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KALACHAKRA INITIATION FOR WORLD PEACE OCTOBER 1991 NEW YORK CITY

The Tibet Center has the great honor of sponsoring a rare and historic program that will take place during October 1991 as part of the celebration of the Year of Tibet.

His Holiness the Dalai Lama will confer a Kalachakra Initiation at the Forum in Madison Square Garden in New York City on October 21-23. His Holiness will give preparatory teachings on the Path of Compassion from October 16-19. The Namgyal monks will perform ceremonial dances as part of the preparation for the initiation on October 20.

Although the Kalachakra Tantra is meant for practitioners of the highest faculty, it also has a special connection with all the people of this planet. For that reason, the initiation is traditionally given openly, giving ordinary people the opportunity to establish a karmic link with Kalachakra. His Holiness has explained that the initiation is a powerful force for the realization of world peace.

Of those who wish to receive the initiation for practice, the best disciples have the actual experience of bodhicitta and emptiness; the medium-level disciples have at least a slight experience of bodhicitta in meditation and a correct understanding of reality from study and reasoning; and the lowest-level disciples should have at least an intense appreciation for and interest in developing bodhicitta and understanding the true nature of reality.

Those who wish to receive the initiation as a blessing, to establish a karmic relationship with Kalachakra, may attend. The initiation can be conferred on this basis to those who sincerely appreciate the opportunity.

Path of Compassion

Teachings are given prior to tantric initiations such as the Kalachakra to develop the prerequisite qualities of bodhicitta or the wish to become enlightened for the sake of others, and the understanding of the true nature of reality.

His Holiness's teachings will be preceded by five days of teachings on Nature of Mind given by pre-eminent lamas from each of the five Tibetan religious traditions. That schedule is as follows:

October 11: "Nature Of Mind," Venerable Lopon Tenzin Namdhak, Bon tradition

October 12: "Dzog Chen," Venerable Trulshik Rinpoche, Nyingma tradition

October 13: "Mahamudra," Venerable Tenga Rinpoche, Kagyu tradition

October 14: "Inseparability of Samsara and Nirvana," Kyabje Sakya Trizin Rinpoche, Sakya tradition

October 15: "Union of Bliss and Emptiness," Venerable Tara Rinpoche, Gelug tradition

In each tradition the Nature of Mind represents the highest and most sublime teachings. The Lamas will teach from their own unique perspective and lineage. This series offers a rare opportunity to study Tibet's most advanced teachings presented by some of its most renowned lamas.

Kyabje Sakya Trizin Rinpoche and the Venerable Lopon Tenzin Namdhak will teach in English. All the other lamas will have translators. We are happy to announce that Sogyal Rinpoche will translate for the Venerable Trulshik Rinpoche.

All the teachings will be given at the Forum in Madison Square Garden and will be held from approximately 1-6 PM.

Bon Tradition—Venerable Lopon Tenzin Namdhak

The Venerable Lopon Tenzin Namdhak is the principal master of the Bon monastery at Dolanji, India. He was born in Kham, Tibet, in 1926 and entered the monastery in 1933. Lopon Tenzin Namdhak is a Dzog Chen master who transmits the most ancient Dzog Chen teachings of Shang-Shung. He has been actively responsible for the Bonpo refugees of Tibet, establishing for them a prospering settlement in India at Dolanji, where, thanks to his efforts, a new site was found for Tibet's ancient Manri Monastery.

Nyingma Tradition—Venerable Trulshik Rinpoche

The Venerable Trulshik Rinpoche is one of the most learned and accomplished tulkus of the Nyingma school of Tibetan Buddhism. He is a principal student of H.H. Dilgo Khyentse Rinpoche and is the abbot of Thubten Choling Monastery in the mountains of eastern Nepal. Born in 1930 in eastern Tibet, Rinpoche was the subject of a 1986 British documentary film entitled *Lord of the Dance, Destroyer of Illusion*.

Kagyu Tradition—Venerable Tenga Rinpoche

Born in 1932 in eastern Tibet, the Venerable Tenga Rinpoche is a tulku of the Karma Kagyu school. Tenga Rinpoche is from Benchen Monastery in Tibet and received monastic vows from the previous Situ Rinpoche. He was fully trained in Buddhist philosophy and practice, with particular emphasis on the monastic arts, religious music and dance, and the construction of mandalas. Rinpoche left Tibet in 1959, and was the Dorje Lopon (Master of Rites) at Rumtek Monastery in Sikkim for many years. In 1976 Rinpoche moved to Kathmandu. Rinpoche teaches extensively in Asia and the West.

Sakya Tradition—Kyabje Sakya Trizin Rinpoche

Kyabje Sakya Trizin Rinpoche was born in Tibet in 1945 and became the head of the Sakya order at the age of seven. From his earliest years, Kyabje Rinpoche received intensive training in all aspects of Buddhist knowledge, including logic, epistemology, philosophy and meditative technique. Among his main gurus was the renowned nonsectarian master Jamyang Khyentse Chokyi Lodro. Kyabje Rinpoche has received a vast array of teachings from Sakya and Nyingmapa lamas, and he is a master of Dzog Chen teachings.

He resides with his wife and two sons in Rajpur, India where he provides spiritual and secular guidance to more than 5,000 Tibetan refugees from the district of Sakya.

Continued on page 3.



Machig Lapdron.

Some Thoughts About Chod by Tsultrim Allione

The Chod practice was first taught by Machig Lapdron, a renowned Tibetan yogini of the 11th century. In this practice, after various preliminaries, the practitioner performs the offering of the body—this is the essence of the Chod practice. *gCod* literally means "to cut," referring to cutting attachment to the body and self clinging. First the practitioner visualizes the consciousness leaving the body, through the top of the head and transforming itself into a wrathful dakini. This wrathful dakini then takes her crescent-shaped hooked knife and cuts off the top of the head of the body of the practitioner. This skull cup is then placed on a tripod of three skulls, over a flame. The rest of the body is chopped up and placed into the skull, which vastly expands. Then the whole cadaver is transformed from blood and en-

trails into nectar which is fed to every conceivable kind of being, satisfying every kind of desire these beings might have. Demons, obstacle makers and karmic debtors receive special attention. After all beings have taken their fill and have been satisfied, the practitioner reminds himself or herself that the offerer, the offering process, and those who have been offered to are all "empty," and he or she seeks to remain in the state of that understanding, the Dzog Chen View. The ritual ends with further teachings of the true nature of mind and some closing prayers for the eventual enlightenment of all beings.

Machig Lapdron popularized and applied Mahayana Buddhism, particularly the Prajna Paramita Sutra, as well as aspects of ancient

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This newspaper is a supplement to our complete Spring 1991 Catalog, which is still available.



THE YEAR OF TIBET



MO: TIBETAN DIVINATION SYSTEM by H.H. Sakya Trizin

The ever-increasing wealth of books concerned with Tibetan culture and religion has both influenced and broadened the outlook of the West. A few of these publications have dealt with our life and culture in a balanced way, discussing them in their proper context. However, the majority of books have looked at one aspect of Tibet, in isolation from the whole. This may leave the reader with a disjointed view of Tibet.

The work presented here—*MO: TIBETAN DIVINATION SYSTEM*—should be seen against the entire backdrop of Tibetan culture. The Mo should not be seen as a spurious religious practice, unconnected with the profound teachings of the Buddha which underlie the life of the Tibetan people.

In Buddhism, especially in the Mahayana tradition, it has been taught that the highest good is to benefit other living beings. This is exemplified by the bodhisattva, a being who strives to gain the stage of pure and perfect enlightenment for the sake of all sentient beings. Numerous scriptures tell us that a bodhisattva should not hesitate to use any method that would bring relative and ultimate happiness to others. The bodhisattva has been enjoined to assist others by giving them spiritual teachings, material objects such as medicine and food, fearlessness, loving kindness and advice on how to deal with the travails of worldly existence.

Since the Buddhas are endowed with knowledge of the cause and

effect of all conditions as well as insight into their ultimate reality, the use of Mo could prove beneficial if combined with unwavering faith in and one-pointed concentration upon the Buddhas. Mo is thus one of the ways in which unenlightened beings may rely upon the Buddhas to help overcome predicaments in their everyday lives.

