EARTH, by Peter Gold. 222pp., 22 color photos #SLBKAE \$14.95

Altar of the Earth is an excellent introduction to the experience of today's Tibet—its people, places and matters of the spirit.

Engagingly written essays and stunning color photographs capture the beauty and magnificence of Central Tibet's most important sacred and natural places—those things which travelers will very likely see but not fully understand from reading ordinary guidebooks.

Altar of the Earth is a panoramic view of places that attract travelers to this ancient land:

Yarlung Valley: the Tibetans' mythic origins, ancient kings, shrines and monasteries including Yumbu Lhakhang and Samye, and local village life.

Lhasa and Environs: the great Jokhang temple, people and pilgrims, famous monasteries, the Dalai Lamas and their dwellings: the Potala and Norbu Lingka.

Tibet's Heartland: Yamdrok Tso—the turquoise lake, Gyangtse's monastery, Kumbum Chorten and fortress—the tumultuous history of this region and life in its valley, Shigatse, Tashilungpo—seat of the Panchen Lama, and Sakya Monastery—ancient seat of the Sakya Order of Tibetan Buddhism.

Highlands of Southern Tibet: nomadic life and the psychospiritual significance of the greatest mountains on Earth.

BUDDHIST AMERICA: Centers, Retreats, Practices, Don Morreale, ed., 360pp. 48 photos, #JMB \$12.95

Over 500 centers in N. America are described in this "must have" directory of Buddhist centers. Contains all pertinent details down to diet and the experiences of participants. An introduction by Jack Kornfield is followed by many other essays and then pages and pages describing Theravadin, Mahayana, Vajrayana and other Buddhist centers.

CYCLING TO XIAN and Other Excursions: Travels by Bicycle Through China & Tibet, Michael Buckley. 256pp., 74 color photos. #CHCTX \$11.95

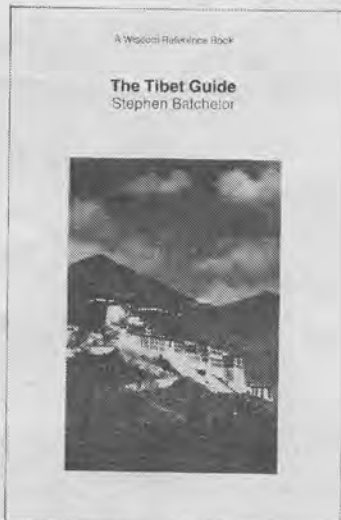
A simple jaunt to Shanghai sent Michael Buckley off on a lengthy detour: a 4000-mile journey overland to Kathmandu—half of it by bicycle. This travel story takes you through the bustling rural areas of China and the bleak desert of central Tibet. If you're partial to dirt, bumps, dust, awful food, crazed dogs, high passes and high adventure, this book supplies them all!

NEW

THE SACRED MOUNTAIN OF TIBET: On Pilgrimage to Mount Kailas, by Russell Johnson & Kerry Moran. 128pp., 116 color plates, 8 3/4 x 10 1/2", #ITSMT, \$24.95

Cloth, June

Spectacular photography and vivid narrative provide a journey through the stunning Himalayan scenery to the majesty of Kailas, Asia's most sacred mountain. This sublime, snow-clad pyramid of rock has been visited by pilgrims for more than a thousand years. Johnson's magnificent photographs de-



THE TIBET GUIDE, by Stephen Batchelor. 500pp. #WIBKTG \$26.95

The Tibet Guide contains a history of Tibet, a simple description of Tibetan Buddhism, details of travel to Tibet, detailed explanations of the sites of interest in Lhasa, central Tibet and en route from Lhasa to Nepal, Mt. Kailas and western Tibet, an iconographical guide, and many maps photographs. Winner of the Thomas Cook award.

SEVEN YEARS IN TIBET, by Harter. #SMSYT \$8.95

This exciting and enjoyable classic work of travel and brilliant observation is now reissued with 15 photographs. During WWII, Heinrich Harter, a youthful Austrian adventurer, escaped from an internment camp into Tibet to become a confidant to the young Dalai Lama.

TIBETAN PILGRIMAGE, by Peter Gold. 175pp., color photos, #SLBKTP \$14.95

Travel not only stirs the blood, it also gives birth to the spirit.

Peter Gold takes us on a wondrous pilgrimage to the Tibetan communities of India and Nepal and offers us an intimate view of their art, spiritual practices, sacred places, arts, and way of life. Through his engaging and creative style and superb color photos, Peter brings us face-to-face with the heart of Tibetan life—its rugged practicality and spiritual mysteries.

We share the author's experiences in Dharamsala, India, headquarters of His Holiness the Dalai Lama and the Tibetan government-in-exile. Peter discovers the world's most unusual museum at the Tibetan Library and the curative power of Tibetan medicine. The president of the Tibetan Women's Organization speaks frankly on the position of women in Tibetan society. An oracle goes into trance as the voice of a goddess speaks through her body. Peter relates his dramatic encounter with the preserved body of Ling Rinpoche.

To cap the Tibetan Pilgrimage, Peter Gold joins two hundred thousand other pilgrims at Bodhi Gaya, India—place of Sakyamuni Buddha's enlightenment—for the Kalachakra Tantric Initiation under the direction of the Dalai Lama. Amid a festival of deities, sights, sounds and offerings, Peter leads us into the heart of the Kalachakra mandala and into the calm center of Buddhism.

"You have captured the spirit of Tibetan Buddhism by your capacity of sharing the life and the convictions of the people who preserved their culture even in exile, and thus saved it for the rest of humanity."

"Your descriptions and your experiences... are deeply moving and will teach even the uninitiated the beauty and spiritual achievements of Tibetan Buddhism. You have seen this through the eyes of a poet

and the heart of a lover."—Lama Anagarika Govinda

TO LHASA AND BEYOND, by Giuseppe Tucci. Foreword by His Holiness the Dalai Lama 193pp. 24 photos #SLBKTLB \$14.95

Prof. Giuseppe Tucci was both a renowned orientalist and an adventurer. He has received many awards and honors for his scholarship, and his publications on history, art, archaeology and ethnology have been translated into many languages.



TIBETAN PILGRIMAGE, by Peter Gold. 175pp., color photos, #SLBKTP \$14.95

Tibetan Pilgrimage is a fascinating account of Tibet as it was prior to the upheavals following the Chinese take-over in 1959. Prof. Tucci takes the reader along the roads he followed in 1949 and reveals the people, religion, art, customs and landscape of a country that very few Westerners ever had the opportunity to see—Tibet was a free country and its high civilization was intact.

Intimate in style, this travelogue vividly captures for the reader Prof. Tucci's experiences in Tibet. Not only is this book entertaining, it is also enriched by his vast knowledge of Tibetan art and culture. Replete with photos and illustrations, this book is both a literary and a visual splendor.

"Tucci's description of the timeless civilization of the Tibetan people is as perceptive and relevant today as it was when he wrote the book thirty years ago. It is hoped that this book will contribute towards a better understanding of the Tibetan people and their values."—His Holiness, the Dalai Lama

NEW

TREKKING IN NEPAL, WEST TIBET AND BHUTAN, by Hugh Swift. 420pp., 14 maps, photos, #SCNTB, \$14.95

This Sierra Club Adventure Travel Guide is essential for the novice or veteran visitor. It provides a history of Himalayan trekking and covers natural history, scenic attractions, and cultural sites, peoples, and events. There is lots of info on preparing for travel and other practical guidance. It covers Tibet's "Wide Open West" (including Mt. Kailas, the headwaters of the Indus river, and the lost cities of Tsaparang and Toling).

NEW

INDIA—A TRAVEL SURVIVAL KIT, by Crowther, Raj and Wheeler. 792pp. #LPITSK \$17.95

The best and most popular guide to India, winner of the Thomas Cook Guidebook of the Year award. Want to find a houseboat in Kashmir or a palace in Rajasthan—or your way around Dharamsala? The facts are all in this definitive guide.

INTERNATIONAL BUDDHIST DIRECTORY. 150pp. #WIBKIBD \$8.95

A JOURNEY IN LADAKH, by Harvey. 236pp. #HMJIL \$7.95

An exceptional and very well-written book, one whose magic is compounded by a singular blending of the wondrous and the commonplace, the sacred and the hilarious.

KASHMIR, LADAKH AND ZANSKAR—A TRAVEL SURVIVAL KIT, by the Schettlers. 203pp. #LPKLZ \$7.95



TO LHASA AND BEYOND, by Giuseppe Tucci. Foreword by His Holiness the Dalai Lama. 193pp. 24 photos #SLBKTLB \$14.95

MIPAM: A Tibetan Love Story, by Lama Yongden. 360pp., #SGM \$9.95

THE POWER PLACES OF CENTRAL TIBET: A PILGRIM'S GUIDE, Keith Dowman. 320pp., maps & photos #RKPP \$15.95

TIBET, by Elisabeth Booz. 208pp. #PATIB \$9.95

Tibet provides essential practical information about Lhasa—the principal city of business and devotion—and places far beyond. Contains many beautiful color photographs!

TIBET—A TRAVEL SURVIVAL KIT, by Buckley and Strauss. #LPITSK \$7.95

Contains many color photos and useful descriptions of the region.

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TREKKING IN THE HIMALAYAS, by Tomoya Iozawa. 208pp., many color and b&w photos and other illustrations, #HITI \$24.95

Covering the entire range of 3500 kilometers, this is the most complete guidebook on trekking in the Himalayas.

LIMITED SUPPLY, ON SALE FOR 30% OFF!

TREKKING IN NEPAL, by Toru Nakano. Many color and b&w photos and other illustrations, #HITIN \$24.95

One of the very best guidebooks to Nepal—and also a lavish photo book of the Himalayas.

THE WAY OF THE WHITE CLOUDS: A BUDDHIST PILGRIM IN TIBET, by Lama Anagarika Govinda. 305pp. #SHWWC \$14.95

An account by Lama Govinda of his mystical pilgrimage through Tibet.

WIND BETWEEN THE WORLDS, by Robert Ford. 338pp. #SGWBW \$12.95

Robert Ford, a former British Army radio operator, was employed by the Tibetan government to head their wireless station in Chamdo, Eastern Tibet. When the Chinese forces invaded Eastern Tibet in 1950, Ford was captured. He spent five years in a communist re-education center. Upon his release in 1955, he returned to England where he wrote his unique and intriguing story. Reads like a well-written adventure novel.

MAPS



NEW

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Helambu, Langtang: 1:100,000 #MLHL \$9.95

Kathmandu Valley: 1:50,000 #MLKV \$9.95

Khumbu Himal: 1:50,000 #MLKH \$9.95

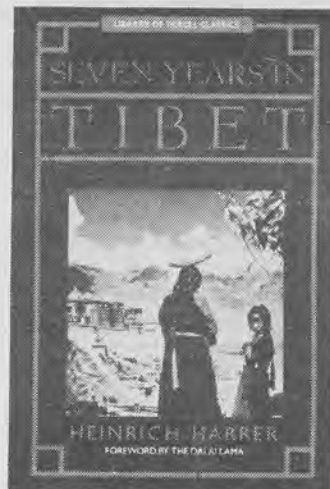
OTHER MAPS

Kathmandu City: 1:10,000 #MLKC \$5.95

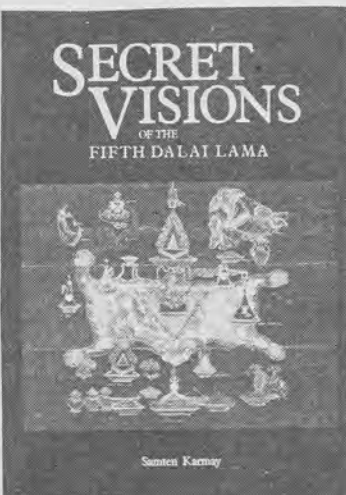
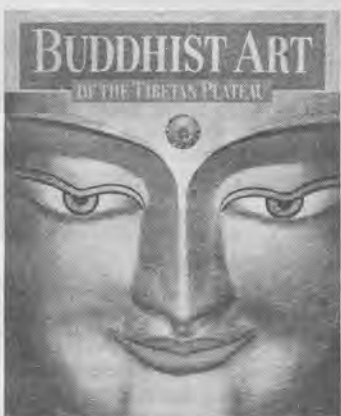
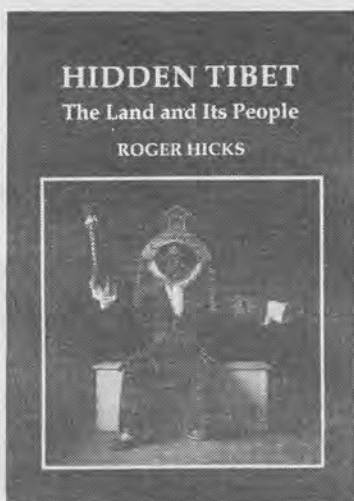
India (North): 1:1.5 mil #MLIN \$6.95

Nepal: 1:5 mil & 1:1.5 mil #MLN \$6.95

South-Central Tibet: 1:1 mil #MLT \$7.95



ART & PHOTOGRAPHY



NEW

BUDDHIST ART OF THE TIBETAN PLATEAU, ed. by Liu Lishong. 358pp., 13" x 10 1/2", 665 color photos, #CBBA, \$100 cloth

Published by China Books, this collection captures some of the most beautiful art to be found at the Buddhist Monasteries in Tibet. Divided into sections covering architecture, sculpture, painting, relics and monastic activities. The text is written from the Chinese viewpoint of Tibet.

A PORTRAIT OF LOST TIBET, by Rosemary Jones Tung, Photographs by Ilya Tolstoy & Brooke Dolan. 224pp. #SLBKPLT \$15.95

Here is a photographic evocation of Tibetan culture just before its massive destruction during the Chinese occupation. In these 131 rare and handsome photographs, *A Portrait of Lost Tibet* gives an unforgettable glimpse into this exotic land, as recorded by Brooke Dolan and Ilya Tolstoy (grandson of the writer), as they traveled through the country in 1942 on a diplomatic mission for the Allies. Their ten-month trek produced thousands of photographs that represent the best pictorial study of original Tibetan civilization.

Tibet is shown here at a time when nomads roamed the vast central plateau, when religious festivals punctuated the year, and when yaks and ponies provided the only transportation. In these pages all levels of Tibetan society come to life, from lavishly-dressed nobility to sheepskin-clad nomads, from monks performing ritual dances to peasants plowing with yaks.

Accompanying the photographs is a text by Rosemary Tung which describes Tibetan society in its time of splendor—a fascinating look at a people once totally removed from the modern world. This book will make a great gift!

TIBETAN THANGKA PAINTING: Methods & Materials, by David P. & Janice A. Jackson with appendix by Robert Beer. 216pp. 8-1/4" x 11-3/4" #SLBKTTT \$24.95

This is a new up-dated edition with valuable guidelines for thangka

painting using modern techniques and commercially available materials by the highly respected thangka painter, Robert Beer. He has also added many line drawings of the primary deities to show the geometrical proportions.

Tibetan Thangka Painting is the first detailed description of the techniques and principles of the sacred art of Tibetan scroll painting. Not only does this book document an ancient and in some ways endangered tradition, but it can also serve as a useful guide for artists. This book presents, step-by-step, the techniques by which a thangka is made, from the preparation of the canvas to the final application of the sacred syllables behind each completed figure.

Included is a description of the pigments, how they are mixed and how applied. The theories underlying the painting method are elaborated, and different chapters introduce the reader to the basic principles of composition, color and figural proportions.

A wealth of line drawings and photographs illustrates the steps and the many line drawings of symbols and motifs will greatly aid the artist.

Robert Beer discusses in great detail how to use modern techniques and materials. This is an outstanding section and makes this book really useful for Western artists.

Other Titles:

DOLPO: Hidden Land of the Himalayas, by Diane Summers & Eric Valli. 108pp. #APD \$39.95 Dolpo is one of the last enclaves of traditional Tibetan culture, a land where valleys lie at elevations as high as the tallest peaks of Europe and mountains soar beyond the reach of humans. Dolpo is the setting of Peter Matthiessen's mystic quest in *The Snow Leopard*.

The authors spent a year among the Dolpo villagers and captured in stunning color photographs a Buddhist people whose lives are infused with a profound spiritual harmony. In the accompanying essay, Diane Summers evokes the lively, occasionally ribald, and yet always spiritual nature of the people.

THE HIDDEN HIMALAYAS, by Tom Kelly & Carroll Dunham. 200pp., color photo book, #ABHH \$45

This is one of the finest photo books on Himalayan culture we have ever seen! Not only are the pictures great but the book is well-designed and interesting to read. Tom Kelly and Carroll Dunham take you to remote Humla, one of the most unusual places in the world. Beautiful, bitter, joyous, and holy, it is an ancient territory bordering Tibet, hidden in the Himalayas. Here is an intimate, moving adventure in one of the last truly exotic places on earth.

HIDDEN TIBET: The Land and Its People, by Roger Hicks. 160pp., photos #ELHT \$16.95 May

This collection of stunning photographs provides a fascinating insight into the life, culture and religion of Tibet—pre- and post-communist. By combining rare pictures from the Dalai Lama's own collection and other sources with his own exciting and dramatic photographs, Roger Hicks captures the mood and spirit of the Forbidden Kingdom and its remarkable people.

NEW

IMAGES OF ENLIGHTENMENT, by Jonathan Landaw. 160pp., 24 full-color plates, 6 line drawings, #THIE, \$15.95 Aug

This is a clear introduction to the inner world of Tibetan Buddhist sacred art. Some of the most important images are represented here (painted by Andy Weber) and the text explains how each figure plays its part in the tradition of spiritual self-transformation to which it belongs.