There are two primary functions of the Mo. First of all, it is a system that allows us to help ourselves to see a situation or event clearly. Secondly, if we use it for others with the proper motivation of performing a selfless act of giving—as has been extensively done by many of the great teachers of Tibet—it is a system that enhances our practice of the Bodhisattva's path. There is also a secondary function of the Mo. The central, most profound teaching of the Buddha is *Pratitya Samutpada*, which may be translated as interdependent origination or codependent arising. This teaching simultaneously explains the essence of the interplay of causes and conditions on the ultimate level of reality. Although diligent efforts are needed in concentration and insight to attain a realization of interdependent origination, a system such as Mo reveals a glimpse of the interdependence and causal play of the world in which we live and may hopefully induce one to investigate it on a deeper level.

Many methodologies of Mo have been utilized in Tibet. The system here, compiled by the great mas-

ter Jamgon Mipham from the sacred Tantras expounded by the Buddha, obtains its authority from the spiritual power and wisdom of Manjushri—the Bodhisattva who embodies the transcendental knowledge of all the Buddhas. It is Manjushri's speech as epitomized in his holy mantra, OM AH RA PA TSA NA DHIH, and the sanctity of his all-pervasive wisdom that empower one to obtain an accurate answer that reflects the interplay of conditions concerning the situation and its outcome. In the *Manjushri Nama Samgiti* (Chanting the Names of Manjushri), the Buddha himself extolled the great qualities of Manjushri and stated that the mantra of Manjushri, OM AH RA PA TSA NA DHIH, is an expression of the wisdom experienced by all enlightened beings. Therefore, by relying upon the compassionate blessings of Manjushri and the power of his mantra, you should have no doubt that the wisdom of all enlightened beings is manifesting itself in the throw of the dice.

The two translators of *MO: TIBETAN DIVINATION SYSTEM*, Lobsang Dagpa and Jay Goldberg, have explored the Dharma at many levels and their understanding of the scriptures is clearly seen in the fine work they have produced here. This translation, together with the beautiful paintings created for the text, presents to the English speaking world another addition to the accurate and growing body of literature concerning our land of Tibet.

MO: TIBETAN DIVINATION SYSTEM is available now from Snow Lion for \$29.95. The box contains a book, card deck, die, and Manjushri meditation image and quick method card (see catalog section). ■

LOPON TENZIN NAMDAK by Tuula Saarikoski

Lopon Tenzin Namdak is the principal Master of the Bon monastery at Dolanji, India. He is a Dzogchen Master who transmits the most ancient Dzogchen teachings of Shang-Shung. He has also been actively responsible for the Bonpo refugees of Tibet, organizing for them a prospering settlement at Dolanji. Thanks to his efforts, a new location for Tibet's old Menri Monastery has been established.

Tenzin Namdak was born to a Bon family at Chungpo Karu, near Chamdo in Eastern Tibet, in 1927. At the age of five he left his parents' house to study with his uncle, who lived in the same village.

Like his uncle all his main masters were of the old lineage of the Yungdrung Bon, or the Swastika Bon. Bon, Tibet's original religion, has two main teachings: old and new. New Bon was influenced by Buddhism; but the original old Bon also influenced Buddhism when the Buddhist teachings first came to Tibet. The old Bon, or Yundrung Bon, still exists in an unbroken lineage from the times of Shang-Shung.

With his first main master, Gon-ruponlob, Tenzin Namdak spent six years on a small island studying grammar, astrology, poetry and Sanskrit. The master and his young student were the only inhabitants of the island. Part of the intense process of his education involved the boy having to find his own nourishment with the result that he was hungry most of the time. "When I become a master and have disciples, I shall give them food," he then decided.

"I left my own country and came to Menri Monastery when I was fifteen," Lopon Namdak recalls. Menri Monastery in Tsang near Shigatse was the most important Bonpo monastery in all Tibet. The name of the monastery, Menri, means medicine mountain.

It was after finishing his early studies on the island that he arrived at Menri Monastery. He then made a pilgrimage to Mount Kailash, from where he once again returned to Menri. There Tenzin Namdak continued his education under the guidance of the Menri Lopon Sangye Tenzin, his principal master and his predecessor as the main master of the monastery.

When he had finished his formal studies of philosophy, logic, Vinaya, cosmology and the Prajnaparamita, he also completed studies of the Tantric and Dzogchen systems. He finished the studies for the geshe degree and at the age of thirty was approved by all the teachers of the monastery to be the new Lopon, or principal teacher of Menri.

Lopon Namdak escaped from Tibet in the notorious year of 1959, together with forty monks of Menri Monastery. Only half of the monks survived the difficult and dangerous journey over the mountains to Nepal. In Kathmandu, Lopon Namdak met David Snellgrove, a Tibetologist from London University who at that time was studying Bon traditions and culture. Together with two other Bonpo lamas they went to London to assist Snellgrove as his main informants on Bon culture. The other Bonpo lamas were Geshe Sangye Tenzin, who is now the Abbot of the Bonpo monastery in Dolanji, and Geshe Samten Karmay, who now lives in Paris.

At the end of 1963, after three years in England, Lopon Namdak went to India in order to find land for a monastery and a settlement of Tibetan Bonpo refugees. In

1966 he found land in Dolanji, near Simla, and gathered all the remaining monks together there to establish the new monastery. He was fortunate in obtaining the economic assistance of the Save the Children Fund to start this Bonpo settlement. After this he went back to Europe, where he worked for six months in Munich, Germany with Western Tibetologists. He might have remained in the West, but the monastery and the settlement needed him badly, so he returned to India.

Ten years later the students of the Dolanji monastery were ready for higher education, so the time had come for establishing a Bonpo Dialectic School. Lopon Namdak received a donation for starting this school from His Holiness the Dalai Lama. Since that time the Dialectic School has been maintained by the settlement, with occasional outside sponsorship. Lopon says he has had a hard time keeping his early decision to always give food to his disciples.

"Whenever someone offered him some special food, he always shared it with us," says Geshe Tenzin Wangyal, who was one of the Lopon's first students and one of the first geshe to qualify at Dolanji after completing the eight years of study required. He was also the first Bonpo master to come to the West to teach.

New students now come to Dolanji mostly from the Bonpo monasteries of northwestern Nepal. A few manage to come from Tibet, too, and the number of students presently stands at seventy. The settlement also has a primary school for the boys and girls of the village.

Lopon Namdak has recently founded a Bonpo Education Centre in Kathmandu. It is entirely sponsored by Tibetans living in Nepal and receives no official help. The Education Center now has all the necessary buildings ready, but otherwise very little means of support. Lopon himself divides his time between Dolanji and the new school in Kathmandu.

In 1989 Lopon Tenzin Namdak spent five months traveling in the Western world giving teachings on Dzogchen in England, in the USA and at Merigar, Italy.

"You western people are so easy to teach, you always say 'yes' to everything," said Lopon Namdak, bursting into the joyful laughter that is so typical of him. "Many things have changed in Europe [in the past twenty-five years], including people's attitude toward religion," he said. "When I was in England during the sixties, nobody was interested in the teaching."

Lopon Tenzin Namdak will teach in New York City at Madison Square Garden on October 11, 1991, on the "Nature of Mind." This teaching will be one in a series to be given prior to the Kalachakra Initiation by preeminent lamas representing each of the five Tibetan traditions. For more information, contact Tibet Center, 359 Broadway, New York, NY 10013. Tel. 212-353-9391. ■

CLASSIFIED

The Venerable Gungru Tulku Rimpoche of Gomang College, Drepung Monastery, founder of the Atisha Foundation in 1991, is now offering teachings dedicated to the International Year of Tibet. For a schedule write Atisha Foundation, 1826 Charter, Kalamazoo, MI 49002, or call 616-383-4168.

NEWS



SOKTSE RINPOCHE TO VISIT THE WEST

The Venerable Lama Soktse Rinpoche will be visiting California during September and October to give Dzogchen teachings and empowerments from the Dudjom Ter Sar lineage and the terma lineage of His Eminence Drukpa Yongdzin Rinpoche. Soktse Rinpoche is a yogi who has spent most of his life on retreat. "When Rinpoche makes a prayer, there is always a sign," says the Venerable Lama Chhoje Rinpoche. "His compassion has the full power of the activity which can manifest from a powerful Dzogchen master."

An heir to the Nyingma lineages of His Holiness Dudjom Rinpoche and Punda Khen Rinpoche, Soktse Rinpoche is also the principal holder of the Drukpa Yongdzin lineage. As well as upholding both the Nyingma and Kagyu traditions, Rinpoche is especially known as a master of Dzogchen. According to Chhoje Rinpoche, "Soktse Rinpoche's special quality is that he is an extremely great meditation master, so he is very open and very simple."

Soktse Rinpoche also holds several Medicine Buddha lineages and is renowned for his healing powers. His blessing medicines are extremely prized.

Born in 1928 near the town of Soktse in Central Tibet, Soktse Rinpoche escaped from Tibet after the Chinese invasion, traveling first to Bhutan and then to India to see His Holiness Dudjom Rinpoche. After staying for some time near Kalimpong, Soktse Rinpoche settled in the Changtang region of Ladakh. Rinpoche now lives in the small mountain village of Hanley, where he is the abbot of Tashi Choling cloister. Rinpoche offers teachings and guidance for the nuns of Tashi Choling, as well as for many local lay practitioners.

Due to his tremendous realization, Soktse Rinpoche's presence in Changtang has brought great peace and harmony to the area. When Rinpoche came to Changtang, there were many signs. Local people noticed that this arid region was blessed with a great

deal of rain, making the harvests extremely plentiful. Fewer people became sick. Even attacks by wild dogs were less frequent.

There are many stories about Soktse Rinpoche's yogic powers. In his previous lifetime Rinpoche accompanied the 13th Dalai Lama on a journey to China. While crossing a desert, their party could not find water. There was not a cloud in the sky. When the Dalai Lama asked who there had the power to help, Soktse Rinpoche sat down to meditate. Immediately dark clouds gathered and rain poured down. There was so much rain that it flooded the riverbeds, making streams flow.

Soktse Rinpoche will be visiting the West this fall for the first time at the request of his lineage-heir, Chhoje Rinpoche. Although Chhoje Rinpoche's seat is also in the Changtang region of Ladakh at Chumur Monastery, Rinpoche has lived for the last four years in Marin County, California, where he has founded Padma Shedrup Ling, a center for study and practice in the Nyingma tradition.

Soktse Rinpoche will be giving several empowerments as well as meditation teachings in Marin County during September and October. He will also teach in Ashland, Oregon and Nevada City, California. For further information, contact Padma Shedrup Ling, P.O. Box 117, Fairfax, CA 94930; tel. 415-485-1356. ■

Kalachakra, cont. from p. 1

Gelug Tradition

We are deeply saddened to learn that the Venerable Tara Tulku Rinpoche passed away in Dharamsala, India on June 27, 1991 at 9:00 pm. A brief biography of Tara Rinpoche follows.

The Venerable Tara Rinpoche was born in Tibet in 1925. He was recognized as a tulku and began his studies at Drepung Monastery near Lhasa at the age of six. After completing his geshe lhampa degree in 1955, he continued his studies and training at Gyuto Tantric College.

Rinpoche helped reestablish the Gyuto Tantric Monastery in India where he served as abbot for three terms. Subsequently, His Holiness the Dalai Lama appointed him abbot of Mahayana Monastery in Bodh Gaya. On December 4, 1990, His Holiness appointed Tara Rinpoche Sharpa Chojé, or the Second Minister of the Gelugpa tradition.

The passing of Tara Tulku Rinpoche represents a great loss for the Tibetan Buddhist community, both in Asia and the West. He profoundly touched the lives of many and will be sorely missed.

October 15: "Union of Bliss and Emptiness," teacher to be announced, Gelug tradition

Oct 16-19: "Path of Compassion Teachings" 1:30-5:00 PM

On four afternoons preceding the initiation, His Holiness the Dalai Lama will give teachings based on Shantideva's *Bodhicaryavatara*, *The Guide to the Bodhisattva's Way of Life* (available from Snow Lion). This text is studied by all schools of Tibetan Buddhism.

October 20: Viewing the Ritual Dancing 2:00-4:00 PM

Oct 21-23: Kalachakra Initiation 1:30-5:00 PM

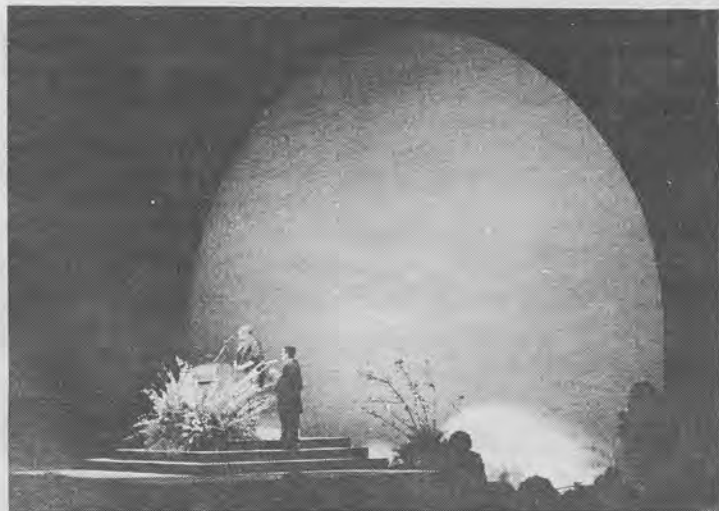
October 24: Viewing the Sand Mandala/Long Life Ceremony 9:00-11:00 AM

For additional information on registration and housing contact: The Tibet Center, 359 Broadway, New York, New York 10013, tel. 212-353-9391 ■

Other Public Events with H.H. the Dalai Lama

October 10, 7PM: Interfaith event *Visions of Perfect Worlds*. Musical presentations by representatives from six spiritual traditions sharing visions of perfection. The Dalai Lama will talk about the perfect realm of Shambala at the Cathedral of St. John the Divine, 1047 Amsterdam Ave. at 112th Street, NY, NY 10025. Call St. John's box office after September 1st for tickets: 212-662-2133.

October 13, 7PM: H.H. the Dalai Lama will give a public address, *Global Responsibility Through Compassion* at the Forum at Madison Square Garden. Free admission, no registration required. ■



"OVERCOMING DIFFERENCES": A HISTORIC PUBLIC ADDRESS BY THE DALAI LAMA

On March 26th an audience of 12,000 assembled at Cornell University to hear His Holiness the 14th Dalai Lama inaugurate the International Year of Tibet in America with an extraordinarily moving and profound public talk entitled "Overcoming Differences." Peppering his address with his wonderful, spontaneous wit, the Nobel Peace Prize Laureate reminded the audience of the fact that we are social animals and that "like it or not we must all live together side by side." With compelling clarity he made the connection between world peace and inner peace.

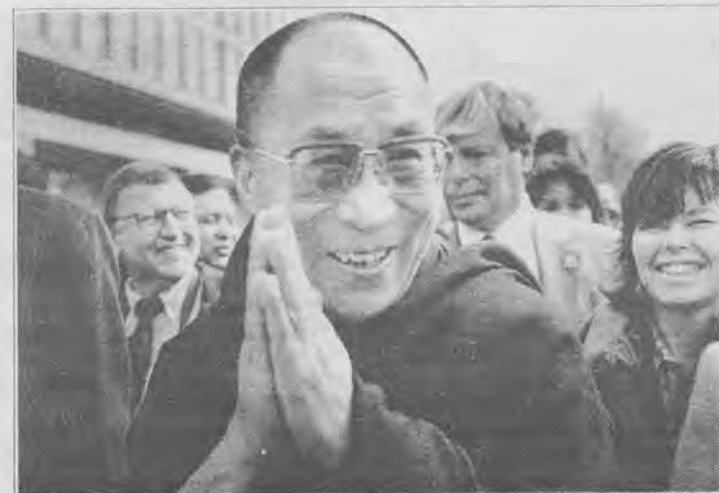
Speaking in the cavernous Barton Field House, which had been transformed for the occasion with beautiful flowers, elegant staging and lighting, the Dalai Lama's message was unmistakable. At every level, from international to individual, whether the future will be bright or bleak depends on the motivation and actions of each of us. "Peace means genuine tranquility," the Dalai Lama explained. On an individual level each of us can work to overcome our differences using compassion and a recognition of the "oneness of humanity."