MANDALA COLORING PAD, Janet Izard, 23 mandalas measuring 11 x 11", #DDMCP1 \$5.95 This is a fun book for anyone who likes to color mandala patterns. It also makes a good gift to children or quaker friends. AND, if you really like "Mandala Coloring Pad", you are sure to like volume 2—**MORE MANDALA**, #DDMCP2, for another \$5.95 which we also have stocked now. The pages are detachable so that you can decorate your house.

NEW

LHASA: TIBET'S FORBIDDEN CITY, by C. & F. Brignoli. 107 pp. oversize, 79 color illus., #SLBKLTFC \$29.95 cloth

The colorful imagery of Central Tibet's largest monasteries and temples is preserved in this coffee-table book of photos. Documented well is Tibetan life in and about Lhasa with special emphasis on the Potala, Barkhor area, Jokhang temple, Norbulingka, Drepung, and Sera Monasteries.

MOUNTAINS OF THE MIDDLE KINGDOM, by Galen Rowell. 192pp. color photos, #SIMMK \$19.95

An extraordinary photo-exploration of the scenery and peoples of Tibet and Western China. Rowell recreates the journeys of past explorers in the mountainous areas of vanished Turkestan and Tibet—a photographic portrait illuminated by stunning color photos and extensive descriptions of his experiences in these regions.

MYSTIC ART OF ANCIENT TIBET, Blanche c. Olschak & Geshe Thupten Wangyal. 224pp., 142 color plates, 372 b&w, #SHMAT \$32.50

This profusely-illustrated, classic presentation of Tibetan art reveals a new sphere of ancient art and conveys its spiritual meaning. The 142 color and 372 b&w illustrations include painted scrolls, gilded bronzes, sculptures in wood and stone, and Tibetan icons of the saints and gurus of Tibetan Buddhism.

NEW

THE RELIGION OF ART, by Sangharakshia. 170pp., #SBRA, \$11.50

True religion and true art should both aim to expand our consciousness, to give access to states of heightened awareness.

SECRET VISIONS OF THE FIFTH DALAI LAMA: The Gold Manuscript in the Fournier Collection, by Samten Gyaltsen Karmay. Measures 10 x 14 1/2", 260pp. (104pp. color illus.) #SPSV \$190

This beautifully painted tantric manuscript recounts the visionary experiences of the Great Fifth Dalai Lama, Ngawang Lobzang Gyatso (1617-1682). A new discovery, it was hitherto totally concealed from Tibetans and others alike. Recently acquired for the Fournier Collection, it is only now that this extraordinary document comes to light and is available for study.

The Fifth Dalai Lama was a skillful politician and outstanding statesman. With the publication of the Gold Manuscript, another aspect of the life of this great ruler is now unveiled: an inner world of pro-

found mysticism, magical powers and often disturbing theophanic visions.

The manuscript is thus also a precise manual of ritual practice and ritual paraphernalia as well as a unique artistic masterpiece.

TARA'S COLOURING BOOK, by Weber and Wellings. #WIBKTCB \$5.95

Contains 12 exquisite line drawings of famous figures from Tibet with explanations of their meaning and suggestions as to their color. Fun for adults and children.

TIBET, by Pietro F. Mele; intro. by Michael C. van Walt van Praag 9 1/2 x 9 1/2" #SLBKT \$25

Pietro Francesco Mele is regarded as one of the world's most outstanding photographers. He was the official photographer of an Italian expedition through India to Tibet led by Professor Giuseppe Tucci, one of the greatest authorities on Tibetan history, literature and religion. This opportunity gave Mele a unique opportunity to partake in Tibetan life. This book presents a series of photos that exemplify Tibetan culture. Each page frames a facet of the Tibetan people and Tibetan landscape.

In his introduction, Michael van Walt updates the reader on the major events in Tibet that have occurred since Mele traveled there. Cataclysmic changes have drastically altered the face of Tibet, making this book's record historically valuable as well as artistically beautiful.

TIBETAN BUDDHIST ART, Hiroki Fujita. 203pp. 8 1/2 x 11 3/4", 104 large color photos, #POTBA \$80

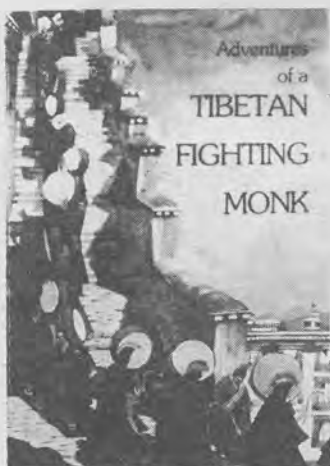
This massive work contains many outstanding photos of art and life and landscape. After a foreword by H.H. the Dalai Lama, there are chapters on Tibet, the Himalaya and the monasteries, followed by thangkas representing the life of the Buddha, eight great scholars, four great founders of schools, the Kings of Shambala, Panchen Lamas, Ling Rinpoche, the Dalai Lamas. These are each extensively described.

TIBETAN COLLECTION: SCULPTURE AND PAINTING, by Valrae Reynolds, Amy Heller, Janet Gyatso. 208pp. #NM-3 \$20

Contains photos of sculpture, including metal, wood, ivory, lacquer, stone and clay; thangkas, including painted, appliqued and embroidered examples; wall paintings; and iconography, including body positions, gestures, and symbols associated with deities. Janet Gyatso has written an excellent chapter on "Image as Presence: The Place of Art in Tibetan Religious Thinking".



BIOGRAPHIES



NEW

ADVENTURES OF A TIBETAN FIGHTING MONK, compiled by Hugh Richardson. 135pp., #POAFM \$8.95

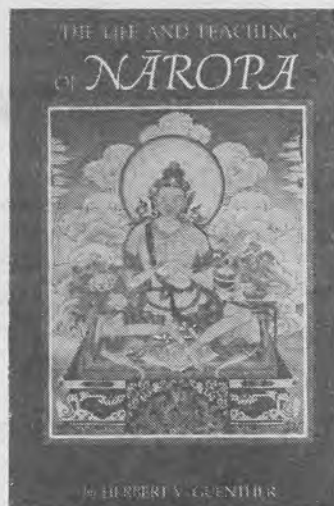
This engaging story tells the life of Tashi Khedrup prior to 1959: born into a rural Tibetan village isolated from the modern world; ordained as a young boy into one of the great monasteries; maturing in a special realm of this powerful religious cosmos—the world of the Dob-dob, the 'fighting monks' of Tibet. He experiences the futility of the monks' final struggle against Chinese domination, then flees into India, the new world of Tibetan exile.

EMPTY CLOUD: Autobiography of the Chinese Zen Master Xu Yun, trans. by Charles Luk. 244pp., #ELEC \$14.95

When Master Xu Yun died at the remarkable age of 120, he was justifiably recognized as the most eminent Han Chinese Buddhist in the Middle Kingdom. He succeeded in retrieving Chinese Buddhism from abysmal decline and injected fresh vigor into it.

FORBIDDEN JOURNEY: The Life of Alexandra David-Neel, by Barbara & Michael Foster. 320pp., #HRFJ \$21.95 cloth

This is the first full-length English biography of the remarkable



Alexandra David-Neel, one of the great women of modern times.

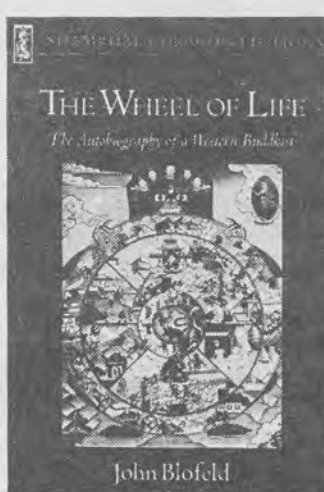
NEW

MASTERS OF ENCHANTMENT, by Keith Dowman, 30 illustrations by Robert Beer. #ITME, \$24.95 oversize cloth

Here presented in a beautifully illustrated format are the stories and practices of the great Siddhas—the magicians and saints who founded the lineages of the Tantric tradition. The lives of the mahasiddhas demonstrate that enlightenment is to be found in the most unexpected of circumstances and places, independent of any preconceived notions about behavior or the ultimate nature of reality.

THE WHEEL OF LIFE: The Autobiography of a Western Buddhist, John Blofeld. 305pp., #SHWOL \$12.95

This spiritual autobiography of a noted scholar of Buddhism and Taoism ranges from humorous anecdotes to profound philosophical observations, from informative descriptions to magical tales of wisdom. John Blofeld (1913-1987) describes his early life in England, his years in prerevolutionary China, and his travels through Tibet, India, Burma, and Mongolia. With honesty and humility he portrays both the joys and the disappointments of the spiritual quest.



ATISHA AND THE BUDDHISM OF TIBET, by Doboom Tulku & Glenn H. Mullin. #TIABT \$4.95

THE CHARIOT FOR TRAVELING THE PATH TO FREEDOM: THE LIFE STORY OF KALU RINPOCHE, by McLeod, 91 photos & illustrations. #KDCIP \$16.75

This exquisite book contains the autobiography and writings of one of the most outstanding lamas alive today, the Venerable Kalu Rinpoche.

DALAI LAMAS OF TIBET, by Inder Malik. 188pp., #INDLT \$10.95 cloth.

DAUGHTER OF TIBET, by Rinchen Dolma Taring. 300pp., #WIBKDOT \$18.95

Mary Taring was born in 1910 into one of the oldest families in Tibet and grew up in the closely-knit world of Tibetan nobility.

THE LIFE AND TEACHING OF NAROPA, by Herbert Guenther. 292pp., #SHLTN \$9.95

Naropa's biography, translated by world-renowned Buddhist scholar Herbert V. Guenther, describes with great psychological insight the spiritual development of this scholar-saint of the Orient. It is unique in that it also contains a detailed analysis of his teaching

which has been authoritative for the whole of Tantric Buddhism.

LIFE AND TEACHING OF TSONG KHAPA, by Thurman. 258pp., #LTLTT \$11.95

NEW

THE LIFE & TEACHINGS OF CHOKGYUR LINGPA, Orgyen Tobegyal Rinpoche. 70pp., #LTCL \$7.95

A biography of the great tertön of the 19th century as well as descriptions of his revealed treasures, following incarnations and family lineage. One-third of the Rinchen Terzog as practiced in the Karma Kagyu and Nyingma lineages was revealed by him.

THE LIFE OF MARPA THE TRANSLATOR, Nalanda Translation Committee. 320pp., #SHLMT \$12.95

This lively and engrossing biography paints a vivid picture of an eleventh-century scholar and teacher who was one of the most renowned masters in Tibetan Buddhist history.

THE LIFE OF MILAREPA, by Lobsang P. Lhalungpa. 220pp., #SHLM \$13.95

This biography of Tibet's most renowned saint, poet and mystic, traces the path of a great sinner who becomes a great saint.

MY LAND AND MY PEOPLE, by the Dalai Lama. 271pp., #POMLMP \$6.95

Famous autobiography by His Holiness.

PASSIONATE JOURNEY: The Spiritual Autobiography of Satomi Myodo, Trans. & Annotated by Sallie King. 232pp., #SHPJ \$12.95

Passionate Journey is the story of a rebellious Japanese woman whose spiritual search takes her from motherhood and madness to a career as a Shinto shamaness and finally to enlightenment as a Buddhist nun.

PATH OF THE BODHISATVA WARRIOR, by The Thirteenth Dalai Lama & Glenn H. Mullin, 387pp., #SLBKPBW \$14.95 (See Religion Section)

PORTRAIT OF A DALAI LAMA: The Life and Times of the Great Thirteenth, Sir Charles Bell. 450pp., #WIBKPD \$22.95

The author was the British Political Representative to Tibet during the crucial early years of this century. Fluent in Tibetan, he became closely associated with the Thirteenth Dalai Lama and the turbulent affairs of that time. This is an immensely readable personal account of the life of this great Tibetan leader and the events that helped shape modern Tibet.

PRINCE SIDDHARTHA, by Landaw & Brooke. Color drawings #WIBKPS \$15.95

A delightful children's book on the life of Gautama Buddha.

THE SUPERHUMAN LIFE OF GESAR OF LING, Trans. by Alexandra David-Neel & Lama Yongden, Foreword by Chogyam Trungpa Rinpoche. 271pp., #SHSLG \$14.95

The legendary adventures of a great, fearless warrior-king are recounted in this Tibetan national epic. With his magic weapons, riding on his winged horse, Gesar of Ling triumphs over the evil forces of the four directions which would turn people's minds from the sacred teachings that point the way to ultimate self-realization.

TIBET IS MY COUNTRY: An Autobiography of Thubten Jigme Norbu, brother of the Dalai Lama, as told to Heinrich Harrer, by Norbu. 300pp., #WIBKTMC \$16.95

For many years Heinrich Harrer kept a close friendship with Thubten Norbu and together they wrote this book of Norbu's own life and the last decades of free Tibet's history.

WE TIBETANS, by Rinchen Lhamo. 228pp., #POWT \$8.95

The author was the first Tibetan woman in history to marry a European, leave her homeland and settle in the West.

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"There is a true clairvoyance on the spiritual and cosmic planes," writes L. Gordon Plummer, author of *Mathematics of the Cosmic Mind*. "There one hears the symphony of eternal life." He introduces latent human powers. 0-8356-0308-3 (141 pgs.) \$6.95



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A friend of Anton Grosz died before Anton had assembled promised proof of life after death. Now he shares it with you in personal chapters written like letters. Based on *The Tibetan Book of the Dead*. 0-8356-0640-6 (181 pgs.) March \$7.95

The Chakras and the Human Energy Fields

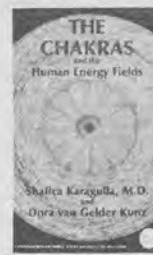
Correlations between medical science and clairvoyant observations by Shafica Karagulla, MD, and clairvoyant Dora van Gelder Kunz based on a 12-year medical collaboration. Fold-out color diagrams. 0-8356-0641-4 (258 pgs.) April \$10.95

Wisdom, Bliss and Common Sense

Author and lecturer Darshani Deane distills arcane secrets of self-transformation into kitchen language to help you on your path to enlightenment and help you overcome ego, anger and other obstacles. 0-8356-0644-9 (251 pgs.) May \$8.50

The Goddess Reawakening The Feminine Principle Today

This anthology with foreword by Merlin Stone considers significance of goddess myths and shows how the feminine principle has been reinforced by symbols and myths. Shirley Nicholson, editor. 0-8356-0642-2 (314 pgs.) May \$8.95



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HEALTH/HISTORY & POLITICS

HEALTH

HEALTH THROUGH BALANCE: An Introduction to Tibetan Medicine, by Dr. Yeshe Donden, Ed. & Trans. by Jeffrey Hopkins. 252pp. #SLBKHTB \$10.95

The fascinating Tibetan medical system has never been so clearly explained as in this collection of outstanding lectures presented at the University of Virginia in 1980. Tibetan medicine restores and maintains balance of the body's various systems through a variety of treatments which include diet and behavior modification as well as the use of medicine.

In addressing the means for restoring health, Dr. Donden holistically considers factors of personality, age, climatic condition, diet, behavior, and physical surroundings. The great strength of Tibetan medicine is that it is delicately responsive to patients' complete symptom patterns—no complaint being disregarded. Its wide variety of curative techniques are described in this book.

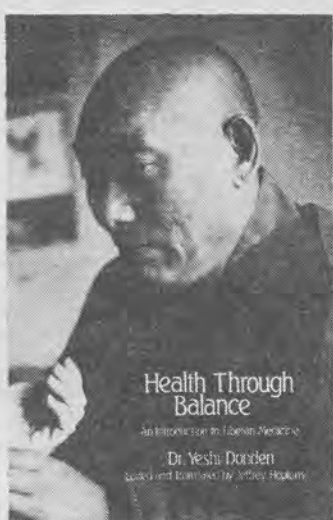
"I think this book is going to be the best work on Tibetan medicine ever to appear in English."—Dr. Barry Clark

MIND AND MENTAL HEALTH IN TIBETAN MEDICINE, 61pp. #POMMH \$5.95

Three excellent essays are contained here: "Mind and Mental Disorders in Tibetan Medicine" by Sonam Topgay and Mark Epstein, "Sleep and the Inner Landscape" by Dr. Dhonden, "Mind-Made Health: a Tibetan Perspective" by Dr. Lobsang Rappagay.

STUDIES IN TIBETAN MEDICINE, by Elisabeth Finckh. 90pp. #SLBKSTM \$9.95

This is a scholarly collection of papers on specialized topics in Tibetan medicine. There are five articles dealing with various aspects of the medical system, including pulso-logy, pharmacology and comparisons with the Chinese system. Dr.



Finckh, a medical doctor in West Germany, was one of the first Western physicians to study (and integrate into practice) the Tibetan medical system with considerable success.

TIBETAN MASSAGE CHART, 18" x 24" #SLTAC \$6.95

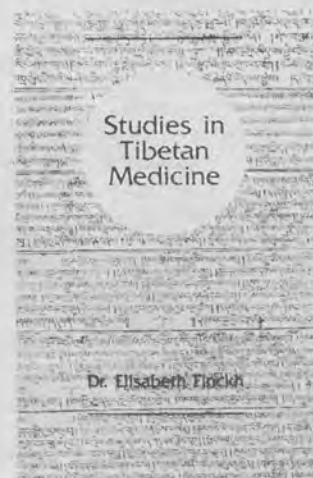
Illustrated wall-chart of Tibetan massage and acupressure, describing traditional Tibetan lotions and methods for helping to remedy problems with headache, anxiety, insomnia, female difficulties, and many more. Very clear and easy to follow. Written by Dr. Rappagay, well-known Tibetan physician.