Snow Lion is pleased to offer "Overcoming Differences" on videocassette. The 50-minute talk

by His Holiness is preceded by the haunting music of Tibetan flutist Nawang Kechog and eloquent introductory remarks by Anna Souza, director of Tibet House, and Frank Rhodes, president of Cornell University. The talk is followed by questions from the audience. "Overcoming Differences" will let you experience this historic event.



Produced by Trueheart Productions. Producer/editor Karen Trueheart. Associate producer/editor Sidney Piburn. Directed by David Rose. Trueheart Productions is also producing the forthcoming documentary "The Dalai Lama in America," which is to be aired on PBS in late 1991 or 1992. The VHS video is available from Snow Lion for \$29.95. ■



Photos by Bill Warren



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NEWS

PHOWA TEACHINGS



In Honor of the Year of Tibet
The Venerable
K.C. Ayang Tulku Rinpoche
 To give Phowa Courses in
 United States and Canada

Phowa is the Tibetan Buddhist method which allows us to transfer our own or others' consciousness at the time of death to Dewachen, the Pure Land of Amitabha, the Western Buddha of Infinite Light. Through a combination of breath, mantra, and visualization techniques, the consciousness is released from the crown aperture, circumventing the Bardos and avoiding rebirth in the six realms of cyclic existence. Marpa, the great translator, said, "There are teachings for one to become enlightened, but I have a teaching (Phowa) that offers enlightenment without meditation." In the course of a Phowa retreat with an accomplished master, it is usual for the practitioner to manifest physical signs of attainment. If they have the opportunity, those who plan to attend are advised to complete 100,000 Amitabha mantras with visualization before the course begins: please call or write Bob (phone and address below) for a copy of that practice.

The Venerable Ayang Tulku Rinpoche is a renowned Phowa Master considered by many to be the greatest living Master of this practice. He has received the transmissions of both the Kagyu and Nyingma Schools, including those of Rinchen Ter Dzod, Kagyu Nag Dzod, the Six Yogas of Naropa and Mahamudra, all Nyingthig initiations and teachings, the Phowa and Upadesha, Kalachakra, Chagchen Kundzod Chig She Kundrol, and the Dam Nag Dzod, which contains the essence of all initiations and teachings of all schools.

LOS ANGELES, CALIFORNIA • Aug. 15 - 27, 1991, Sept. 2 - 4, 1991

AMITAYUS LIMITLESS - LIFE EMPOWERMENT • Thursday, Aug. 15, 7:30 pm. Recommended for those taking the Phowa Course

PHOWA RETREAT • Friday, Aug. 16, 7:30 pm until Sunday, Aug. 25, 10:00 pm. If you would be unable to enter the retreat until Saturday morning, please call and discuss it. If you must leave early on Sunday, Aug. 25, that's OK. If you must work during the day on weekdays, please call.

TEACHINGS: "THE SPHERE OF THE INNERMOST ESSENCE OF VAJRASATTVA" • Monday - Tuesday, Aug. 26-27 • 7:30 pm; Monday, Sept. 2 • 3-6 & 8-10 pm; Sept. 3-4 • 7:30 pm. Special teachings from Rigdzin Tsewang Norbu, a Kagyu/Nyingma Joint lineage teaching revealing outer, inner, and secret aspects of Vajrasattva practice.

Prices: \$200 all events, \$170 if paid by July 15; Phowa Retreat \$150, \$120 by July 15; Vajrasattva teachings \$60.

Events at Ananda Hall. 920 So. New Hampshire Avenue, Los Angeles, 1 hour or less from LAX depending on traffic. Some low-cost accommodations for travelers and work scholarships are available.

Please call or write for a flyer. Drikung Kagyu Center, PO Box 34638, Los Angeles, CA 90034. Bob Elswick 213-394-2702, Lucy Sheen 818-282-9182 (day) / 818-964-2563 (eve).

ROCHESTER, NEW YORK • Sept. 6-26, 1991

PHOWA COURSE AND EMPOWERMENT • Sept. 7-15

MILAREPA EMPOWERMENT, TEACHINGS: The sphere of the innermost essence of Vajrasattva and special Bardo teachings "from the illuminating depth of Dharmadhatu; dissolving illusion." • Sept. 16-26

Call Ani Tsering Chodon 716-454-3844.

TORONTO, ONTARIO: Kinmount Retreat Center • Sept. 27 - Oct. 16, 1991

PHOWA COURSES AND EMPOWERMENT • Sept. 27 - Oct. 6.

MILAREPA EMPOWERMENT; MAHAMUDRA RETREAT (restricted), Oct. 6-16

Call Cynthia Meyer 416-651-5593

BOSTON, MASSACHUSETTS • Oct. 18-25, 1991

THE SPHERE OF THE INNERMOST ESSENCE OF VAJRASATTVA. Other teachings to be announced.

Call Ani Tsering Chodon 716-454-3844.



THE YEAR OF TIBET

The Venerable K.C. Ayang Tulku Rinpoche will return to the United States and Canada this August for his first visit since 1987, to give Phowa retreats, related teachings and empowerments.

The Phowa practice, or "Transference of Consciousness at the Time of Death," is a simple, powerful means of ejecting the consciousness from the crown aperture into Dewachen, the Buddha-field of Amitabha, bypassing the bardos and avoiding rebirth in the six realms of cyclic existence. Sufficiently realized practitioners can facilitate this transfer of consciousness for others as well as themselves. Once in Dewachen one does not return to the samsaric realms and can quickly attain enlightenment.

In the Vajrayana, Phowa is known as a quick, direct path to enlightenment. It is traditionally thought in Tibet that even the greatest of sinners has a chance for enlightenment through the practice of Phowa. Tibetan lay people considered it extremely important for a lama to perform Phowa for the dying and recently deceased. Similarly, for those in the West who lack the luxury of lengthy solitary meditative practice, Phowa is particularly relevant.

Marpa the Translator said "If you study Phowa, then at the time when death is approaching you will have no despair. If beforehand you have become accustomed to the path of Phowa, then at the time of death you will be full of cheerful confidence. . . ." Although it is the most accessible of the Six Yogas of Naropa, it is unwise, as with many other Vajrayana practices, to undertake the Phowa without initiation, oral transmission and instruction from a Phowa lineage holder. Due to the accumulated energy of the lineage and the blessings of the teaching itself, a qualified lama is able to directly transfer the blessing of this practice to disciples, who of-

ten manifest clear and tangible signs of accomplishment very quickly. It is possible to achieve the signs of the Phowa through solitary practice, but long experience indicates that a lama's assistance greatly speeds the desired result, providing a strong foundation for the student's later practice. In Tibet and Nepal thousands attend yearly Phowa festivals, receive the transmission and begin their practice.

Though no large Phowa festivals occur in the west, Ayang Rinpoche, a renowned Phowa Master and Lama of the Drikung Kagyu tradition, will be leading three Phowa retreats in the summer and fall of this year. A Khampa, he was born into a nomadic family in eastern Tibet following the appearance of numerous auspicious signs. He was recognized to be a reincarnate Drikung Kagyu Lama (Ayang Drubchen Tenpai) by a delegation of high lamas representing the major schools.

Following his early education at Drikung Thil Changchub Ling, the main monastery of Drikung, he continued his studies at Nyingma Thang Ra, the Drikung philosophical college. He received teachings in Phowa from His Holiness the Drikung Kyabgon and went on pilgrimage in Tibet to many of the holy places of Guru Rinpoche. After his departure from Tibet, he took teachings from His Holiness the 16th Karmapa at Rumtek and from Dilgo Khyentse Rinpoche in Bhutan. He is a lineage-holder of both the Nyingma and Drikung Phowa, and has done extensive retreat on the practice.

Ayang Rinpoche will be offering 10-day Phowa retreats in Los Angeles, Rochester New York, and Toronto Canada. Those wishing to attend the retreats should contact the appropriate center as early as possible since Rinpoche would prefer that certain practices be undertaken prior to the beginning of the retreat.