Other titles:

THE ART OF TIBETAN MEDICAL URINALYSIS: A Do-It-Yourself Technique, Dr. Lobsang Rappagay, Ph.D. 76pp. #TMATU \$7.00

FORMULARY OF TIBETAN MEDICINE, Vaidya Bhagwan Dash. 453pp., 23 illus., #CIFTM \$35 cloth

164 popularly used and therapeutically effective recipes from the treasure of Tibetan medicine are



described in this work. The ingredients, their weight, methods of preparation, therapeutic indications and dosage are given.

NEW

FOUNDATIONS OF TIBETAN MEDICINE, by E. Finckh. Vol. 1, 104pp. #ELFTM1 \$17; Vol. 2, 126pp. #ELFTM2 \$17

#1: Study and System of Tibetan Medicine, Healthy and Diseased Organisms

#2: System and Nine Disciplines of Tibetan Medicine, Diagnosis, Therapy, Constitutional Types

HANDBOOK OF TRADITIONAL TIBETAN DRUGS: Their Nomenclature, Composition, Use, and Dosage, by T.J. Tsarong. #TMHTD \$5

Gives the composition of 175 popular Tibetan natural drugs.

LEAH: A Story of Meditation and Healing, Stuart Perrin, Foreword by Richard Gere. 110pp. #WIBKL \$7.95

Leah is the story of a thirteen-year-old girl with cancer—and three weeks to live. The story unfolds more in the mind of the child's friend and meditation teacher, David, than in the actual events.



David attempts to stabilize and reduce the size of Leah's tumor by leading the girl into deep meditation. During the healing we discover how the chakras can be used to dispel disease.

TIBETAN BUDDHIST MEDICINE AND PSYCHIATRY, by Terry Clifford. #WETBM \$15.95 cloth

Presented here is a comprehensive and clearly laid-out introduction to the Tibetan art of healing. In straightforward language, the author discusses the many components of Tibetan Buddhist medicine—its religious, philosophical and psychological foundations, its history and deities, its tantric and ritual aspects, meditations for healing and views on dying, and its humoral theory and unusual methods of diagnosis and cure.

TIBETAN MEDICINE: A Wholistic Approach To Better Health, by Dr. Lobsang Rappagay, Ph.D. 87pp. #TMTM \$7.00

AQUILARIA-R #AQ \$5.00

A unique, entirely natural herbal preparation for the relief of stress and tension. Prepared by Dr. Lobsang Rappagay and the Tibetan Holis-

tic Medical Centre of India. Aquilaria-R herbal formula is one of the most popular and well-known stress formulas prepared from therapeutic and non-toxic herbal ingredients handrolled into sticks.

NIRVANA BRAND #TMNIR \$5 For relief of stress and tension. A totally natural, safe, non-toxic and non-habit forming aromatherapeutic incense. Prepared by T.J. Tsarong and Himalayan Herbal Co. of Gangtok, Sikkim.

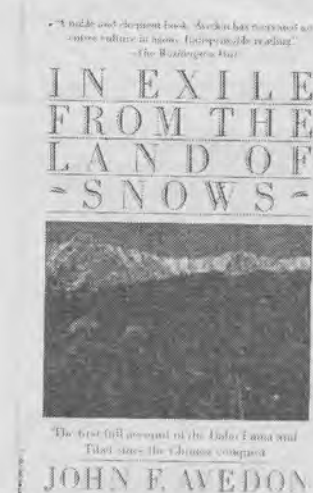
TIBETAN THERAPEUTIC MASSAGE OIL #RAMO \$8.50 34 Himalayan Herbs are blended in Olive Oil. Heat before use.

TIBETAN MEDICINE BRACELETS & RINGS #3METAL The healing tri-metal formula for arm and hand pain. These traditional Tibetan bracelets are crafted from interwoven copper, brass, and iron. They are attractive, adjustable and functional.

Bracelet: Thin 3-metal band \$14 Medium 3-metal band \$19

Ring: 3-metal band \$11.50

HISTORY & POLITICS



NEW FOR CHILDREN

A HISTORY OF TIBET, BOOK 1 & BOOK 2, published by the Tibetan Children's Village.

BOOK1: THE LAND OF SNOWS, by Christopher Gibb. 93pp., many illustrations and photos, #POLOS, \$6.95

This history of Tibet, written for children up to 15 years old, is a concise, colorful and lively introduction to the history and daily life of the Tibetan people.

BOOK2: INDEPENDENCE TO EXILE, by Christopher Gibb. 94pp., many illustrations and photos, #POIE, \$6.95

Well-illustrated presentation of the Tibetan political history and the events leading up to and beyond the Chinese invasion.

IN EXILE FROM THE LAND OF SNOWS, by Avedon. 386pp. #RHELS \$9.95

This is the first full account of the Dalai Lama and Tibet since the Chinese conquest. It is a stunning

The Status of Tibet
History, Rights, and Prospects
in International Law

Michael C. van Walt van Praag



Westview Press

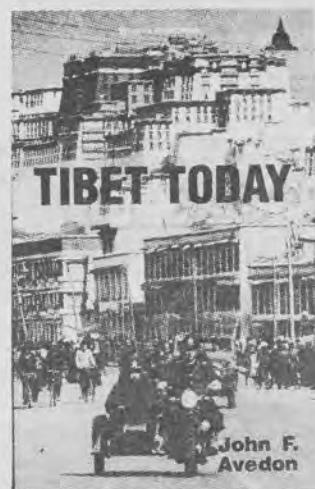
and well-written record of the destruction of an ancient civilization, and of the reconstruction abroad of Tibetan culture.

A LONG LOOK HOMEWARD: An Interview with the Dalai Lama of Tibet, by Glenn H. Mullin. 29 pages, #SLBKLLH \$2

In this interview, His Holiness openly expresses his views on many timely political issues, on himself as a spiritual and secular leader, on the Thirteenth Dalai Lama, and on the likelihood of himself traveling to Tibet.

THE STATUS OF TIBET: History, Rights, and Prospects in International Law, by Michael C. van Walt van Praag. 450pp. cloth, #WVST \$35

This study reviews the history of the Tibetan state from its unification in the seventh century to its present disputed incorporation into the People's Republic of China. A definitive record of the legal status of Tibet, the book provides a much-needed basis for understand-



ing the unresolved Sino-Tibetan conflict and its importance among the broader issues of Asian politics.

TIBET TODAY: Current Conditions and Prospects, John Avedon. 32pp. #WIBKTT \$3.95

John Avedon assesses the legacy of nearly forty years of Chinese rule in Tibet, and looks at the future prospects of survival for Tibet as a nation with its own unique cultural identity.

Other Titles:

A BRIEF ACCOUNT OF 1500 YEARS OF TIBETAN HISTORY, Louis Magrath King. 51pp. #POBA \$3.00.

A CULTURAL HISTORY OF TIBET, by David Snellgrove & Hugh Richardson. 291pp. #SHCHT \$12.95

This is a comprehensive survey of a rapidly vanishing civilization, in which the authors trace the evolution of Tibetan culture from its sixth-century pre-Buddhist origins onward. Contains many photos.

A Long Look Homeward
An Interview with the Dalai Lama of Tibet



NEW

SOCIAL FACE OF BUDDHISM: Action and Analysis, by Ken Jones. 328pp. #WIBKSPA \$18.95 forthcoming

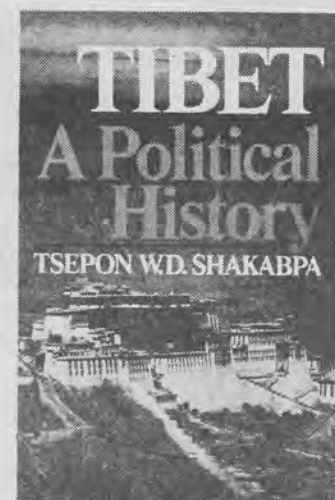
Spiritual practice is too often seen as separate, even contrary, to social and political action. In this book, Ken Jones, a Zen Buddhist and activist, shows convincingly that in fact a combination of both is vital.

He speaks both to those who are already committed to social activism but are turning away from conventional solutions out of disillusionment and to those who are working spiritually within themselves and feel compelled to act in the world as well. This book is full of ideas, quotes, examples and alternative approaches—above all, it is a book to inspire action.

TIBET: A POLITICAL HISTORY, by Tsepon W. D. Shakabpa. 369pp. #POTPH \$15.00

Essential reading for anyone interested in Asian affairs.

TIBET AND ITS HISTORY, by Hugh Richardson. 344pp. #SHTH \$10.95



Richardson writes from firsthand knowledge of Tibet and its people. He opens with a brief but thorough description of Tibet's geography, economy, language, government, people, and culture. He traces the evolution of rule from the early religious kings to the Dalai Lamas and interprets the events that led to the Chinese Communist invasion in 1959.

TIBETAN COLLECTION: GEOGRAPHY, HISTORY, RELIGION, ARCHITECTURE AND SOCIETY, by Valrae Reynolds & Amy Heller. #NM-1 \$12.50.

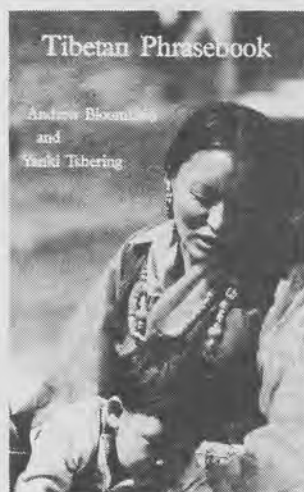
The Newark Museum's Tibetan collection is one of the finest in the world. This book covers many topics and is illustrated with 52 photographs of traditional life (pre-1959) drawn from the extensive archives of the Museum.

WARRIORS OF TIBET: The Story of Aten and the Khampas' Fight for the Freedom of their Country, by Jamyang Norbu. 160pp. #WIBKWT \$12.95

This is a poignant story of a Tibetan Khampa warrior, Aten, and his people of Nyarong.

LANGUAGE/WOMEN'S STUDIES/ZEN

LANGUAGE



NEW
ENGLISH-TIBETAN DICTIONARY OF MODERN TIBETAN, by Melvyn Goldstein. 486pp., #UCETD \$52.50 cloth
The first scholarly dictionary of its kind by the world's leading lexicographer of modern Tibetan. It is essential for everyone who wants to write or speak modern Tibetan. With its 16,000 main entries and 29,000 subentries, ranging from the technical and scholarly to the idiomatic and colloquial, this is the best dictionary available for modern Tibetan.



TIBETAN-ENGLISH DICTIONARY OF BUDDHIST TERMINOLOGY, Tsepak Rigzin. 479pp., #LTED \$25 cloth
This is the first such dictionary in English and is based on "The Great Volume of Precise Understanding" (Mahavyutpatti)—the first Sanskrit-Tibetan dictionary commissioned by King Tri Ralpachen in the 9th century, supplemented from the works of various Tibetan lamas. The work contains 4,000 main entries and over 6,000 sub-entries, providing Sanskrit equivalents where possible.

A TIBETAN-ENGLISH DICTIONARY, Sarat Chandra Das. #MBTD \$19.95
Compiled from a large number of Tibetan and Sanskrit works, this dictionary contains Tibetan words with their accepted Sanskrit equivalents, followed by the English meaning. All the technical terms are illustrated with extracts from Sanskrit and Tibetan works.

TIBETAN PHRASEBOOK, Andrew Bloomfield and Yanki Tshering. Includes two 90 min. cassettes, 4-1/4" x 7" #SLBKTPH \$19.95
Tibetan Phrasebook by Andrew Bloomfield & Yanki Tshering is the first extensive Tibetan phrasebook. It is suitable for both travelers and beginners in Tibetan language. The book is 145 pages—longer than most phrasebooks yet able to fit in a pocket, and the two 90-minute tapes make it possible to hear how the language should sound. Yanki's clear, female voice is easy to understand and accelerates the learning process. People tell us that "Tibetan Phrasebook" is superbly written and a pleasure to use.

Whether you are looking for a room, visiting a monastery, or speaking with a lama, the Tibetan Phrasebook and accompanying tapes make immediate communication with Tibetans easy and fun. Travelers to Tibet, Nepal, and India as well as persons desiring to speak

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ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

with Tibetans in the West will find this book invaluable.

Tibetan Phrasebook begins by introducing you to both a phonetic system and a simple yet complete grammar. In addition to containing phrases and dialogues, each chapter is preceded by useful information, vocabulary, and some pointers about Tibetan customs and etiquette. The appendices include these helpful sections: Numbers, Dates, Days and Time, Dates of Festivals, Religious and Monastic Vocabulary and a General Vocabulary.

Though the clear and simple form of romanization ensures that you will be understood, the tapes complement the book so that you can actually hear and practice how the words and phrases are spoken by a native. Unlike the sometimes difficult-to-understand male voices used in many courses, Yanki's clear pronunciation has been enthusiastically praised by students of Tibetan.

NEW

TRANSLATING BUDDHISM FROM TIBETAN: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan, by Joe Wilson, Jr., textbook & cassettes, #SLBKTB \$45, forthcoming

Based on the system developed by Jeffrey Hopkins at the University of Virginia, this book presents in lesson form, with drills and reading exercises, a practical introduction to the grammar, syntax and conceptual vocabulary of the Tibetan language used in Buddhist works on philosophy and meditation. The book, which is accompanied by cassettes in Tibetan for use with the drills and exercises, serves as an introduction both to the reading and translating of Tibetan and to the central ideas of Buddhist philosophy and meditation. We apologize for the time it has taken to complete this book. We believe it will be well worth the wait.

SAKYADHITA

DAUGHTERS OF THE BUDDHA

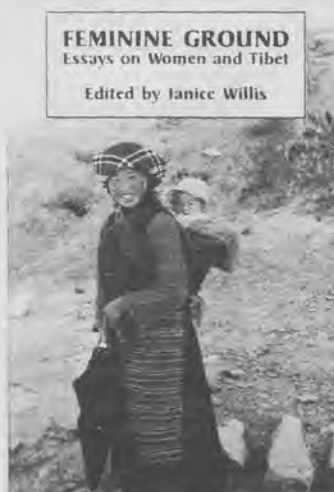


EDITED BY KARMA LEKSHE TSOMO

NEW

Sakyadhita: DAUGHTERS OF THE BUDDHA, ed. Bhikshuni Karma Lekshe Tsomo. 300pp. approx., #SLBKSD \$14.95
Sakyadhita: Daughters of the Buddha documents the International Conference on Buddhist Nuns, the first gathering of its kind ever to be held in history. The book dis-

WOMEN'S STUDIES



cusses the meaning of Buddhist ordination, the value of celibacy, the role of women in the Dharma, and the particular importance of ordination for women.

Female Buddhist renunciates from East and West talk about their lives—their joys, their problems, and their future as Buddhist nuns in the modern world. This is a book aimed at linking and encouraging women on the spiritual path through the ideas and experience of Buddhist women practitioners from various countries and traditions. It investigates how women can avoid personal exploitation and maximize their potentialities for enlightenment—how to effectively help institute full bhiksuni ordination worldwide and contribute to redressing the gender imbalance as a major step toward planetary well-being.

NEW

FEMININE GROUND: ESSAYS ON WOMEN AND TIBET, Ed. by Janice Willis. 200pp. approx. #SLBKFG \$10.95

This is a volume of thoughtful, critical, and provocative essays regarding "Women and Tibet." The contributors are some of the very best in the field: Janice Willis writes on "Dakini: Some Comments on its Nature and Meaning" and on "Tibetan Anis: The Nun's Life in Tibet"; Janet Gyatso on "Down with the Demoness: Reflections on a Feminine Ground in Tibet"; Barbara Aziz on "Moving Towards a Sociology of Tibet"; Miranda Shaw on "An Ecstatic Song by Laksminkara"; Rita Gross on "Yeshe Tsogyel: Enlightened Consort, Great Teacher, Female Role Model"; and Karma Lekshe Tsomo on "Tibetan Nuns and Nunneries".

TURNING THE WHEEL, Sandy Boucher. 401pp. #HRTW \$22.95 cloth

Turning the Wheel presents the combined insights and experiences of more than 85 women representing the entire spectrum of Buddhist practice. It deals frankly with controversial issues and provides a fascinating firsthand perspective on the many ways that women teach and practice Buddhism.

Other Titles:

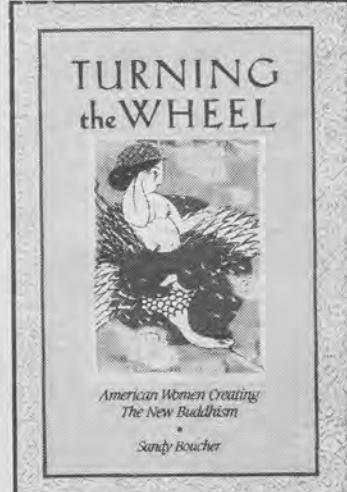
A GATHERING OF SPIRIT: Women Teaching in American Buddhism, Ed. by Ellen Sidor. 81pp. #PPGS \$6.95

Here is the authentic voice of a new spiritual culture growing in America: women practicing and teaching Buddhism.