See ad in this issue for details on retreats.



TREASURE VASES

by Lama Kunga Rinpoche

WEALTH TREASURE VASES

The tradition of the Wealth Treasure Vase is a very ancient one. The Vases were very well known in Tibet for many centuries, and many families had them. The Wealth Treasure Vase brings blessings to its possessor. The powers of the Wealth Treasure Vase are mainly concentrated in the building where it is placed and serve to increase the spiritual and material wealth of the residents.

It was traditionally thought that the the Vase provided material wealth and spiritual wealth; if one increased, the other did too, simultaneously. It is an axiom of Tibetan Buddhism that it is good to fulfill your desires as long as you do not harm anyone else. Obtaining what you want brings a great deal of self knowledge. The Wealth Treasure Vase evokes the inexhaustible wealth within us all. The vase is empowered by the practice of White Mahakala. This practice is from the Shang-ba Kagyu lineage and originated with the Indian mahasiddha Rahula Gupta. The Vase has an outer, inner and secret manifestation. It should be placed on a shrine or other special place.

EARTH TREASURE VASE

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The vital essence of the Earth is concentrated into the Earth Treasure Vase through the practice of the very ancient transmissions of empowerment brought to Tibet by mahasiddhas in the eighth century. There is an outer, inner and secret manifestation of the Earth Treasure Vase. Vases are commonly buried in fields, on river banks, at the beginning of streams and on the sides and tops of mountains. Any auspicious location will do, but the Vase should be placed so that it will not be walked over or disturbed in any way.

For more information on these vases and how to obtain them, please contact: Ewam Choden, 254 Cambridge Avenue, Kensington, CA 94708, 415-527-7363.

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NEWS

CHOD, continued from page 1.

Bon practices. The drum used in the Chod practice is similar to the drum used by Siberian shamans. It has two sides and two pellets hanging down on either side which strike on opposite sides as the drum is turned, symbolizing the union of opposites. The purpose of the practice is to overcome attachment, with the added benefits of being able to heal the sick, stop epidemics, and become impervious to contagious disease. For example, the practitioners of Chod were called in to handle infectious epidemics, since they did not become infected by the disease.

The Chod practice directly addresses demons, obstacle makers and karmic debtors. When we hear about demons there's a tendency to think, "this is a primitive belief which has nothing to do with me." However, as is often the case when Tibetan methods are truly understood, they reveal themselves to be a very sophisticated way of working with energy.

More and more scientific and medical research is proving the concrete effects of negative thought patterns on our health. We all have our personal demons who undermine our positive efforts and wreak havoc in our lives. We have demons that fear success or failure, we have demons telling us we aren't good enough, demons fearing death and sickness, we have the demons of our addictions and obsessions, we have the demons arising from our karmic patterns and early childhood which plague us day and night, not to mention the demons of disease. We have, for example, the demon of attachment who wreaks havoc in relationships. We have the demon of perfectionism who drives us to exhaustion and is still not happy. We have the demon of heroin, cocaine, alcohol, or tobacco who is always on our backs. We have the demon who always is starving, driving us to obesity. The varieties are infinite.

In the Chod the main demons mentioned are the demon of attachment to the body, the demon of death, and the demons of the poisons of passion, aggression and ignorance, the three main manifestations of dualism. Practically everything we do can be reduced to these three basic ploys of the ego. This is what happens: The ego is the central police headquarters which decodes experience into these three categories and then we take the action in response to whether central headquarters decides an object fixation is threatening, enhancing or uninteresting. Thus karma is created. It must be clearly understood that this does not mean that sense experience is demonic; rather, the attachment to the experience which blocks the state of awareness is the demon. When we freeze experience out of fear, this blocks the natural state. Freedom from dualism doesn't mean everything turns into a big mush of oneness. It means that we give up the manipulation of drawing certain experiences towards us and ignoring that which will neither enhance us nor threaten us. Chod is a powerful practice because it makes these responses conscious and leads to a state beyond dualism. Many of the great Dzog Chen practitioners practiced

Chod, like Ayu Khadro, who traveled for years practicing Chod in lonely places and cemeteries.

Demons feed on negative thoughts, drain our life force, and come most frequently when we are unaware. A sloppy negative emotional state or simple distraction leaves us wide open for an external demon to attach itself. They begin by planting suggestions in our minds.

For example, the Demon of Abandonment starts suggesting that the person you love is going to leave you, and once that thought takes hold through attachment, the demon gains a foothold and begins to

eat and grow stronger. Then the demon suggests that your husband or wife is, perhaps at this very moment, with someone else in bed having a great time!

The demon will start making these suggestions without you even noticing it, then suddenly you start feeling very insecure, and before you know it you can't think about anything else. Then the Abandonment Demon tells you things are going to follow their familiar pattern and you will be abandoned. This is a familiar experience, you've felt it all before. Your fear feeds and strengthens the demon. Sometimes the demon takes over to such an extent that murders are committed. Usually however, we simply become obsessed with jealousy and do crazy things because of it. Or less dramatically the possession of a demon begins very subtly and creates an undercurrent of discomfort or sickness.

From the point of view of Chod all samsaric existence is plagued by demons, and only when we are in state of *rigpa* are we free from them. The more obsessed we get the more the demon is slurping up the ener-

gy. We can have hundreds of demons possessing us at one time, but it all gets back to the basic fixation on dualism. So, here the basic problem is the attachment to the loved one. Where there is attachment, there is inevitably suffering. What we have idealized in the West as romantic love is attachment. This

grasping can take many forms—possessiveness, jealousy, paranoia, control. It does not lead to happiness, as we would like to believe.

In the Chod we take the demons outside of our body, give them a clear form and feed them whatever

Continued on page 6.

HIS HOLINESS THE SAKYA TRIZIN

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CHOD, continued from page 5

they want, and so our life force is no longer drained. We are making them conscious and dealing with them with awareness. When we are in a negative state psychologically everything gets muddled up. This is non-rigpa. Whenever we are in a state of marigpa then negative energies can attach themselves to us which match our energies. It is like fitting a key into a lock. There must be a receptive situation for a disease to embed itself. This can sometimes be the fear of the disease itself. So when our condition is weak or stressed or out of balance, we get sick easily, and we become like a magnet for the demons of sickness or negative spirits.

For this reason it is important to do practice when we are under stress and seek to balance our energy through meditation as soon as possible, because once the negativity gets a foothold it is harder to deal with. Sometimes a small flash or quick uprising of a negative emotion can cause big problems.

In the Chod, one gives one's demons a form and feeds them, so that they do not take over. In the case of the Abandonment Demon, I could see my Abandonment Demon as a little vampire girl with sharp teeth who is hungry for security and interferes in my relationships. The Tobacco Demon might be seen as thin yellow man with an evil face who is lonely and frightened under his seductive veneer. When I see the feeling of the grasping, I see a form. This helps to make things clear. For me this

makes Chod something which is really applicable to my life, not just a fascinating foreign ritual.

On the absolute level the benefit of the Chod is the cutting of the very foundation of the self-clinging ego mind pattern which is undermined through the relaxation of dualism practiced in the Chod.

Since in the practice our body has been cut up and has become a substance which fulfills any desires, the demons can eat and eat until they are satisfied. They are fed through visualization. By taking our obsessions and attachments outside of ourselves and seeing their form, they become conscious. It is the unconsciousness that is so destructive. Once we can give something a name and form its power over us is much less, and if we can take it one step further, giving up the struggle and feeding these thought forms what they want, they truly lose their power. This is the relative value of the Chod practice.

The demon is our creation. Its entire existence depends on the amount of energy we feed it. It has no existence outside what we give it. Whenever we disconnect from our awareness, the demons begin to come around. When you are in an alert state, you dance on the demons, they're no longer a problem, the battle is over. Therefore the Yogi is fearless and dances on the heads of the demons. That's why at the beginning of the Chod you invite the Lamas, Yidams, Dakas, Dakinis and Protectors to witness you dancing on the bodies of dualism and attachment to samsara and nirvana. The demon needs a battle

in order to have life; through resistance you give it your life force. When you consciously feed the demons in the Chod practice you are taking care of a part of yourself you hate by giving it love and compassion. You let go of the battle.

When we are afraid of a disease we draw it to us, we create a link, we visualize it coming to us. We feed the demon of disease through fear. Elizabeth Kubler-Ross, who works with the dying, says she can often tell what a person will die of, because it's their greatest fear. If I'm terrified of cancer I begin to visualize myself with cancer.

If the demon is fed through the Chod practice, it need not attach itself to our bodies. The monster is going to eat one way or another. If we feed it anger and frustration, it will continue to bother us. If we feed it love and compassion it will evolve. By loving the demon, it melts. The tension is the duality, and pushing the demons away makes more suffering, while pretending they don't exist makes a greater battle. An underground battle can be more insidious than a direct battle. If we can free ourselves of the demons we have fed, we can help others possessed by those demons. We can heal the diseases that we have ourselves experienced.

Before we feed the demons we also feed all the Buddhas, Bodhisattvas, Dakas, Dakinis, and Dharma Protectors, and afterwards we feed those with whom we have karmic debts, those who are making obstacles and all the beings of the six realms. So in a way, the entire phenomenal world has been fed,

all attachment has been satisfied, and everyone has everything they want.

Freedom from conflict feels great and also unfamiliar. When I teach Chod and have people visualize feeding their demons whatever they want, invariably the demon disappears once the demon is fed. Then there is a moment of exhilaration followed by a frightened feeling. Who am I without my struggle? In the Chod practice after the offering is complete and everyone is satisfied, we recite a poem about the nature of things as they really are. So that the empty feeling is replaced by the View. The mind is described as being like a mirror, like a clear and cloudless sky, beyond definition and explanation, beyond karma and defilements.

So the temptation to fill in the space created by the absence of the demon is exchanged for an experience of pure, free awareness, the mind as a mirror. Toward the end of the practice it says that demons continue to arise, but self-clinging does not follow and in this way, through love and compassion, the demons evolve. Even though we feed the demons consciously, that doesn't mean they won't come back. Just because we refuse a cigarette once doesn't mean that demon is gone. Eventually, however, through love and compassion, the demons evolve and are liberated. The shadow is brought to light through acceptance. This is real love, accepting the shadow and letting it evolve into something else. The more we deny the shadow the more our lives are ruled by it.

The offering, the offered and offerer are all empty. We are told that from the Dzog Chen view there was never a problem, a problem maker or a solution to the problem. The whole thing is pierced, the bubble of illusion is popped. And at this point you are ready for it, because through the body offering you have let go of everything you are clinging to and can therefore begin to experience what is beyond attachment. The absolute value of the Chod is that it brings to experience what is beyond attachment. The absolute value of the Chod is that it brings us into the moment without correction, to our true condition which is underneath the ego's battle.

Eventually this process ends in the Body of Light. When the transparency of all that arises is seen as Dharmakaya, when it is experienced with this View on all levels, the body of light is a natural outcome. The Body of Light is the ultimate relaxation, it relaxation on a cellular level.

To me the Chod is a great practice for the Kali Yuga, when there are epidemics of all kinds around us. The forces of advertising, television, cinema and society's beliefs lead us toward our demons through fear and attachment. They teach us and our children: this is what you want, this is what you should be afraid of, and these things don't matter. They give us wrong views. Just like the loudspeakers in Tibet which broadcast propaganda day and evening, so too, our lives are surrounded by propaganda which gives us wrong views. The Chod gives us a very powerful way to work with our ourselves. It gives us a concrete tool to deal with our own negativity and a way to help others.

We experienced this very concretely last summer in Bali. At the beginning of the Dakini Retreat someone fell off a ladder backwards onto cement. She had a severe concussion and was unable to get up to go to the toilet without nausea. Her back was also damaged. For several days she lay in extreme pain, crying if she had to move. Finally I

thought she should go to the hospital, but before going we decided to do the Chod for her.

A group of us who knew the Chod gathered around her and we closed our eyes and did the practice. I saw great streams of demons leaving her and feeding from the skull cup. They were white and smoke-like with sticky fingers. At the end of the practice when we opened our eyes she was sitting up smiling and crying with gratefulness. She was a little stiff still, but she had no trouble walking, and she fully recovered in a few days. This is made possible through the blessings of the Guru Namkhai Norbu Rinpoche and the Lineage from Machig Lapdron, precious mother, who gave these teachings almost a thousand years ago. The profundity and wisdom of the methods is beautiful, and the results are concrete. ■



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NEWS



U.S. SENATE RECOGNIZES TIBET'S INDEPENDENT STATUS

On June 12, 1991, the Senate passed an amended Resolution 41 which states that Tibet is an independent country that is illegally occupied. This Resolution has been adopted by the Senate Foreign Relations Committee and will soon go to the House for a vote.

SENATE CONCURRENT RESOLUTION 41

To express the sense of the Congress that Tibet, including those areas incorporated into the Chinese provinces of Sichuan, Yunnan, Gansu, and Qinghai that have historically been a part of Tibet, is an occupied country under established principles of international law whose true representatives are the Dalai Lama and the Tibetan Government in exile as recognized by the Tibetan people.

FINDINGS

The Congress finds that:

- (1) Tibet has maintained throughout its history a distinctive national, cultural, and religious identity separate from that of China;
- (2) Chinese archival documents and traditional dynastic histories, including those pertaining to periods of Manchu and Mongol rule, never refer to Tibet being made "an integral part" of China;
- (3) Several countries, including Mongolia, Bhutan, Sikkim, Nepal, India, Japan, Great Britain, Czarist Russia and the United States recognized Tibet as an independent nation or dealt with Tibet independently of any Chinese government;
- (4) The United States respected Tibet's neutrality in the Second World War, and the emissaries sent in 1942 by President Roosevelt on a diplomatic mission to the Tibetan Government traveled on documents issued directly by the Tibetan Foreign Ministry;

- (5) In 1949-50, China launched an armed invasion of Tibet in contravention of international law;
- (6) At the time of the Chinese occupation, Tibet possessed all the attributes of statehood under international law including a defined territory and population, an independent government, and the ability to conduct domestic affairs and independent international relations, as found in 1960 by the International Commission of Jurists;
- (7) The United States State Department in December 1950 condemned China's aggression in Tibet and affirmed the Tibetan people's "inherent right... to have the determining voice in its political destiny";
- (8) In 1959, the United States State Department again condemned China's aggression in Tibet and the dissolution of "the legitimate Tibetan Government" and stated that "the United States has never recognized the pretensions to sovereignty over Tibet put forward by the Chinese Communist regime";
- (9) In 1959, members of the Tibetan Government including the head of state, the Fourteenth Dalai Lama, sought political asylum in India following a national uprising against the Chinese occupying forces, and established a government in exile which continues to operate today and is recognized by the Tibetan people as the only legitimate Government of Tibet;
- (10) It is the policy of the United States to oppose aggression and other illegal uses of force by one country against the sovereignty of another as a manner of acquiring territory, and to condemn violations of international law, including

the illegal occupation of one country by another;

- (11) The United States actively supported the United Nations in both condemning China and calling for Tibet's right to self-determination in General Assembly Resolutions 1358 (1959), 1723 (1961), and 2079 (1965);
- (12) On December 16, 1961, at the United Nations, United States Ambassador Plimpton said "The Chinese Communists have invaded Tibet in force. They have forcibly overthrown the legally constituted Government of Tibet headed by the Dalai Lama" and that "the United States believes that our objectives must include the restoration of human rights of the Tibetan people and their natural right of self-determination";
- (13) On December 17, 1965, at the United Nations, United States Ambassador Goldberg stated in debating the question of Tibet that "The people of America, born in freedom,

must obviously be repelled by any act of aggression...perpetuated by a large State against a small and weak one..." and that "Tibet has been reduced to political and economic impotence," and that "We are therefore called upon in this bitter hour to concern ourselves with the suffering of those who have lost their country...";

- (14) China's illegal occupation of Tibet continues to this day; and
- (15) The United States should not condone aggression by accepting China's claim to sovereignty over Tibet.

POLICY

It is the sense of Congress that Tibet, including those areas incorporated into the Chinese provinces of Sichuan, Yunnan, Gansu, and Qinghai, is an occupied country under the established principles of international law whose true representatives are the Dalai Lama and the Tibetan Government in exile as recognized by the Tibetan people.