MEETINGS WITH REMARKABLE WOMEN: Buddhist Teachers in America, Lenore Friedman. 250pp., illustrated, #SHMRW \$12.95

Lenore Friedman presents interviews with seventeen women teaching Buddhism in America. The women included in the book are of various backgrounds, with a wide range of personalities and forms of teaching.

NOT MIXING UP BUDDHISM: Essays on Women and Buddhist Practice, by Kahawai Collective. 117pp. #WPNM \$10



Collection of essays on Zen practice and its relation to personal, social and political questions integral to the lives of contemporary women and men.

SKY DANCER: THE SECRET LIFE AND SONGS OF THE LADY YESHE TSOGYEL, by Dowman. 350pp. #RKPSD \$17.95
The spiritual practices and evolution of the famous woman saint Yeshe Tsogyel.

WOMEN & BUDDHISM, Spring Wind-Buddhist Cultural Forum. 400pp. #SWWB \$17

An interesting collection of articles primarily concerning women's issues in the context of Buddhism. The writers relate their personal experiences and informed views on many topics ranging from feminist ideas about compassion, Buddhist views on abortion, women and monastic life, a history of women in Buddhism, etc.

WOMEN IN BUDDHISM: Images of the Feminine in the Mahayana Tradition, by Diana Paul. #UCWB \$11.95

The various roles and sexual stereotypes played by women within the Buddhist tradition are brilliantly discussed: the temptress, mother, nun, friend, bodhisattvas with and without sexual transformation, Kuan Yin and the female Buddha.

WOMEN OF WISDOM, Tsultrim Allione. 224pp. #ARWW \$11.95
The Tibetan women in this collection of biographies will serve as life-models and inspiration to others on the spiritual path.



NEW

THE LIFE AND LETTERS OF TOFU ROSHI, by Susan Ichi Su Moon. 157pp., illustrations, #SHLLTR, \$7.95

This book is not only very funny, full of great knee slappers, it is also very instructive and conveys a lot of Zen through tongue in cheek methods. It's that unnameable something you wish you were reading, and like tofu, it's cheap.

NEW

MOUNTAIN RECORD OF ZEN TALKS, by John Daido Loori. 144pp., #SHMRZT, \$10.95 (see Zen section)

Daido Sensei gives special attention to unraveling the enigma of the koan through discussion of several classical Zen texts. He also covers

ZEN

such topics as meditation, martial arts, illness and healing, art practice, work and study with the teacher.

NEW

RETURNING TO SILENCE: Zen Practice in Daily Life, by Dainin Katagiri. 208pp., #SHRS, \$12.95

Based on the author's talks to his American students, *Returning to Silence* contains the basic teachings of the Buddha, with special emphasis on the meaning of faith and on meditation. Throughout these pages, Katagiri roshi energetically brings to life the message that "Buddha is your daily life."

NEW

THE SWORD OF NO-SWORD: Life of the Master Warrior Teshu, by John Stevens. 184pp., 60 illus., #SHSNS, \$14.95

A master of swordsmanship, calligraphy, and Zen, Yamaoka Tesshu embodied the samurai ideal of the peaceful warrior during the turbulent era that marked the birth of modern Japan.

NEW

THE THREE PILLARS OF ZEN, by Roshi Philip Kapleau. 400pp., illustrations, #DDTPZ, \$10.95

"An excellent book—one of the best yet written and certainly one to become both basic and indispensable to anyone interested in Zen Buddhism... So simple, so basic, so right... a necessary, a needed book. It is authoritative, human, simple, wise, it is one of the very few to echo the profundities of Zen Buddhism itself."—*Japan Times*

NEW

ZEN AND JAPANESE CULTURE, by D. T. Suzuki. 478pp., illustrations, #PRZJC, \$10.95

After briefly explaining what Zen is, Dr. Suzuki considers in detail various aspects of Japanese art and life that this Buddhist discipline has influenced: the cult of swordsmanship, the tea ceremony, the haiku form of poetry, and the Japanese love of nature. A classic.

NEW

ZEN: DAWN IN THE WEST, by Roshi Philip Kapleau. 311pp., illus., #DDZDW, \$7.95

"This companion volume to *The Three Pillars of Zen*, while every bit as intriguing, strikes new ground by presenting Zen practice in a thoroughly Western milieu. Weighty matters are dealt with so entertainingly that it is hard to put the book down."—John Blofeld

NEW

THE ZEN DOCTRINE OF NO MIND, by D.T. Suzuki. 160pp., #WEZDN, \$9.95

One of the most famous Zen masters was Hui-neng and this work is largely concerned with his teaching. But it covers the whole purpose and technique of Zen training, and in the view of many goes further into the depths of Zen than any other work of modern times.

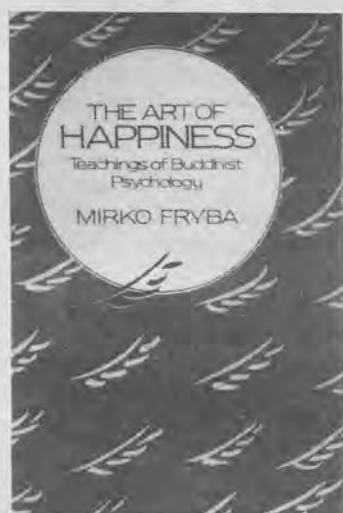
NEW

THE ZEN OF SAMUEL BECKETT: A Study of Dilemma in his Novels, Paul Foster. 200pp. approx. #WIBKZSB \$14.95

In this vital new approach to Samuel Beckett's work, Paul Foster applies his understanding of Zen Buddhism to the 'absurdity' of Beckett, which he sees as an expression of deepest spiritual anguish.



RELIGION & PHILOSOPHY



ADVICE FROM A SPIRITUAL FRIEND, by Geshe Rabten & Geshe Dhargye. #WIBKASF \$8.95

ANALYSIS OF GOING AND COMING, by Chandrakirti, Trans. Jeffrey Hopkins. #LTAGC \$2.95 Through a masterful analysis of going and coming, Chandrakirti shows how the Madhyamika handles the problem of existents.

AN ANTHOLOGY OF WELL-SPOKEN ADVICE ON THE GRADED PATHS OF THE MIND, by Geshe Ngawang Dhargye. 441pp. #LTWSA \$14.95

NEW

THE ART OF HAPPINESS: Teachings of Buddhist Psychology, by Mirko Fryba. 368pp., illus., #SHAH, \$15.95

Based on the earliest works of Buddhist psychology and philosophy (abhidharma), this book offers advice and 30 practical techniques for nurturing one's innate capacity for happiness. True happiness, the author states, cannot be manufactured or conjured up but arises spontaneously when one is freed from external conditioning.

ARYASURA'S ASPIRATION AND A MEDITATION ON COMPASSION, by H.H. the Dalai Lama, trans. Brian Beresford. 148pp. #LTAA \$6.95

A bodhisattva's aspirational prayer in seventy stanzas by Aryasura is supplemented by a rare commentary. Contains also a sadhana on the inseparability of the spiritual master and Avalokiteshvara; and a discourse by the Dalai Lama on the activation of compassion and bodhicitta. (includes Tibetan text).

AWAKENING THE MIND OF ENLIGHTENMENT, by Geshe Wangchen. 192pp. #WIBKAME \$12.95

A simple, clear presentation of meditations that take the beginner towards enlightenment.

BARDO TEACHINGS: THE WAY OF DEATH AND REBIRTH, by Ven. Lama Lodo. 73 pp. #SLBKBT \$5.95

Little is known in the West about the experiences that occur during and after death. In the tradition of Tibetan Buddhism, some of the great lamas, through direct experience, have delved into the processes of dying and rebirth and have unravelled many of the mysteries for us. In Bardo Teachings, Lama Lodo presents much of this material, and through a series of questions and answers clears up many misconceptions that students have about the death process.

"Bardo Teachings is remarkable because it reveals a significant portion of the secret tantric path. This is genuine tantra—not a potpourri of Western self-help instructions and fragments of Eastern thought."

"Bardo Teachings is... a teaching on how to traverse the stages of death without fear. It is as true a guide to tantric Buddhism's view of life and death as can be found in print."—*San Francisco Chronicle*

BEING NOBODY, GOING NOWHERE, Ayya Khema. 192pp., #WIBKBN \$12.95

Bardo Teachings

The Way of Death and Rebirth



Based on a ten-day meditation course in Sri Lanka by a Western Buddhist nun, "Being Nobody, Going Nowhere" is full of clear, helpful instructions on meditation and mindfulness, and all the essential points of the Theravadin Buddhist path.

BEING PEACE, Thich Nhat Hanh. 115pp. #PABP \$8.50

Thich Nhat Hanh, poet, Zen master, was nominated by Dr. Martin Luther King, Jr. for the Nobel Peace Prize. Emphasizes the importance of being peace in order to make peace.

BEYOND THERAPY: The Impact of Eastern Religions on Psychological Theory, ed. Guy Claxton. 352pp. #WIBKBT \$18.95

The impact of Buddhism on psychological thought was the topic of a recent British Psychological Society conference. How Buddhist ideas about self, identity and personality go beyond or can be interpreted in terms of current psychological concepts is presented. Also considered is the research on meditation, the value of contemporary therapeutic techniques and the question of spiritual development and personal development.

THE BODHGAYA INTERVIEWS 1981-85, His Holiness the Dalai Lama, Ed. by Jose Ignacio Cabezon. 104pp., photos, #SLBKBI \$8.95 (see Dalai Lama section).

BRIDGING THE SUTRAS AND TANTRAS, by the First Dalai Lama & Glenn H. Mullin. 288pp. #SLBKSW1 \$12.95

In these sixteen works by the First Dalai Lama, ranging from mind training to Highest Yoga Tantra, the emphasis is on practice. Major topics include:

Kalachakra Tantra: initiation into and practice of the most sophisticated Highest Yoga Tantra. A summary of the structure and methodology of the six completion stage yogas, representing the highest and most powerful teachings of the Buddha brought to Tibet, is translated here with permission of His Holiness, the present Dalai Lama.

Arya Tara: probably the most widely practiced devotions among both Tibetan and Western Buddhists. Included with the Twenty-one Verses in Praise of Arya Tara—a basis for numerous Tara practices—are the complete texts for three popular sadhanas of Green and White Tara practice.

Lo-jong: the heart of all Mahayana teachings. A detailed commentary on the seven aspects of Atisha's method of training the mind to develop the Bodhisattva spirit, through transforming every activity into a spiritually significant event.

In addition to two texts on emptiness, and a beautiful biography of the Buddha entitled *Crushing the Forces of Evil to Dust*, a traditional biography of the First Dalai Lama as well as biographical sketches on all fourteen Dalai Lamas are included.

"There is no other book on the market that offers the same selec-



tion of information in such a concise form."—Prof. Roger Jackson, Carleton College

"... a genuine and valuable contribution to the growing library of works which illumine Tibetan Buddhism."—Janice D. Willis, *Religious Studies Review*

"... recommended as the real nuts and bolts of Kadampa practice."—Mark Tatz, *Tibetan Review*

NEW

BUDDHA MIND: An Anthology of Longchen Rabjam's Writings on Dzogpa Chenpo, Tulku Thondup Rinpoche, Ed. by Harold Talbot. 482pp., #SLBKBM \$18.95

Buddha Mind is an anthology of writings on Dzogpa Chenpo (Dzogchen) by Longchen Rabjam (1308-1363), the most celebrated writer and adept of the Nyingmapa School of Tibetan Buddhism. Dzogpa Chenpo is the innermost esoteric philosophy and meditation training, which, until recent decades, was only whispered into the ears of heart-disciples by the learned masters. Dzogpa Chenpo employs a meditative technique which effortlessly uncovers the emotional and intellectual layers of the mind and instantly awakens the essential nature of the mind, which is Buddha Mind or Buddhahood itself.

Buddha Mind has two parts. The first half of the book is an introduction which summarizes Buddhist teachings ranging from the common exoteric view up to the unique view, meditation and result of Dzogpa Chenpo. Every point is extensively illustrated with quotations from the scriptures and early writings.

The second part is the anthology in thirteen sections. It addresses topics ranging from the basis of delusion up to the attainment of Buddhahood. It also includes a detailed biography of Longchen Rabjam.

BUDDHA NATURE: The Seed of Happiness, Ven. Thrangu Rinpoche. 180pp. #ESBN \$13.95

Buddha Nature expounds in a simple way the profound points of the Uttara Tantra which forms a vital link to vajrayana practice.

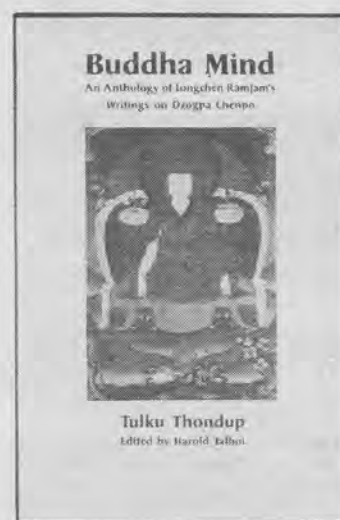
BUDDHISM IN THE TIBETAN TRADITION: A GUIDE, Geshe Kelsang Gyatso. 132pp. #RKBK \$12.95

BUDDHISM OF TIBET, by His Holiness the Dalai Lama, Trans. & Ed. by Jeffrey Hopkins. 219pp. #SLBKBT \$12.95 (see Dalai Lama section)

THE BUDDHIST I CHING, Trans. by Thomas Cleary. 290pp. #SHBIC \$13.95

The Buddhist I Ching is the only full-length interpretation of the I Ching by a Chinese Buddhist meditation master. Chih-hsu Ou-i (1599-1655) offers three levels of interpretation: social, Buddhist, and meditational.

THE BUDDHIST TANTRAS: LIGHT ON INDO-TIBETAN ESOTERICISM, by Alex Wayman. 247pp., #WEBT \$12.50 cloth.



CHANDRAKIRTI'S SEVEN-FOLD REASONING, by Wilson. 69pp., #LTCR \$4.95

An astute discussion on emptiness and selflessness.

NEW

CHOOSING REALITY: A Contemplative View of Physics and the Mind, by B. Alan Wallace. 216pp., #SHCR, \$15.95

How shall we understand the relationship between reality as we experience it and reality as science describes it? In examining this question, Alan Wallace discusses two opposing views: the 'realist' view, which argues that scientific theories represent objective reality, and the 'instrumentalist' view, which states that our human concepts cannot presume to describe what exists independently of them. Finding both inadequate, the author goes on to explore a middle way between the two and shows the relevance for modern physics of Buddhist contemplative methods of investigating reality.

CHO-YANG, by the Council for Religious and Cultural Affairs of H.H. the Dalai Lama #CTC-Y \$12.95 (see Kalachakra section).

THE CHRIST AND THE BODHISATTVA, by Donald S. Lopez, Jr. & S. C. Rockefeller, Editors. 274pp. #SUCB \$14.95

The contemporary significance of the Christ and the Bodhisattva is explored in essays by theologians and Buddhist scholars. Langdon Gilkey, Brother David Steindl-Rast, and Ann Belford Ulanov examine the significance of the Christ from the Catholic contemplative tradition, depth psychology, and liberal Protestantism. H.H. the Dalai Lama, Robert Thurman, and Luis Gomez investigate the significance of the Bodhisattva.

CLEAR LIGHT OF BLISS, by Geshe Kelsang Gyatso. #WIBKCLB \$10.95

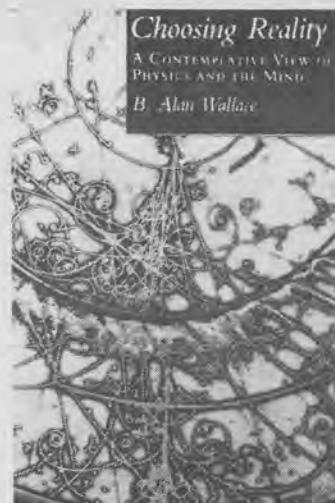
One of the best books on the completion stage yogas.

A COMMENTARY ON GURU YOGA & OFFERING OF THE MANDALA, by Geshe Lobsang Tharchin. 80pp., #SLBKCGY \$6.95

Guru yoga is one of the most accessible and profound practices for spiritual development. By his words and living example, the teacher serves as the representative of the Buddha's doctrines. The guru, as a spiritual friend, helps students to discover their own Buddhahood; by their practice of guru yoga meditation the enlightened qualities of the Buddha become their own.

The guru yoga text used here consists of 12 short verses which guide the practitioner through the stages of guru yoga meditation. Geshe Lobsang Tharchin unfolds the meaning of the verses in his commentary and gives precise instructions for their practice.

No matter what path one follows, the only way that one can actually achieve Buddhahood is through accumulating enlightening power, and mandala offering is a most effective practice for this purpose.



Here, for the first time in English, are presented the three forms of mandala offering:

- outer mandala—the symbolic world
- inner mandala—one's own body
- secret mandala—the offering of the two minds, that of the altruistic aspiration to enlightenment and the wisdom that perceives emptiness. This last offering is reserved for tantric practitioners.

COMPASSION IN TIBETAN BUDDHISM Trans. & Ed. by Jeffrey Hopkins, Co-ed. by Anne Klein. 263pp. #SLBKCTB \$10.95

Compassion in Tibetan Buddhism presents methods for generating compassion according to oral and written traditions of Tibetan Buddhism. Its chapters unfold the stages of the bodhisattva's development and provide practical instruction for aspirants to Buddhahood.

Part One: Meditations of a Tantric Abbot—by Kensur Lekden. Intimate in style, these meditations take one through the steps of cultivating heartfelt love and compassion. These "meditations" were given in America in 1970.