TIBET'S LEGAL STATUS AND CHINA'S SOVEREIGNTY CLAIMS

*Prepared by the Offices of the
Honorable Benjamin A. Gilman and
the Honorable Charles Rose*

CURRENT LEGAL STATUS

Tibet today is an independent country under illegal occupation by China.

Tibet was fully independent on the eve of the Chinese invasion in 1949/1950.

- Tibet possessed all the attributes of statehood as defined under international law, i.e., a defined territory, population, independent government, and ability to conduct international relations, at the time of the Chinese occupation. International Commission of Jurists, 1960.
- The Head of State, the Dalai Lama, emphasized Tibet's independence externally in formal communications with foreign rulers, by issuing a proclamation reaffirming Tibet's independence, and by strengthening the country's defenses.
- Tibet further maintained a postal system, issued passports, and had its own currency.
- Independent status does not depend upon recognition by foreign governments; recognition can neither create nor extinguish a state.
- Recognition only provides evidence that foreign governments are willing to treat a state as independent.
- Throughout Tibet's history, several countries, including Mongolia, Bhutan, Nepal, British India and Czarist Russia recognized Tibet as an independent nation or dealt with Tibet independently of any Chinese government.
- Britain's 1904 expedition to Tibet was precipitated by its failure to obtain trading rights with Tibet, its concerns over Russia's influence in the country, and its recognition that even though the Chinese claimed suzerainty over Tibet, they had no real power there.
- The British attempted to correspond with the Tibetan Government in 1900 and 1901 and ultimately negotiated the Lhasa Convention of 1904 directly with the Tibetan

Government.

—The British refused to accept China's suzerainty claims or any other rights over Tibet unless China signed the 1914 Simla Convention with Britain and Tibet, which China never did.

—The Nepalese executed a treaty with Tibet in 1856.

—Nepal's recognition of Tibet was reaffirmed in 1949 in documents presented to the United Nations in support of Nepal's application for membership.

Delegates to the United Nations have explicitly recognized Tibet's independent status before China's invasion.

- "Tibet was for two thousand years free and fully in control of its own affairs and a thousand times more free than many members of the U.N."—Ambassador Aiken, Representative of Ireland to the United Nations, 1961.
- "It is clear that on the eve of the invasion in 1950, Tibet was not under the rule of any foreign country."—Representative of the Philippines to the UN, 1950.
- "The majority of states 'refute the contention that Tibet is part of China.'—Representative of Thailand to the United Nations, 1950.

China's illegal occupation of Tibet can never be legitimized.

- Under established principles of international law, territory cannot be acquired by the illegal use of force.
- China's aggression against, and invasion of, Tibet's territorial integrity was condemned by virtually all states of the free world, including the United States.
- United Nations Resolution numbers: 1353, 1723, 2079, 1959-1961.
- The "17-Point Agreement for the Peaceful Liberation of Tibet," signed in 1951, purporting to legitimize China's occupation of Tibet, is void under international law.
- The Agreement was executed under duress, with 40,000 Chinese troops already in Tibet and

the threat of an immediate occupation of Lhasa and the total obliteration of Tibet in the offing if the Tibetans failed to sign.

—The Dalai Lama repudiated the Agreement in 1959.

• International law protects the independence of a state from attempts to destroy it.

—Tibet need not prove its continued independence

—China is obligated to prove its rights over Tibet, showing at what precise moment and by what legal means it acquired them.

CHINA'S SOVEREIGNTY CLAIMS

Tibet was a sovereign state for over two thousand years with only two brief periods in its lengthy history in which it came under the influence of foreign powers, a record not rivaled by many of today's independent countries.

- During Tibet's imperial age (5th to 10th centuries), Tibet was one of the most powerful nations in Asia. Its domain extended over present day Tibet, Western China, Upper Burma, Nepal, Bhutan, and Turkestan.

• China's own historical records show that during this period Tibet was a strong state with whom China was forced to deal on a footing of equality.

China's claims to sovereignty over Tibet stem solely from short periods in the 13th and the 18th centuries when neighboring empires exerted some influence over the country, although neither of these powers were Chinese.

• In the 13th century, the Mongols, led by Kublai Khan, established an empire that included subjugation of the Chinese people, but created only a special, priest-patron relationship between the Mongols and the Tibetans.

—Tibet was never a part of the Mongol Empire's domain.

—The Khans never demanded or received tribute from the Tibetans, as they did from China.

—The Khan viewed Tibet as the sovereign domain of the Church, its head as the Khan's spiritual advisor, the only equal he admitted in all of Asia.

—The Tibetans broke off any relationship with the Mongols before the Chinese rejected Mongol rule and established their own Chinese dynasty, the Ming (1368-1644).

—The Ming Dynasty had few ties with the Tibetans and had no authority over Tibet.

• In the 17th century, the Manchus overthrew the Chinese leaders of the Ming Dynasty and established the Qing Dynasty (1644-1911).

—The only formal relationship between the Manchus and the Tibetans was again one of priest to patron, with the Dalai Lama acting as the Manchus' spiritual guide.

—At the height of Manchu power, which lasted only a few decades, the Manchus exerted some influence over Tibet's foreign affairs.

—Four times during the period 1720 to 1792, the Manchu emperors sent troops to Lhasa to protect the Dalai Lama from foreign invasion or internal unrest.

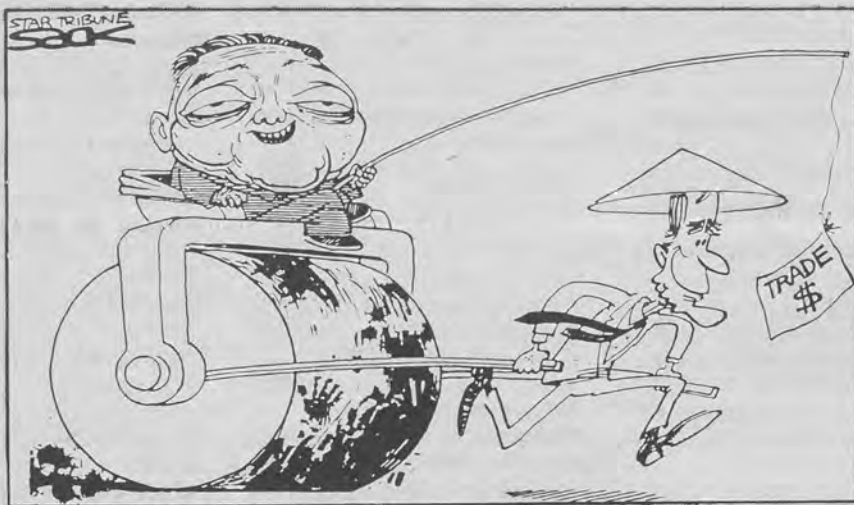
—The situation is parallel to that exerted by a superpower over a neighboring satellite country or protectorate, and did not entail the legal extinction of the state.

—The Manchu emperors did not incorporate Tibet into their dynasty, much less into China.

—Manchu influence was short-lived, rendered entirely ineffective.

Continued on page 10.

Opinion



AMNESTY INTERNATIONAL'S CAMPAIGN FOR FREEDOM

NGAWANG PHULCHUNG

Ngawang Phulchung, a Buddhist monk from Drepung Monastery on the outskirts of Lhasa, Tibet, is serving a 19-year prison sentence for organizing a "counter-revolutionary clique," spreading "counter-revolutionary propaganda" and "engaging in espionage."

On November 30, 1989, the Lhasa municipal Intermediate People's Court held a "mass rally" to sentence ten Drepung monks arrested on January 15, 1989, for their activities in support of Tibetan independence. Ngawang Phulchung was officially described as the leader of a "reactionary organization" which had printed and distributed leaflets to further the goal of Tibetan independence and "splitting the motherland." These leaflets included a Tibetan translation of the United Nations Universal Declaration of Human Rights and a manifesto advocating a constitutional democracy for Tibet after Chinese withdrawal. Ngawang Phulchung was also one of three monks who the Chinese Government says "collected intelligence and passed it to the enemy (the India based Tibetan government-in-exile), seriously undermining national security."