Part Two: Way of Compassion—by Tsong-ka-pa discusses the importance of compassion at all levels of the path, detailing its types, and describing the deeds motivated by it.

The combination of Kensur Lekden's meditations and Tsong-ka-pa's detailed explanation affords a unique blend of the oral and written traditions of Tibetan Buddhism on the principal motivation for enlightenment, compassion.

A COMPENDIUM OF WAYS OF KNOWING, A-kye Yong-dzin Yangchen Gawai Lodro. 67pp. #LTCWK \$2.95

A CONTINUOUS RAIN TO BENEFIT BEINGS, by 15th Karmapa. 33pp. #KKCR \$5.00

This commentary by the 15th Karmapa on Tang Tong Gyalpo's work on the meditation and mantra of Supreme Compassion is a supporting text recommended for students wishing to perfect the practice of Chenrezi.

THE CREATIVE VISION: The Developing Phase of Tibetan Tantra, Herbert Guenther. 192pp. #LOCV \$25

Life, according to *The Creative Vision*, evolves by recreating and re-envisioning the experienced world. Tibetans developed a complex array of symbols to express their insight into life.

THE CRYSTAL AND THE WAY OF LIGHT: Sutra, Tantra and Dzogchen, by Namkhai Norbu, Compiled and Ed. by John Shane. 176pp. #RKCWL \$14.95

This popular book examines the various levels of the spiritual path from the point of view of the highest teaching.

CULT OF TARA: MAGIC AND RITUAL IN TIBET, by Beyer. 542pp. #UCCT \$14.95

The practices and philosophic basis of tantra and in particular the Tara Tantra are featured: initiation and ritual service; offerings, praises and prayer. Also described is the tradition of Tara and its ramifications

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in monastic ceremony, folklore, literature, magic, art, medicine and divination.

NEW

CUTTING THROUGH APPEARANCES: Practice and Theory of Tibetan Buddhism, by Geshe Sopa & Jeffrey Hopkins. 376pp., #SLBKCTA \$15.95

Here is an authentic presentation of the fundamental aspects of the practice and theory of Tibetan Buddhism, set down in a beautiful text especially useful to those interested in the study and practice of this tradition. The first part of the book, a meditation manual written by the Fourth Pan-chen Lama (1781-1852), covers much of the daily practice of Tibetan monks and yogis. It details how to prepare for and how to conduct a meditation session that contains within it the important essentials of the entire scope of the Buddhist path. It is a highly practical text with nothing said that does not fit directly into an actual meditation. It gives instruction on the preparations for a session of practice and then how to develop an intention to leave cyclic existence, how to cultivate love, compassion, and an altruistic intention to highest enlightenment, how to meditate on selflessness, and what to do at the end of the session.

The second part presents a solid introduction to the theory behind the practice. Written by Gon-chok-jik-may-wang-bo in the eighteenth century, it covers the entire spectrum of the Indian schools of tenets as they were viewed in Tibet. The topics include the two truths, consciousness, the hindrances to enlightenment, the paths to freedom, and the fruits of practice.

In this second edition, the book has been expanded by approximately one-third through the addition of an introduction and more explanatory material to Part Two and through enhancing the glossary, bibliography, and notes. Material on the authors of the Tibetan texts has been added, and, in general, the texts have been made more accessible.

Geshe Lhundup Sopa is a top-rank recipient of the highest degree of traditional Tibetan studies from Se-ra Monastic University in Lhasa. He is now professor of Tibetan Studies at the University of Wisconsin.

Jeffrey Hopkins is professor of Indo-Tibetan Buddhist Studies at the Univ. of Virginia, where he is also Director of the Center for South Asian Studies. He has authored and translated over a dozen books on Tibetan Buddhism.

CUTTING THROUGH SPIRITUAL MATERIALISM, by Ven. Chogyam Trungpa. #SHCSM \$12.95

THE CYCLE OF DAY AND NIGHT: An Essential Tibetan Text on the Practice of Contemplation, by Namkhai Norbu. 128pp. #STCDN \$10.95

An excellent presentation of the Dzogchen practice of being in contemplation 24 hours a day. Contemplation goes beyond meditation



by integrating "intrinsic awareness" with the current of life itself. Original Tibetan text and full commentary on the methods of practice, suitable for new and experienced practitioners.

DAILY RECITATIONS OF PRELIMINARIES, by Library of Tibetan Works and Archives. #LTDPR \$2.50

Contained here are the Tibetan, phonetic and translated versions of requisite practices such as the seven-limbed puja, the mandala offering, praise to Manjushri and others.

NEW

THE DALAI LAMA AT HARVARD: Lectures on the Buddhist Path to Peace, H.H. the Dalai Lama, trans. [ed. by Jeffrey Hopkins. 255pp. #SLBKDLHP \$12.95 paper, #SLBKDLHC \$22.95 cloth (see Dalai Lama section).

DEATH AND DYING: The Tibetan Tradition, by Glenn H. Mullin. #ARDD \$12.95

This authoritative book covers topics such as meditation techniques to prepare for death, inspirational accounts of the deaths of saints and yogis, and methods to facilitate the transition to new modes of consciousness at death.

DEATH, INTERMEDIATE STATE AND REBIRTH, by Lati Rinpoche & Jeffrey Hopkins 86pp. #SLBKD \$6.95

Anyone interested in the stages and process of death and dying will find this book indispensable. The Highest Yogas Tantras are based on simulating the processes of death, intermediate states and rebirth, so it is important for the practitioner to know how humans die—the stages of death and the physiological reasons behind them. This text unfolds in minute detail the complex Tibetan Buddhist system of subtle physiology—providing complete exposition of the channels, drops and winds which serve as foundations for consciousness.

The foreword by H.H. the present Dalai Lama offers practical, mature advice on how, through correctly approaching the death experience, its spiritual potential can be enhanced for everyone.

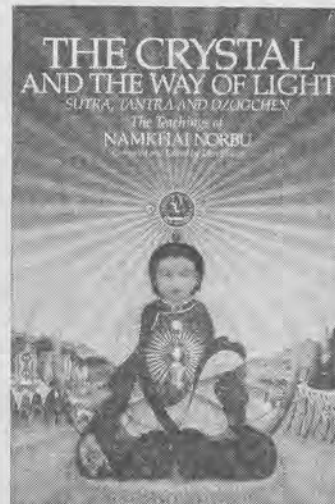
DEITY YOGA in Action and Performance Tantras, H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins (also Trans. & Ed.). 274pp. #SLBKDY \$14.95 (see Dalai Lama section).

DEBATE IN TIBETAN BUDDHIST EDUCATION, by Dan Perdue. 111pp. #LTDTB \$5.95

An introduction to Tibetan debate, as well as Buddhist logic and epistemology.

NEW
DEPENDENT-ARISING AND EMPTINESS, by Elizabeth Napier. 720pp., #WIBKDAE, \$70 forthcoming

This is a Tibetan Buddhist interpretation of Madhyamika philosophy which emphasizes the compatibility of emptiness and conventional phenomena. An understanding of their integral relationship shows how the highest school of Buddhist philosophy, Madhyamika, com-



pletely denies any concrete, solid status to the world around us and yet still maintains a valid presentation of that world based on principles of ethics.

THE DHARMA that Benefits All Beings Impartially Like the Light of the Sun and Moon, by Kalu Rinpoche. 222pp. #SUD \$10.95

A major collection of teachings by the Venerable Kalu Rinpoche. Covered are: Mahamudra, women, siddhi, vows, mandala, bardo, the four dharma of Gampopa, the four noble truths, etc.

DOOR OF LIBERATION, by Geshe Wangyal. #LODOL \$7.95

Contains texts that the Venerable Geshe Wangyal used to train his students.

DRINKING THE MOUNTAIN STREAM, by Lama Kunga Rinpoche & Cuttito. #LODMS \$12

Eighteen previously unpublished stories and songs of Milarepa.

DZOG CHEN AND ZEN, by Namkhai Norbu. #ZZDCZ \$5.00

Presents the principle of Dzog Chen teaching, which, like that of Zen, is self-perfectedness, the already-being-perfect of every individual.

DZOGCHEN: INNERMOST ESSENCE, by Tulku Thondup. #LTDIE \$6.95, out of stock, will be reprinted, backorder.

ECHOES OF VOIDNESS, by Geshe Rabten. #WIBKEOV \$8.95

EMPTINESS YOGA, by Jeffrey Hopkins. 510pp. #SLBKEYP \$19.95; cloth #SLBKEYC \$35

This is an absorbing and highly readable presentation of the highest development in Buddhist insight. Professor Jeffrey Hopkins—considered by many to be the foremost contemporary Western authority on Tibetan Buddhism—presents an in-depth, lively exposition on the compatibility of emptiness and dependent-arising as found in the Prasangka Madhyamika (Middle Way Consequence School).

The many reasonings used by Prasangka Madhyamika to analyze persons and phenomena and to establish their true mode of existence as empty are presented in the context of the practice of meditation.

This useful book helps the practitioner to avoid the pitfalls that attend the misapprehension of the meaning of emptiness by demonstrating its compatibility with nominal existence.

ESSENCE OF BUDDHISM: Teachings at Tibet House, 212pp. #TIEB \$9.95

Teachings by outstanding Tibetan masters of the four Tibetan Buddhist traditions: Kyabgon Sakya Trizin Rinpoche, Kyabje Yongzin Ling Rinpoche, Kyabje Dilgo Khyentse Rinpoche, and Venerable Lama Kalu Rinpoche.

ESSENCE OF REFINED GOLD, by the Third Dalai Lama & Glenn H. Mullin, Commentary by H.H. the present Dalai Lama. 271pp. #SLBKERG \$10.95 (see Dalai Lama section).

THE ETERNAL LEGACY, by Sangharakshita. #THBKEL \$15.95

A clear and scholarly introduction



to all the major sacred texts of Buddhism. The author summarizes the essential teachings of each text and places it in both a doctrinal and historical context. A valuable reference book.

THE EXCELLENT PATH OF ENLIGHTENMENT, H.H. Dilgo Khyentse Rinpoche. 120pp. #ESEPE \$9.95

Teachings on the tantric preliminary practices of the Nyingma School of Buddhism including liturgy, calligraphy and line drawings by one of the greatest living masters. Based on a text by Jamyang Khyentse Wangpo, the former incarnation of His Holiness, these teachings cover ngondro for all Nyingma lineages.

EXPERIENCE OF INSIGHT: A SIMPLE AND DIRECT GUIDE TO BUDDHIST MEDITATION, by Goldstein. 169pp. #SHEI \$10.95

A classic of clear, practical instruction on meditation and themes that support its proper practice.

FABLES OF WISDOM, Malik. 153pp., #INFW \$11.95 cloth

Each and every tale of "Fables of Wisdom" has some basic moral teaching for the reader. These stories, drawn from different scriptures—Hindu, Buddhist, Sikh and Muslim—not only entertain but also spiritually uplift the reader.

THE FINE ARTS OF CONCENTRATION, RELAXATION AND MEDITATION: Practical Tools and Guidelines for Daily Life, by Joel Levey. 350pp. #WIBKFAC \$14.95

This is a very practical book, written in workbook style. It is full of clear, easy-to-follow instructions.

For the last fifteen years Joel Levey, a practicing Buddhist and stress management consultant, has taught thousands of people the fine art of relaxation, concentration, and stress reduction.

FOUR ESSENTIAL BUDDHIST TEXTS, 117pp. #LTFBT \$6.50

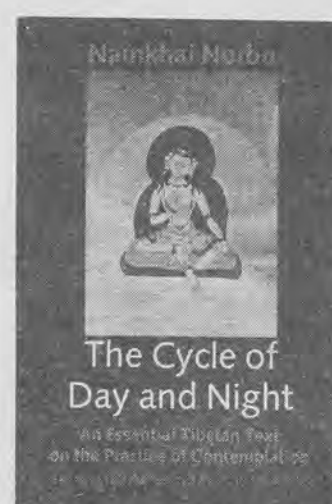
Writings of H.H. the Dalai Lama, Jamyang Khyentse Rinpoche, Ven. Kalu Rinpoche and First Panchen Lama on mahamudra, Madhyamika, and meditation.

FOUR-THEMED PRECIOUS GARLAND, by H.H. Dudjom Rinpoche & Beru Khyentse Rinpoche. 44pp. #LTPPG \$5.95

Dzog-chen is the realization of the perfection of all reality as an indivisible unity of voidness and appearance. Unfolds the nine vehicles to enlightenment through sutra, tantra and Dzog-chen methods.

A GARLAND OF IMMORTAL WISH-FULFILLING TREES, by The Venerable Tsering Lama Jam-pal Zangpo, Trans. by Sanghe Khadro. 187pp., 23 plates, 14 in color, #SLBKGT \$15.95

In the snowy land of Tibet, six great mother monasteries uphold the doctrine of the Great Secret Nyingmai



pa. In the east, the principal monastery of these six is the glorious and powerful Palyul. This book presents a comprehensive explanation of the extraordinary Palyul tradition. Within this tradition, the Non-dual Great Seal Mahamudra-Great Perfection Ati Yoga and the Kama and Terma lineages are joined together as one great river of practice.

THE GARLAND OF MAHAMUDRA PRACTICES, Trans. by Khenpo Rinpoche Konchog Gyaltsen, Co-trans. & Ed. by Katherine Rogers, Intro. by H.H. the Drikung Kyabgon Chetsang Rinpoche. 140pp. #SLBKGM \$9.95

Gampopa, a disciple of Milarepa who lived in the 11th century, brought together the Mahamudra teachings of the Buddha into one five-fold path, to which his main disciple, Pakmo Druba gave the name "The Profound Five-Fold Path of Mahamudra".

Jigten Sumgon, the successor of Pakmo Druba, founded the Drikung Kagyu order and taught Mahamudra extensively. The fifteenth successor of Jigten Sumgon, Kunga Rinchen, composed a manual of practical instructions for the practice of Mahamudra in meditation. Khenpo Konchog Gyaltsen has provided an introduction to the text which explains many essential points of the five-fold path of Mahamudra practice.

THE GEM ORNAMENT of Manifest Oral Instructions Which Benefits Each and Everyone Appropriately, by His Eminence Kalu Rinpoche. 206pp., photos, #SLBKGO \$12.95

This is an excellent practice manual covering the tantric preliminaries, commitments and downfalls, shamatha with and without objects and concluding with mahamudra.

Rinpoche spent many years teaching and directing retreats in Tibet. He had revitalized the Shangpa Kagyu lineage and was a senior lama of the Karma Kagyu lineage by 1955, when the sixteenth Gyalwa Karmapa sent him to India and Bhutan to prepare for the anticipated exodus of Buddhists from Chinese-occupied Tibet.

Rinpoche was given a site for a monastery, retreat center, and residence in Sonada, India in 1962.

In 1971, H.E. Kalu Rinpoche was sent on a teaching journey to the West by His Holiness Karmapa. Since that time, Rinpoche has made six trips to the West, during which he has founded numerous dharma centers.

GRADUATED PATH TO LIBERATION, by Geshe Rabten. #WIBKGPL \$3.95

THE GREAT PATH OF AWAKENING: A Commentary on the Mahayana Teaching of the Seven Points of Mind Training, by Jamgon Kongtrul, Trans. Ken McLeod. 100pp., #SHGPA \$9.95

Written by the prolific nineteenth-century scholar Jamgon Kongtrul,

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the book provides clear instructions for the realization of bodhicitta, or "awakened heart." Specific guidelines are given for everyday practice.

A GUIDE TO THE BODHISATVA'S WAY OF LIFE, *Shantideva*, trans. Stephen Batchlor. 199pp. #LTGBW \$11.95

This book is very often recommended to students of Mahayana. It is a practical guide for aspirants and followers of the bodhisattva path. From the development of the bodhimind to the practice of the six perfections, the book is inspired throughout.

THE GURU PUJA, 67pp., #LTGP \$2.95

This presentation of the offering to the spiritual masters in the Tibetan phonetics and in English includes the tsog offering and song of the Spring Queen and is accompanied by The Hundred Deities of the Land of Joy, the lam-rim dedication prayer and so forth. In Tibetan phonetics and in English.

NEW

THE HEART OF UNDERSTANDING: Commentaries on the Prajnaparamita Heart Sutra, by Thich Nhat Hanh. 72pp., #PAHU, \$6.00

This is a charming and straightforward commentary on the Heart Sutra which explains the nature of emptiness and dependent arising. This translation and commentary are the fruit of the author's more than 40 years of monastic practice. "We cannot just be by ourselves alone; we have to inter-be with every other thing."

HEART OF WISDOM, by Geshe Kelsang Gyatso. 150pp. #THBKHOW \$15.95

Because of its condensed form and the profundity of its subject, the Heart Sutra is difficult to understand correctly without a clear commentary. "Heart of Wisdom" provides both explicit and implicit meanings of the sutra, and relates them to the five Mahayana paths to enlightenment.

THE HEART SUTRA EXPLAINED, by Donald S. Lopez, Jr. 227pp. #SUHSE \$10.95

The Heart Sutra Explained offers new insights on emptiness and form, on the mantra "gate gate paragate parasamgate bodhi svaha", and on the synthesis of Madhyamika, Yogacara, and tantric thought that characterized the final period of Buddhism in India. It also includes two nineteenth-century Tibetan commentaries.

HIDDEN TEACHINGS OF TIBET: An Explanation of the Terma Tradition of the Nyingma School of Buddhism, by Tulku Thondup. 240pp. #WIBKHTT \$18.95

Dharma Treasures, Terma, have been concealed and later discovered at appropriate times by realized masters. This tradition of passing on teachings of the great ninth century saint, Guru Padmasambhava, is elaborated here by Tulku



Thondup. He outlines the Nyingma teachings on terma and then translates and gives commentary on "Wonder Ocean", by the third Dodrup Chen Rinpoche, a text that clearly explains the entire Terma tradition.

HIGHEST YOGA TANTRA, by Daniel Cozart. 192pp. #SLBKHYT \$10.95

Highest Yoga Tantra is supreme among yogas. This presentation of the stages of Highest Yoga Tantra is based on a famous Tibetan text by the yogi/scholar Nga-wang-belden entitled Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets, and draws heavily on oral commentary by the present Ganden Tri Rinbochay, H.H. Jambel Shenpen.

Part One discusses the practices common to sutra and tantra.

Part Two presents the generation stage of highest yoga tantra.

Part Three covers the entirety of the completion stage yogas:

• physical isolation • verbal isolation • mental isolation • illusory body • clear light • union

Part Four compares the Kalachakra and Guhyasamaja stages of completion.

Remarkable for its definitive clarity, this exposition of the stages of highest yoga tantra is the first of its kind in the English language and a must for anyone interested in these highest tantras.

HISTORY OF THE SAKYA TRADITION, by Trichen. 64pp. #GNHST \$8.00

A powerful and evocative account of the history of the Sakyapa lineage of Tibetan Buddhism. Presented are the lives of the tradition's forefathers in India, magnificent yogins such as Virupa and Krishnacharya; the five great masters of the early years in Tibet; and other masters who have adorned the tradition.

HOW TO MEDITATE, by MacDonald. 216pp. #WIBKHTM \$10.95 Sept. reprint

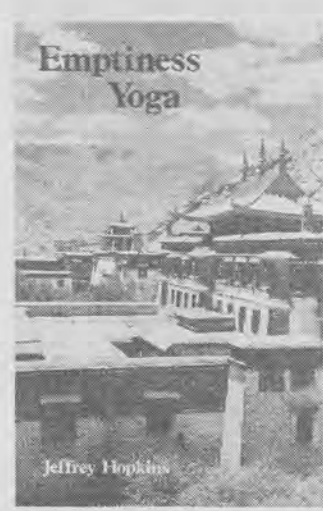
Contains a wealth of practical advice on a variety of authentic and proven techniques: from simple breathing and mindfulness exercises to deity visualizations—a whole spectrum of useful exercises in this one book!

I WONDER WHY, Thubten Chodron. 80pp. #TCIWW \$2

An American Buddhist nun living in Singapore has produced this little gem of a book which skillfully answers basic but intelligent questions on Buddhism. Her answers are thoughtful, and we recommend this book to anyone who is new to the subject or who instructs others.

ILLUMINATIONS: An Introduction to the Practices of Mahayana Buddhism, by Sakya Pandita. 192pp. #LOI \$14.00

This translation of Sakya Pandita's basic manual for Buddhist practice presents a complete guide to the path. The master scholar of the Sakya school lays out the reasons



for taking up a spiritual approach to life, the method of acting on that inclination, and the specific practices and stages of spiritual development.

IN PRAISE OF TARA: SONGS TO THE SAVIORESS, Trans. & Ed. by Martin Willson. 480pp. #WIBKIPT \$26.95

Included are a history of the origin of the Tantra of Tara, canonical texts, sadhanas for practice, and the lyrical praises to Tara of both Indian and Tibetan devotees. It is thorough and scholarly, but at the same time inspirational and an expression of devotion to Tara.

IN SEARCH OF THE STAINLESS AMBROSIA, by Khenpo Konchog Gyaltsen, ed. by Victoria Huckenpahler. 150pp. #SLBKSSA \$12.95

The teachings in this volume constitute a direct path which is easy to practice and quickly leads to liberation. Indeed, this is a remarkable collection of texts. Khenpo Gyaltsen, the abbot for the Drikung in North America, has produced this handbook especially for Western students.

In Search of the Stainless Ambrosia provides the practitioner with the basic tools needed to overcome afflictive attitudes and self-centered feeling. Included also are tantric texts on Bardo, Phowa (transference of consciousness), Guru Yoga, Medicine Buddha and the Chod practice of severing the ego.

INTRODUCTION TO THE BUDDHIST TANTRIC SYSTEMS, by Wayman. 382pp., #WEIBTS \$8.95

INTRODUCTION TO TANTRA: A Vision of Totality, by Lama Yeshe. 152pp. #WIBKIT \$12.95 (out of stock—please backorder)

Lama Yeshe successfully shows how we are stuck in the misery of our guilty ego's view of itself and of the world, and that Buddhist tantric methods are powerful and effective ways of cutting through this view and transforming ourselves into satisfied and happy human beings.

THE JEWEL IN THE LOTUS: A Guide to the Buddhist Traditions of Tibet, Stephen Baichlor, Ed. & Intro. 288pp. #WIBKJIL \$18.95

This is a down-to-earth introduction with selections of teachings from the four major traditions that have flourished in Tibet. Included are teachings of the present Dalai Lama, Longchen Rabjampa, Ngorchen Kunga Zangpo, Je Tzong Khapa and songs and stories of Jetsun Milarepa.

THE JEWEL ORNAMENT OF LIBERATION, by Gampopa, trans. & ed. by Guenther. 353pp. #SHJOL \$14.95

A comprehensive and authoritative exposition of the stages on the Buddhist path.

THE JEWELLED STAIRCASE, by Geshe Wangyal. 176pp. #SLBKJS \$10.95



In 1955, a geshe from Drepung Monastery in Lhasa, Tibet arrived in the United States. He founded the first Tibetan Buddhist monastery in North America and was to become one of the main forces in the newly developing awareness of Tibetan Buddhism in America. Geshe Wangyal's early students have in turn become leading Buddhist scholars and practitioners. During the 28 years that the late Geshe Wangyal taught in the United States he emphasized the need for a firm basis in the fundamentals of Buddhist doctrine. During the last several years of Geshe-la's life he worked tirelessly on this, his final book, which reflects his main goal of presenting in a clear and precise way the essential topics for new Buddhists of Western countries—the nature of the Buddha, refuge, karma, desire for liberation, bodhicitta and emptiness.

JOURNEY INTO VASTNESS: A Handbook of Tibetan Meditation Techniques, by Ngakpa Chogyam. 288pp. #ELJV \$13.95

Ngakpa Chogyam offers here a previously unpublished collection of practical Tibetan meditation techniques.

NEW

JOYFUL PATH OF GOOD FORTUNE: The Stages of the Path to Enlightenment, by Geshe Kelsang Gyatso. 448pp. #THBKJP \$18.95 July

Joyful Path of Good Fortune is one of the clearest and most extensive commentaries on the stages of the path to enlightenment to be made available in English. Included are detailed explanations of how to prepare the mind for meditation, and a guide for the practitioner through each successive meditation, showing its purpose and demonstrating how each one brings about a new stage of mental development. In this way Geshe Kelsang offers a thorough and practical approach to the entire Buddhist path to enlightenment, enabling the reader to fully appreciate the essential meaning of Buddha's teachings and apply them in his or her own daily life.

JUNG'S PSYCHOLOGY AND TIBETAN BUDDHISM: Western and Eastern Paths to the Heart, by Radmila Moacanin. 192pp. #WIBKJP \$12.95 summer

The approaches of Jung and the teachings of Tibetan Buddhism have often been compared. Here, Radmila Moacanin, a student of Buddhism and a Jungian therapist, explores the similarities and differences with simplicity and straightforwardness. She examines archetypes, collective unconscious, the Self, Jung's famous mandala experiences and the teachings of the Middle Way and Tantra.

KALACHAKRA: RITE OF INITIATION, by Dalai Lama and Hopkins. 511pp. #WIBKKRI \$19.95 (see Kalachakra section).

KALACHAKRA TANTRA, Geshe Ngawang Dhargyey. 180pp.



#LTKT \$12.00 (See Kalachakra Section)

KINDNESS, CLARITY, AND INSIGHT, by H.H. the Fourteenth Dalai Lama Trans. & Ed. by Jeffrey Hopkins, Co-Ed. by Elizabeth Napier 239pp. #SLBKKEI \$10.95 (see Dalai Lama section).

KING UDRAYANA AND THE WHEEL OF LIFE, by Sermey Geshe Lobsang Tharchin. 248pp. #MSKU \$9.50

In this book, texts on the Wheel, its origin and meaning are presented by Geshe Tharchin (with accompanying Tibetan text) from traditional sources.

NEW

KNOWING, NAMING, AND NEGATION: A Sourcebook of Tibetan Texts and Oral Commentary on Buddhist Epistemology, by Anne Klein. 220pp. approx. #SLBKKNP \$16.95 paper, #SLBKKNNC \$27.50 cloth, Spring

Several years in the Tibetan monastic curriculum are devoted to study of the Sautrantika tenet system, for it is here that the basis for Madhyamika epistemology is found.

The systemization of Sautrantika assertions has held the interest of many generations of Tibetan scholars, down to the modern period. Three major types of scholastic literature have developed in this regard: presentations of the tenet system as a whole; syllogistic debate texts on problematic topics in the system; and expository treatment of a single important issue.

Translations of outstanding texts in each of these categories are found here in the English language for the first time, annotated by the translator and supplemented with interspersed commentary from leading modern Tibetan yogi/scholars. This is a challenging book that presents the nitty-gritty issues of Sautrantika philosophy.

KNOWLEDGE & LIBERATION, by Anne Klein. 283pp. #SLBKKLK \$15.95, #SLBKLLC \$27.50 cloth

From its inception, Buddhist philosophy has been concerned with defining and overcoming the limitations and errors of ordinary perception. This was essential to Buddhism's central purpose of establishing a path and method for attaining liberation. Conceptual thought, in this view, is capable of leading to a liberating understanding, a transformative religious experience.

The author discusses the workings of both direct and conceptual cognition, drawing on a variety of newly translated Tibetan and Indian texts. This book is indispensable for anyone desiring a deeper understanding of the fundamental issues in Buddhist philosophy. It is also highly relevant to current issues in modern Western philosophy.

"Anne Klein's book presents vividly and intimately many concepts essential to a deeper under-

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standing of Buddhist philosophy and in particular for realizing emptiness—the process of naming, positive and negative phenomena, direct perception, and more. I highly recommend this book!”—Prof. Jeffrey Hopkins, author.

NEW

LAMP OF MAHAMUDRA, by Tsele Natsok Rangdrol. 140pp., #SHLMA, \$9.95

This simple and insightful guide takes the reader through the stages of Mahamudra practice: from the cultivation of clarity and one-pointedness of mind to a mode of experiencing beyond duality.

NEW

LIBERATION IN THE PALM OF YOUR HAND: A Concise Discourse on the Stages of the Path to Enlightenment, by Pabongka Rinpoche. 1000pp. approx., #WIBKLP, \$80 forthcoming

Based on a 24-day teaching in Tibet in 1921, given to a group of some 700 people. Pabongka Rinpoche, a lama famous for his direct, no-nonsense but nonetheless compassionate approach, gave a clear and elaborate explanation of the path to enlightenment based on the outline of Je Tzong Khapa. Throughout, he tells marvellous stories to bring his teachings alive.

The teaching was originally edited and published in Tibetan by Trijang Rinpoche, the late junior tutor to the Dalai Lama, and is used widely by lamas.

LOGIC AND DEBATE TRADITION OF INDIA, TIBET AND MONGOLIA, by Sermei Geshe Lobsang Tharchin. #MSLDI \$11.50

MAGIC DANCE: THE DISPLAY OF THE SELF-NATURE OF THE FIVE WISDOM DAKINIS, by Thinley Norbu. 167pp., #JEMD \$12.00

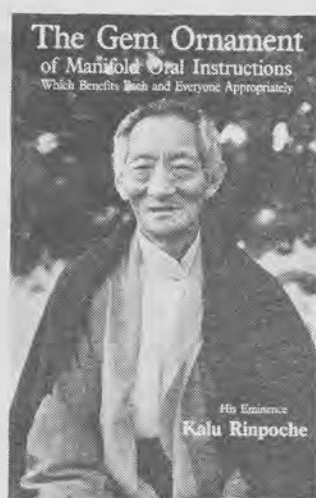
Explains how all personal and general phenomena, including all spiritual traditions, depend on the outer, inner and secret manifestations of the five wisdom dakinis.

MAHAMUDRA: ELIMINATING THE DARKNESS OF IGNORANCE, by the 9th Karmapa, trans. Alex Berzin. 194pp., #LTMH \$9.95

Covers the preliminary practices and the actual Mahamudra meditations of mental quiescence and penetrative insight. Beru Khyentse Rinpoche's commentary illumines the text.

MAHAMUDRA: The Quintessence of Mind and Meditation, by Takpo Tashi Namgyal, Trans. by Lobsang P. Lhalungpa. 550pp., #SHMAH \$25

This text is still the primary source used by living Tibetan meditation masters in instructing their disciples in this practice. The levels of meditation covered are as follows:



the differentiation between stages of tranquillity and insight meditation; meditation on two kinds of selflessness; preparation for mahamudra meditation; the various methods of mahamudra; how one achieves realization; and the four yogas of mahamudra.

NEW

MAHAYANA BUDDHISM: The Doctrinal Foundations, by Paul Williams. 272pp., #MEMB, \$17.95

This book is divided into two parts. The section on wisdom explores different Mahayana accounts of the way things really are, the ultimate nature of all things and man's place within it. The part on compassion explores the path to perfect Buddhahood and the manifold ways in which those who tread this path, and the many Buddhas of the Mahayana, act for the benefit of suffering sentient beings. This volume provides an account of the principles of Mahayana Buddhism as found in both its Indo-Tibetan and East Asian forms.

MAHAYANA PURIFICATION, trans. & ed. by Brian Beresford. 124pp., #LTMP \$6.95

A commentary to the main practices of mental purification in Tibetan Buddhism.

MAINTAINING THE BODHISATTVA VOW AND THE BODHICITTA PRECEPTS, #KDKMB \$5.00

NEW

THE MARATHON MONKS OF MOUNT HIEI, by John Stevens. 158pp., illus., oversize, #SHMMO, \$12.95

This book is about amazing athletic monks, the magic mountain on which they train, and the philosophy of Tendai Buddhism, which inspires them in their quest for the supreme. The reader will learn about the monks' death-defying fasts, their vegetarian training diet, their handmade straw running shoes, and feats of endurance such as their ceremonial leap into a waterfall. Illustrated with superb photographs.

MASTERS OF MAHAMUDRA: Songs and Histories of the Eighty-Four Buddhist Siddhas, by Keith Dowman. 454pp., #SUMM \$14.95

These eighty-four masters who led unconventional lives include some of the greatest Buddhist teachers: Tilopa, Naropa, and Marpa among them. Keith Dowman translated their songs of realization and the legends about them and gives a commentary on each of the Great Adepts.

MATRIX OF MYSTERY: SCIENTIFIC AND HUMANISTIC ASPECTS OF DZOGS-CHEN THOUGHT, by Herbert V. Guenther. 317pp., #SHMM \$22.50 cloth.

MEANINGFUL TO BEHOLD, by Geshe Kelsang Gyatso. #THBKMTB \$19.95

The first complete English com-



mentary to Shantideva's classic work, *A GUIDE TO THE BODHISATTVA'S WAY OF LIFE*. It provides a clear verse-by-verse exposition of the full root text in accordance with the oral tradition transmitted to the author.

MEDITATION ON EMPTINESS, by Jeffrey Hopkins, 1017 pages, #WIBKME \$35.00 cloth

MEDITATIONS ON THE LOWER TANTRAS, by Glenn Mullin. #LTMLT \$7.95

A collection of texts and sadhanas by previous Dalai Lamas including the preliminary teachings for tantric initiation and texts for the practice of a dozen major deities such as Avalokitesvara, Manjushri, Tara, Maitreya, Sarasvati, Sitapatra, Vajra Vidarana, Vajrasattva.

MEDITATIVE STATES IN TIBETAN BUDDHISM, by Jeffrey Hopkins et al. 181pp., #WIBKMS \$10.95

Discusses the four concentrations with form and four formless concentrations.

MIND IN TIBETAN BUDDHISM, by Lati Rinbochay, Trans., Ed. & Intro. by Elizabeth Napper. #SLBKMTB \$10.95

Buddhist practitioners in the great Tibetan monasteries of Lhasa, seeking to purify their minds and develop the correct understanding necessary for final enlightenment, began their formal inquiry into mind and consciousness by studying *The Presentation of Awareness and Knowledge*.

This important text identifies the different types of minds and consciousnesses, their divisions and definitions. It presents the vocabulary connected with the mind and is a means of training the student in the process of reasoning—an endeavor integrally linked with all steps of ge-shay training.

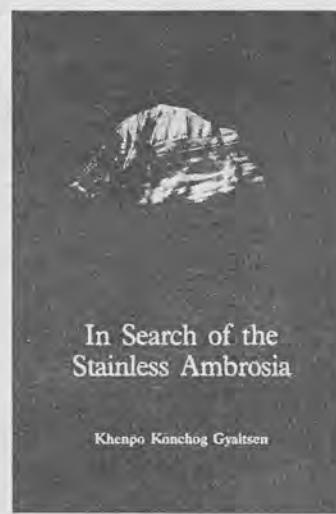
Lati Rinbochay provides rich and extensive commentary and elucidates the penetrating instructional methods Tibetans use in their quest for higher knowledge.

In her introduction, Elizabeth Napper explains the context of this work within the Indian and Tibetan traditions and outlines the principal divisions of consciousness and mind.

"...a valuable work written in concise form...clearly translated...oral commentary on the textbook is extensive and sparkling. A valuable contribution."—Prof. Janice Willis, *Religious Studies Review*

MIRACULOUS JOURNEY, by Milarepa, trans. by Lama Kunga Rinpoche & Brian Cuttill. 232pp., #LOMJ \$12.95

A rare collection of previously untranslated narratives and songs by the famous Tibetan poet-yogi Milarepa.



THE MIRROR OF MINDFULNESS: The Cyle of the Four Bardos, Tsele Natsok Rangdrol. 140pp., #SHMMI \$9.95

This concise handbook of teachings on the cycle of life, death, afterlife, and rebirth is aimed at helping the practitioner achieve liberation from the cycle of rebirths for the welfare of others.

NEW

MOUNTAIN RECORD OF ZEN TALKS, by John Daido Loori. 144pp., #SHMRZT, \$10.95 (see Zen section)

MYTH OF FREEDOM AND THE WAY OF MEDITATION, by Ven. Chogyam Trungpa. 176pp., #SHMF \$12.95

NAGARJUNA'S SEVENTY STANZAS: A BUDDHIST PSYCHOLOGY OF EMPTINESS, by David Ross Komito, Trans. and Commentary by Geshe Sonam Rinchen, Tenzin Dorjee, and David Ross Komito. 240pp., #SLBKNS \$14.95

For almost two thousand years Nagarjuna's teachings have occupied a central position in Mahayana Buddhism. An essential part of the study and practice in the great Indian Buddhist monastic universities, these teachings were later incorporated into the Tibetan monastic program which modeled their curricula on that of their Indian predecessors.

This volume contains a translation of a fundamental work of Nagarjuna, along with a new commentary by Geshe Sonam Rinchen which, while based on traditional sources, was created expressly for the contemporary English reader. In addition, David Komito summarizes those basic Buddhist doctrines on perception and the creation of concepts which have traditionally served as the backdrop for Nagarjuna's teachings about how people consistently misperceive and misunderstand the nature of the reality in which they live and the means through which they experience it.

This book will be of interest to practitioners and scholars of Buddhism as well as psychologists who seek a deeper understanding of Buddhist psychology and epistemology.

NIRVANA IN TIBETAN BUDDHISM, E. Obermiller. 76pp., #CINTB \$5

This book is based on two commentaries to the Abhisamayalankara of Maitreya Asanga, one by Tsonkha-pa and the other by Jam-yan-shad-pa. It analyses the concept of Nirvana according to the Tibetan tradition.

OPENING THE DHARMA, by Jamyang Khyentse Chokyi Lodro. 58pp., #DIOD \$6.95



THE OPENING OF THE LOTUS: Developing Clarity and Kindness, by Lama Sherab Gyaltsen Amipa. 128pp., #WIBKOL \$12.95

OPENING THE EYE OF NEW AWARENESS, by the Dalai Lama. #WIBKOE \$10.95

PATH OF COMPASSION, ed. Fred Eppsteiner. 240pp., #PAPC \$14

Essays by the Dalai Lama, Joanna Macy, Robert Aitken, Thich Nhat Hanh, Gary Snyder, Charlene Spretnak, Chagdud Tulku, Robert Thurman and many others on the engagement of Buddhism and Buddhists in the social, political and economic affairs of society.

"Food for thought for helpers and social activists. A handbook of advice for developing our compassion."—*Yoga Journal*

PATH OF THE BODHISATTVA WARRIOR, by The Thirteenth Dalai Lama & Glenn H. Mullin, 387pp., #SLBKPBW \$14.95

Throughout his life the Thirteenth Dalai Lama (1876-1933) stressed the importance of combining spirituality with an aggressive approach to worldly affairs. He is known to the Tibetans as simply the "Great" Thirteenth for he provided successful political as well as spiritual leadership in difficult and turbulent times—he perfectly exemplified the Mahayana ideal of the bodhisattva warrior.

"Path of the Bodhisattva Warrior" brings into English for the first time many of the most important writings of this remarkable statesman and spiritual leader. Included are his "Heart of the Enlightenment Teachings", "Sermons at the Great Prayer Festival", "Guide to the Buddhist Tantras" as well as his writings on the Hayagriva Tantra and various meditational practices. Glenn Mullin unfolds the dynamic life of this Dalai Lama in a fascinating, highly readable and comprehensive biography which he researched using 18 primary sources, Tibetan and Western. Glenn has produced the most impressive biography available on the life of the Thirteenth.

One of the most important themes in "Sermons at the Great Prayer Festival" is his detailed teachings on the six preliminary practices to be performed at the beginning of each meditation sitting—he gives precise details on how to begin and conduct an effective meditation practice.

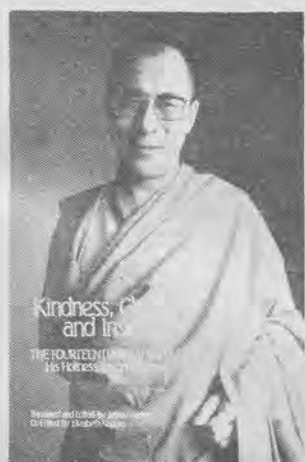
PRAJNAPARAMITA IN TIBETAN BUDDHISM, E. Obermiller. #CIPTB \$15

Based on the Abhisamayalankara of Maitreya, this book summarizes the Prajnaparamita-sutras.

PRAYER FLAGS: The Spiritual Life and Songs of Jigten Sumgon, by Khenpo Konchog Gyaltsen 96pp., #SLBKPF \$6.95

The great Jigten Sumgon, fountainhead of the Drikung Kagyu school, was widely lauded as a bodhisattva and an extraordinary master. Hun-

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dreds of thousands of students gathered to hear his teachings. These teachings, in their written form, are appealing for their depth and simplicity of expression.

Prayer Flags contains many instructions for spiritual practice. Noteworthy is a succinct and clear discussion of the tantric path of Mahamudra. Also included are: texts on transforming conflicting emotions, and sickness and death into the path of enlightenment; powerful vajra songs; biographies of Gampopa, Phagmo Drupa, Jigten Sumgon and the dharma protector Ach'i Chokyi Drolma.

The great Jomgon Kongtrul in describing the influence of Jigten Sumgon wrote:

"The mountains are filled with Drikungpa practitioners. And the plains are filled with Drikungpa patrons."

PRAYERS FOR GENERATING GURU DEVOTION, by *Shamar Rinpoche, Ken Trasho Ozer & Kalu Rinpoche*. #KDPGD \$3.00

THE PRELIMINARY PRACTICES, *Geshe Rabten*. 70pp. #LTPP \$4.95

PRIMORDIAL EXPERIENCE: An Introduction to Dzog-chen Meditation, by *Manjusrimitra*, Trans. by *Namkhai Norbu & Kenard Lipman*. 140pp. #SHPE \$14.95

This thought-provoking volume discusses the relation of Dzog-chen to other systems of Indian thought, Buddhist and Hindu, through an examination of the key concept of bodhicitta or enlightened mind.

NEW

THE PRINCE WHO BECAME A CUCKOO: A Tale of Liberation, by *Geshe Wangyal*. 200pp., #MEPBC, \$10.95

For almost a hundred and fifty years, "The Prince Who Became a Cuckoo" has been among the most popular books in Tibet. The great scholar Edward Conze has described the tale as "one of the most charming that has ever come out of the inexhaustible fund of Indian legends."

The story deals with the life of Prince Dharmananda of Varanasi, an incarnate Bodhisattva, who, along with his friend Laganana, learned the practice of mind-transference and was later tricked by Laganana into transferring his consciousness into the body of a cuckoo. Then the adventures begin.

THE PROPITIOUS SPEECH FROM THE BEGINNING, MIDDLE AND END, by *Thinley Norbu*. 46pp. #JEPS \$8.00

Translation of Patrul Rinpoche's sublime teaching which explains how to practice with the six syllables which are the essence of all syllables: OM MA NI PAD ME HUM. Tibetan text included.

THE QUINTESSENCE OF THE ANIMATE AND INANIMATE, by *Ven. Lama Lodo*. #KDKQ \$7.95



Presents an integrated approach to the three yanas. Features the four foundations, development of the aspirational and operational bodhicitta, and tantric topics.

RAINBOW OF LIBERATED ENERGY: Working with Emotions through the Colour and Element Symbolism of Tibetan Tantra, by *Ngakpa Chogyam*. 185pp., #ELRLE \$9.95

Ngakpa Chogyam presents a unique view of the color and element symbolism of Tibetan Tantra. The author explores the nature and pattern of our emotions and how they relate to the five elemental energies of Tantra.

REBIRTH AND THE WESTERN BUDDHIST, by *Martin Willson*. 96pp. #WIBKRWB \$6.95

In this essay Martin Willson presents one hundred references—devotional, scriptural, observational, logical and scientific—for and against rebirth.

THE RELIGIONS OF TIBET, *Giuseppe Tucci*. 352pp., #UCRT \$11.95

"No one is better qualified than Tucci to write a general yet comprehensive work on such a complex subject. His explorations in Tibet, extensive personal experiences, direct observations of ritual, and unmatched textual knowledge are graciously combined in this valuable and highly readable volume."—Barbara Aziz, *Journal of Asian Studies*.

NEW

RETURNING TO SILENCE: Zen Practice in Daily Life, by *Dainin Katagiri*. 208pp., #SHRS, \$12.95 (see Zen section)

SEEKING THE HEART OF WISDOM: The Path of Insight Meditation, *Goldstein & Kornfield*. 176pp., #SHSHW \$10.95

Focuses on the deepening of insight meditation practice, the hindrances that the practitioner encounters, skillful means of overcoming them, and ways to integrate into everyday life the wisdom that arises in meditation.

NEW

SELF - LIBERATION THROUGH SEEING EVERYTHING IN ITS NAKEDNESS, Trans. & Ed. by *John M. Reynolds*, Foreword by *Namkhai Norbu*. 240pp. #STSL \$14.95

Summer. The famous classic known in the West as *The Tibetan Book of the Great Liberation* has been available only in rough translation by Evans-Wentz. Now a celebrated Tibetologist reveals clearly what is said in the original, the essence of Buddhist Dzogchen teaching. Reynolds' commentary is based on the teachings of Namkhai Norbu Rinpoche.

SHAMBALA: SACRED PATH OF THE WARRIOR, by *Ven. Chogyam Trungpa*. 209pp. #SHSH \$9.95



THE SIX YOGAS OF NAROPA & TEACHINGS ON MAHAMUDRA, by *Garma C.C. Chang*, 128pp. #SLBKSYN \$9.95

Presented here are the Six Yogas of Naropa—among the most highly-regarded practices of the highest yoga tantra class. By engaging in these six yogas, after the necessary preparation, the yogi's body, speech and mind are transformed into those of a Buddha and all the mundane and supermundane powers of an enlightened one are attained. The main practices of the six yogas are as follows:

• Mystic Heat Yoga • Illusory Body Yoga • Dream Yoga • Clear Light Yoga • Bardo Yoga • Consciousness Transference Yoga

Mahamudra is a direct path to insight into the luminous nature of the mind—a total naturalness of mind comprised of relaxed equilibrium. "Teachings on Mahamudra" is composed of the following three illuminating texts:

• Tilopa—The Song of Mahamudra • The Third Karmapa, Rangjung Dorje—The Vow of Mahamudra • Ven. Lama Kong Ka—Essentials of Mahamudra Practice

THE SMALL GOLDEN KEY, by *Thinley Norbu*. 111pp., #JESGK \$12.00

This book covers many interesting topics: empowerment, three kayas, Sambhogakaya Deities, Mani, Ngondro meditation, stages of dissolving, refuge, three yanas, two truths, emptiness, history of the Nyingmapa Lineage.

NEW

SONG OF THE PROFOUND VIEW, by *Geshe Rabten*, trans. by *Stephen Batchelor*. 90pp., #WIBKSPV, \$12.95

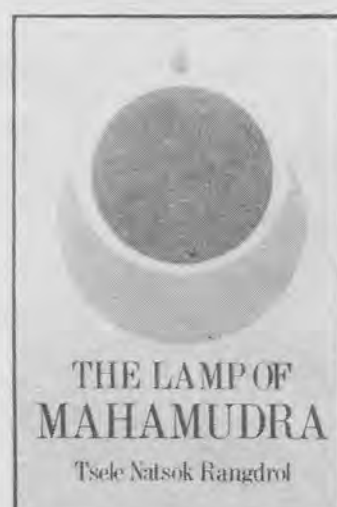
Twelve short verses and commentary by Geshe Rabten describing the process of his intensive retreat in Dharamsala, India in the late 1960's. Written as a direct result of his own deep meditation experience. The SONG has been described as one of his most essential literary works.

NEW

SPEAKING OF SILENCE: Christians and Buddhists on the Contemplative Way, ed. *Susan Walker*. 327pp., #PPSS, \$12.95

Since 1981 Christians and Buddhists have been meeting informally at Naropa Institute to share their experiences of the spiritual way. Several dozen spiritual teachers, such as David Steindl-Rast, Thomas Keating, Joseph Goldstein, Tai Situpa, Judith Lief, and Jack Engler, representing many varieties of Buddhism and Christianity, have explored together the value of prayer and contemplation, attitudes toward God and emptiness, and practical topics such as silence, virtue, compassion, sin, suffering, the self and the ego.

A STUDY OF SVATANTRIKA, by *Donald S. Lopez, Jr.*. 450pp. #SLBKSO \$19.95, #SLBKSO \$35 cloth



This valuable study presents for the first time in English a clear and extensive picture of the Svatantrika Madhyamika system through an analysis of issues and positions central to Indian philosophy during the final development of Buddhist thought in India. Several central issues are considered: the division of Madhyamika into Svatantrika and Prasangika, the meaning of emptiness, the root cause of suffering, the division of objects of knowledge into the two truths, and the types of reasoning employed to refute the existence of a self. Included are overviews of Madhyamika in general and Svatantrika in particular.

Studies of the Svatantrika school have been limited in the past by the fact that most of the important Sanskrit texts were lost. These texts were fortunately preserved in Tibetan translations. The Svatantrika school is approached on three levels: first, from the writings of its founders and their followers in India; second, from expositions by notable lamas such as Jam-yang-shay-ba and Jang-gya; and third from contemporary oral commentaries by Tibetan scholars in exile.

THE SUN MY HEART, *Thich Nhat Hanh*. 139pp. #PASM \$9.50

Uses Buddhist psychology, epistemology, and contemporary physics as well as many anecdotes to accompany the reader on this compassionate journey from mindfulness to insight.

A SURVEY OF BUDDHISM: Its Doctrines and Methods Through the Ages, *Maha Sthavira Sangharakshita*. 496pp. #THBKSOB \$18.95

"It would be difficult to find a single book in which the history and development of Buddhist thought has been described as vividly and clearly as in this Survey... for all those who wish to know the heart, the essence of Buddhism as an integrated whole, there can be no better guide than this book."—Lama Anagarika Govinda.

NEW

THE SUTRA ON THE FULL AWARENESS OF BREATHING, by *Thich Nhat Hanh*. 72pp., #PASAB, \$6.00

This is one of the main meditation texts of early Buddhism. This is a new translation and commentary: "I am breathing in and making my whole body calm and at peace. It is like drinking a cool glass of lemonade on a hot day and feeling your body become cool inside. When you breathe in, the air enters your body and calms all the cells of your body. At the same time, each 'cell' of your breathing becomes more peaceful and each 'cell' of your mind also becomes more peaceful. The three are one. This is the key to meditation. Breathing brings the sweet joy of meditation to you."

THE SYMBOLISM OF THE STUPA, *Adrian Snodgrass*. 469pp. #CUSOS \$22.95



The stupa is a symbolic form used throughout South, Southeast, and East Asia. This scholarly study explores the symbolism and principles of the stupa in a thought-provoking manner and will be of great value in understanding the cultural context of Buddhism. The book is replete with diagrams, photos and illustrations.

TANTRA IN TIBET, *H.H. the Dalai Lama, Tsong-ka-pa and Jeffrey Hopkins* (also Trans. & Ed.). 252pp. #SLBKTT \$12.95 (see Dalai Lama section).

THE TANTRIC DISTINCTION, by *Jeffrey Hopkins*. 184pp. #WIBKTD \$8.95

A clear and rational exposition of topics from sutra and tantra. We recommend this book as one of the better overviews of Mahayana Buddhism.

THE TANTRIC MYSTICISM OF TIBET, *John Blofeld*. 257pp., illustrated, #SHTMT \$13.95

What makes tantra special is that it offers a wealth of practical techniques for utilizing all of life's circumstances in pursuit of the highest wisdom. Among the topics Blofeld covers are tantric morality and conduct, meditation and visualization, the symbolic meaning of gods and demons, the significance of rituals and shrines, and the relationship with the guru.

TANTRIC PRACTICE IN NYING-MA, by *Khetsun Sangpo, Rinbochay*, Trans. & Ed. by *Jeffrey Hopkins*, Co-edited by *Anne Klein*. 239pp. #SLBKTP \$12.50

Rinbochay's commentary on the Instructions on the Preliminaries to the Great Perfection Teaching contains the classical Nying-ma presentation of the Tantric practices which lead to the realization of Buddhahood.

Part One: External Preparatory Practices—setting the proper motivation, meditation on impermanence and the faults of cyclic existence, suffering, karma, and reliance on a spiritual guide.

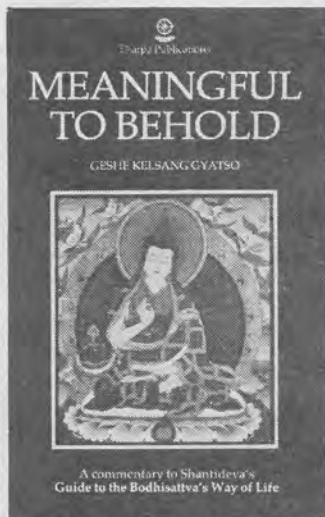
Part Two: Internal Preparatory Practices—refuge in the triple gem, generating the mind of enlightenment, Vajrasattva purification meditation, offering mandala, Chod practice of cutting attachment, and guru yoga.

Part Three: The Great Perfection—the direct path of breakthrough and leap-over to realize the Buddha-mind of essential purity and spontaneity.

Part Four: Daily Recitations and Meditations—practices to actualize the teachings of the previous sections.

"...this text offers an all-encompassing presentation of the Vajrayana expression of Mahayana philosophy and practice... the virtue of this work is its technical completeness... avoids the pitfalls of being a mere text translation. There is much here for repeated reading, contemplation and absorption."—Prof. Harvey Aronson, Stanford University

RELIGION & PHILOSOPHY



TANTRIC YOGAS OF SISTER NIGUMA, by the Second Dalai Lama & Glenn H. Mullin. 240pp. #SLBKSW2 \$10.95

The Second Dalai Lama elucidated important teachings from the lesser-known sects and lineages of Tibetan Buddhism. Their special treatment of popular tantric traditions, such as Yamantaka and the yogas of Naropa, are presented here in English for the first time.

In this collection of sixteen texts, Glenn Mullin has chosen works that vividly convey the Second's scriptural mastery and his breadth of tantric experience. The four main texts translated here include:

Tantric Yogas of Sister Niguma: these explicit, extraordinary yogas are a special lineage of the six yogas of Naropa transmitted by his consort, the dakini Niguma, which form the basis of the Shang-pa Kagyu Sect.

Vajrabhairava Tantra (Yamantaka): teachings on the generation and completion stages.

Four tenet systems: an excellent survey of the structure and historical development of Indian Buddhism's principal schools, outlining their definitive doctrinal distinctions.

Flower essence pills: detailed instruction in the practice of making and empowering flower essence pills that free the practitioner from the need for ordinary foods.

In addition to texts on selflessness, guru yoga and emptiness, a traditional biography of the Second Dalai Lama, and brief biographical sketches of all fourteen Dalai Lamas are included.

"the great cover is an indication of the great book that follows. Even for the beginner there is a huge amount of information..."—Sonny Cook, *Gaden Choling*

THIRTY-SEVEN PRACTICES OF ALL BUDDHA'S SONS, by Geshe Dhargyey et al. #LT37P \$2.50

THUS HAVE I HEARD, by Maurice Walshe. 672pp. #WIBKTHIH \$34.95

THE TIBETAN BOOK OF THE DEAD: The Great Liberation Through Hearing in the Bardo, Trans. by Francesca Fremantle and Chogyam Trungpa. 119pp. #SHTBD \$9.95

This classic Buddhist scripture is read aloud to the dying to help them attain liberation. Trungpa's commentary explains in straightforward language what the text teaches us about human psychology.

THE TIBETAN BOOK OF THE DEAD, by Evans-Wentz. 249pp. #OXTBD \$7.95.

This is a classic Tibetan Buddhist scripture focusing on the nature of the mind and its projections—wrathful and peaceful—which seem to be objective. This book describes what happens after you die and the psychic experiences in the intermediate state before rebirth.



TIBETAN DHAMMAPADA, by Gareth Sparham. #WIBKTDH \$14.95

TIBETAN TRADITION OF MENTAL DEVELOPMENT, by Geshe Dhargyey. 255pp. #LTTT \$9.95

A comprehensive presentation of the graded path to enlightenment based on a series of teachings given in the philosophy class of the Library of Tibetan Works and Archives.

NEW

TO CHERISH ALL LIFE: A Buddhist Case for Becoming Vegetarian, by Philip Kapleau. 104pp. #DDCAL, \$7.95

Clear, direct, and concise, *To Cherish All Life* marshals the basic religious, humanitarian, and scientific reasons for becoming vegetarian. Expanding on the Buddhist principle of cherishing all life, Kapleau's compelling discussion examines crucial Buddhist texts, thoughtfully considers the spiritual-ethical dimensions of the issue, and speaks cogently to those with a religious or humanitarian respect for all life.

TRANSCENDENT WISDOM: A Commentary on the Ninth Chapter of Shantideva's [Guide to the Bodhisattva Way of Life], by H.H. the Dalai Lama; Trans., ed. & annotated by B. Alan Wallace. #SLBKTDW \$9.95 (see Dalai Lama section).

TREASURY OF DHARMA: A Tibetan Buddhist Meditation Course, by Geshe Rabten. 224pp. #THBKTD \$14.95

Geshe Rabten describes the mental roots of happiness and suffering, the wholesome and unwholesome tendencies of the mind, and introduces different meditative techniques for effectively counteracting our misconceptions and negative emotions. He emphasizes the responsibility we have to the world and the necessity of adopting the altruistic values of the bodhisattva. The book concludes with a detailed analysis of emptiness, the ultimate nature of reality, an understanding of which lies at the very heart of Buddhist practice.

NEW

TRANSFORMATIONS OF CONSCIOUSNESS, by Ken Wilber, Jack Engler & Daniel Brown. 356pp. #SHTC, \$14.95

Drawing on modern psychology and psychiatry as well as the world's great meditative traditions, this innovative book presents a full spectrum model of human development, one that includes both the conventional stages of psychological growth and the higher levels of spiritual development. Highly recommended for meditators in any tradition who are interested in how mystical experience fits with normal and abnormal psychological development.

A Buddhist Psychology of Emptiness



Commentary on Nāgārjuna's text by Gendun Chopel, Translation of This and Commentary by Thubten Jigme and David Ross Kessler

TSONG KHAPA'S SPEECH OF GOLD IN THE ESSENCE OF TRUE ELOQUENCE, by Robert A. F. Thurman. 442pp. #PRSO \$55.50 cloth

This is the first full study, translation, and critical annotation of the Essence of True Eloquence, by Tsong Khapa. The work is a study of Vijñānavāda and Madhyamika, and an explanation of the Prasāngika interpretation of Madhyamika. The translation and introduction enhance our view of Buddhism as a contemplative and mystical religion and reveal a rigorous, critical philosophy. Robert Thurman emphasizes the relevance of Prasāngika to our own time. This text shows that critical reason and contemplative realization are mutually indispensable for the attainment of enlightenment.

NEW

THE UNION OF BLISS AND EMPTINESS, H.H. the Dalai Lama. 160pp. approx. #SLBKUBE \$10.95 (see Dalai Lama section).

NEW

UNIVERSAL COMPASSION: A Commentary to Bodhisattva Chekhawa's [Training the Mind in Seven Points], by Geshe Kelsang Gyatso. 160pp. #THBKUC \$12.95

Universal Compassion is an excellent introduction to the mind-training and transformation teachings of present-day Mahayana Buddhism. Geshe Kelsang sets out the actual methods for developing the mind of universal compassion and explains in detail how all life situations can be used to transform our habitual self-centered behavior into authentic loving kindness and concern for others.

WHEEL OF SHARP WEAPONS, by Geshe Dhargyey. #LTWSW \$4.95

An inspiring Yamantaka text for the Bodhisattva warrior.

WHEEL OF TIME, by Geshe Sopa, Jackson & Newman. #DPWT \$10.95 (see Kalachakra section).

WISDOM ENERGY, by Lamas Yeshe and Zopa. 152pp. #WIBKWE1 \$7.95

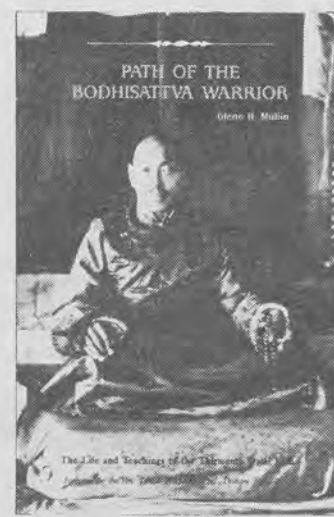
WISDOM ENERGY 2, by Lamas Yeshe and Zopa. 92pp. #WIBKWE2 \$4.95

THE WISH-FULFILLING JEWEL: The Practice of Guru Yoga According to the Longchen Nyingthing Tradition, by Dilgo Khyentse Rinpoche. 108pp. #SHWJ \$10.95

Based on the teachings of Jigme Lingpa, a great eighteenth-century saint and visionary, the instructions in this book focus on the devotional practice known as Guru Yoga. The author, H.H. Dilgo Khyentse Rinpoche, is a highly-revered meditation master and scholar.

WRITINGS OF KALU RINPOCHE, by Kenneth McLeod. 71pp. #KKKR \$5.95

Rinpoche discusses the four thoughts which motivate religious



THE PATH OF THE BODHISATVA WARRIOR, by Glenn H. Mullin. 128pp. #LOY \$16.00

Longchenpa's guide to the Kunbyed Rgyal-po presents a method for connecting with intrinsic awareness all the time. This book shows how to live within the source of all life, the unified field where all experience takes place. Translated by Kennard Lipman and Merrill Peterson; introduction by Namkhai Norbu.

NEW

ZEN: DAWN IN THE WEST, by Roshi Philip Kapleau. 311pp., illus., #, \$7.95 (see Zen section).

NEW

THE ZEN DOCTRINE OF NO MIND, by D.T. Suzuki. 160pp., #, \$9.95 (see Zen section).

NEW

THE ZEN OF SAMUEL BECKETT: A Study of Dilemma in his Novels, Paul Foster. 200pp. approx. #WIBKZSB \$14.95 (see Zen section).

NEW

THE ZEN OF SAMUEL BECKETT: A Study of Dilemma in his Novels, Paul Foster. 200pp. approx. #WIBKZSB \$14.95 (see Zen section).

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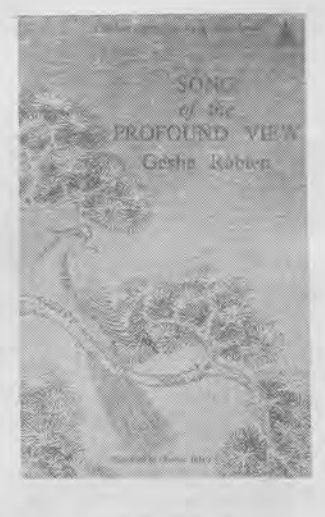
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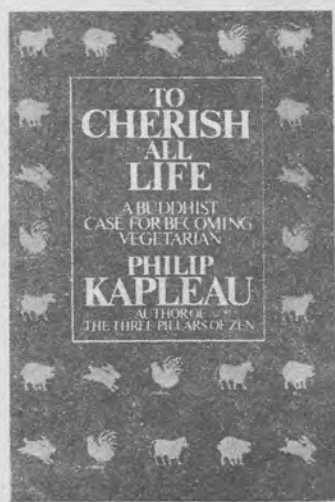
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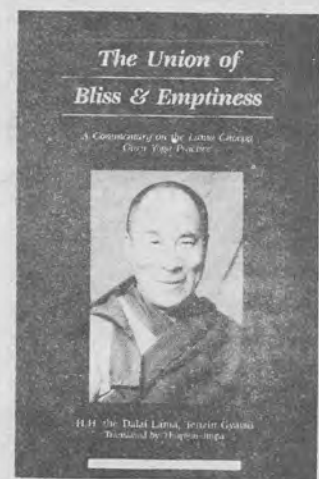
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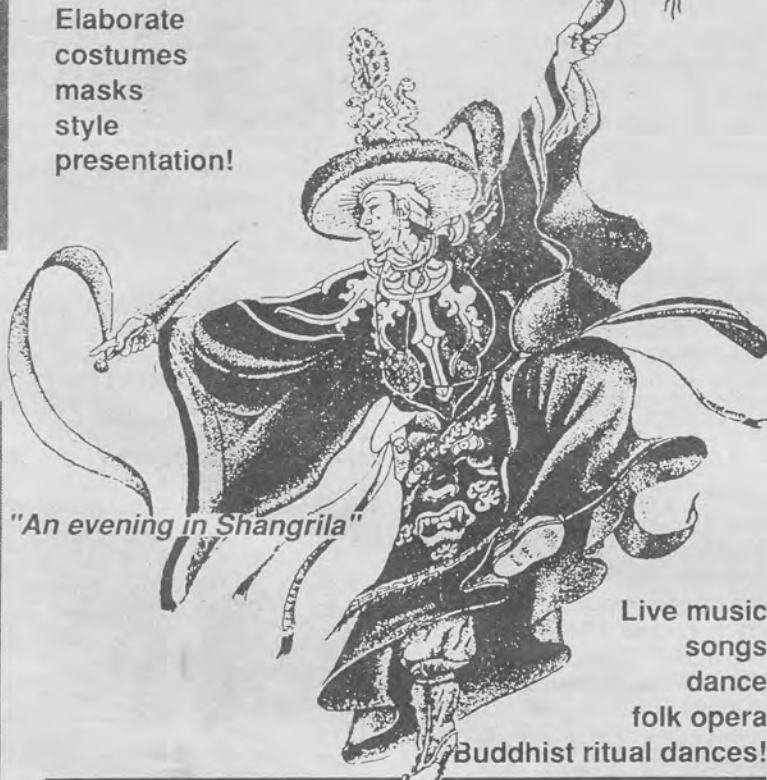
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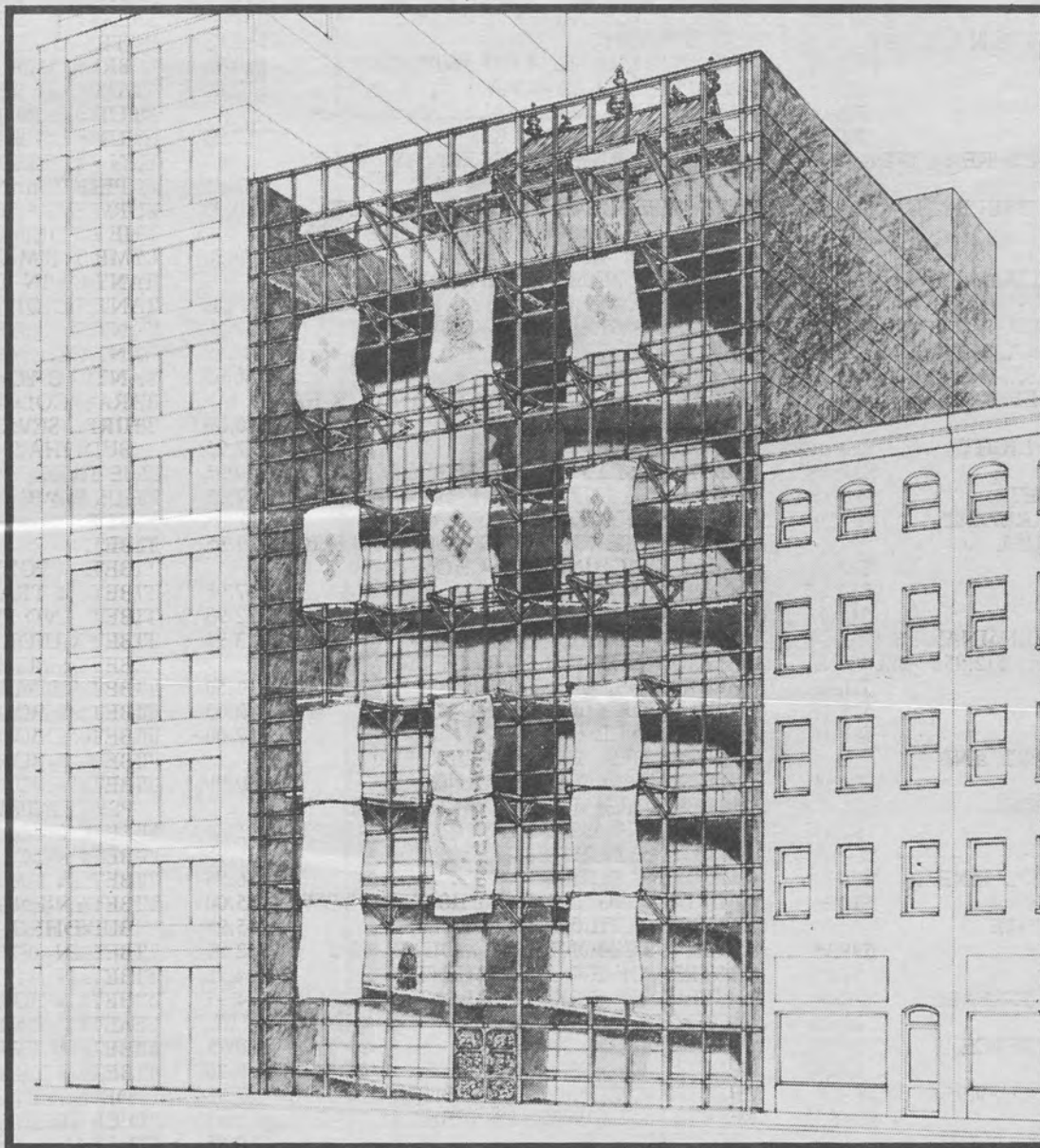
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