The prison sentences—the longest to be handed down to pro-independence demonstrators since the current wave of protests began—came soon after the award of the 1989 Nobel Peace Prize to the Dalai Lama. The award was accompanied by Chinese denunciations of his and the government-in-exile's role in encouraging pro-independence protests in Lhasa.



Monks from the Drepung monastery have been at the forefront of demonstrations in Lhasa. Ngawang Phulchung was one of 21 who led a peaceful march on government offices in September 1987, an event which marked the beginning of the current wave of pro-independence protests instigated by monks and nuns. He was subsequently detained without charge for four months.

THUBTEN TSERING

Thubten Tsering, a 64-year-old Tibetan Buddhist monk, is serving a six-year sentence at Drapchi Prison in Lhasa for having expressed to his friends his hope for an independent Tibet.

A March 9, 1988, Lhasa Radio broadcast alleged that on the morning of July 24, 1987, Thubten Tsering and another prominent Tibetan monk, Yulo Dawa Tsering, "spread reactionary views, such as Tibetan independence, to foreign reactionary elements who came to Tibet as tourists." According to information received by Amnesty International, Yulo Dawa Tsering was invited that day to a meal which Thubten Tsering had arranged for his brother, Geshe Sherab Gyatso, who resides at the Tushita Dharma Center in Italy and was visiting Lhasa with an Italian friend. During their conversation, recorded on video by the visitors, Thubten Tsering and Yulo Dawa Tsering described the current situation in Tibet and voiced their hopes for the Dalai Lama's return to an independent Tibet.

Apart from their remarks during the meal, it has been suggested that the charge of "collaboration" with foreigners may also stem from a letter allegedly co-written by Thubten Tsering and Yulo Dawa Tsering and sent to Tibetan exiles in India via an intermediary. The letter is said to

A PERSONAL "TOYCOTT" UPDATE by Natasha Bushnell Suter

Feeling frustrated, following the Dalai Lama's visit to Ithaca last March, that besides writing letters there seemed to be so little I could do about the horrendous situation in Tibet, I decided to look into the boycott that has been called on toys made in China. Having just put my three-year-old in nursery school two mornings a week, I had a little extra time, but first I had to know: Who's supporting it? Why toys? Will this hurt anyone? Will it be effective? Could I, a person who has never organized anything "political," do such a thing in my community?

As the Snow Lion Newsletter (Spring '91) suggested, I called the U.S. Tibet Committee first, which led to my calling the International Campaign for Tibet, Frontlash (the AFL-CIO youth organization) and The Tibetan Rights Campaign in Seattle, where the "toycott," as it's called, has been most active. Everyone I talked to was enormously helpful, supportive and encouraging. They all sent me lots of materials, which, once I read, thought about and discussed again with my contacts, had me very well convinced that this was indeed a clear and right action that I could wholeheartedly get behind.

There were a lot of issues that I had not known about before: 1) Not only are there thousands of slave labor gulags in China and Tibet, holding mostly "political" prisoners, but "China's trade officials are crafting a secret policy to use labor from its prisons to manufacture exports specifically for the U.S. It's common for a [political] detainee undergoing "rehabilitation" to be told he must continue to work in the prison for the rest of his life." (*Business Week*, April 22, 1991) 2) Toys and toy parts are among the items manufactured at these prison sites. 3) Child labor is involved: officials found 10-year-old girls working 15 hours a day for \$10 a month at toy factories in Shenzhen.

Since one often wonders who are

have described the plight of the Tibetans under Chinese rule and to have expressed support for the Dalai Lama.

Thubten Tsering was a treasurer of Je College at Sera Monastery at the time of his arrest. He has spent long periods in prison in the past as well, the first beginning in 1959 at the time of the Tibetan uprising against the Chinese; he was released in 1961. In 1965 he was again arrested while attempting to escape to India and was imprisoned until 1970. From 1970 to 1987 Thubten Tsering was reportedly in a "work group" engaged in supervised labor, probably as a form of parole.

Amnesty International considers Ngawang Phulchung and Thubten Tsering to be prisoners of conscience detained solely on account of their political beliefs. Amnesty is calling for their immediate and unconditional release.

You can help by sending courteous letters expressing your concern at the imprisonment of Ngawang Phulchung and Thubten Tsering, urging that they be released on the grounds that they are prisoners of conscience. Write to: Prime Minister LI Peng, LI Peng Zongli, Guowuyuan, Beijingshi, People's Republic of China. Ambassador ZHU Qizhen, Embassy of the People's Republic of China, 2300 Connecticut Ave. NW, Washington, DC 20008.

you really hurting with a boycott, it was good to find out that eight major Chinese Democracy and Human Rights Advocacy groups are supporting this, saying that it is only the government itself that prospers from the trade, while the people continue to suffer. They say this cannot go on, even though it may be hard for some in the transition. It happens that toys are one of China's largest exports. Their sale in the U.S. brought \$1.6 billion to the Chinese government in the first half of 1991 alone. I was told that presently 50% of the toys sold in the U.S. are made in China. (But there are plenty of alternative sources, so that our retail stores needn't suffer either.)

As of this writing, the extension of China's Most Favored Nation status is still up in the air, but the wonderful thing about the toycott is that no matter what the outcome of the vote, the toycott goes beyond the government, beyond any vetoes, to send a direct message from the people of the U.S. to the govern-



ment of China: we support the freedom of the Tibetan and Chinese peoples.

As for a personal "progress" report, I have approached three independently-owned toy stores in Ithaca, and after talking and sharing my materials with them, I got two positive responses and one negative. Through the process it became clear that the momentum really has to come from a grass-roots level. So my next step is to form a local coalition of representatives from church groups, local labor organizations, Chinese Democracy groups (at Cornell University) and other interested individuals so that we can come to the media as a united body and work from there. The most exciting thing has been the response I've seen from individuals (mostly other mothers) to whom I've explained the situation. They've been immediately supportive and said that from now on they'll definitely check for the "Made in China" label before they buy anything.

And so I think it can spread, can be effective and finally provides a way for individuals nationally and internationally, who may not have been at all aware of the situation in Tibet, to learn about it, to do something for Tibet and China and to make a statement. The boycott of the government of South Africa made a difference in bringing about reforms and this can too. I commend those who conceived this effort, and encourage all who have the heart for it, the interest and even just a little time, to become involved wherever you are, if only just by spreading the word.

For information on how to initiate a toycott in your area, please contact the US Tibet Committee at 241 E. 32nd St., NY, NY 10016, 212-213-5010.

LETTER FROM LEWISBURG BUDDHIST GROUP

On August 23, 1990, the Ven. Lama Tenzin and his translator, Georgiana Cook, came into the federal penitentiary at Lewisburg, Pennsylvania, to provide a day-long teaching to the Buddhist Group of sixteen members. The group is comprised of both easterners and westerners, and Lama Tenzin was warmly received.

Lama Tenzin was born in Tibet during 1937, and received extensive training at Tashi Lhunpo Monastery in western Tibet. After the occupation of Tibet by China in 1959, Lama Tenzin became a refugee in India. In 1981, His Eminence the Very Venerable Kalu Rinpoche sent Lama Tenzin to the Karma Rimay O Sal Ling Center at Paia, Hawaii, to teach a group of dharma students there.

Lama Tenzin spoke to the Lewisburg Buddhists about a variety of interlocking subjects, such as the Four Noble Truths, the Three Jewels, the vicious state of samsara, karma and results, mind training and meditation, pointers on our search for the self, and the merits of virtuous actions of body, speech and mind.

Since this visit Lama Tenzin is granting our group ongoing input in our study and application of the teachings of *The Jewel Ornament of Liberation*, a Lam Rim text by Master Saint Gampopa.

It may be impossible to describe the impact on one's life that results from meeting a spiritual teacher such as Lama Tenzin; but, each of our group here certainly had—and are still having—a tremendous joy from meeting and receiving essential teachings from this Tibetan Lama. And while we are cognizant of the fact that our purification work is going to be a long one, the profound effect that Lama Tenzin instilled in us with his gentle compassion, great kindness, and profound wisdom—that relates directly to our life as it is for incarcerated beings—was immense.

Our group understands, even if limited in nature, that Lama Tenzin urges us toward an essence of mind unfolding, as we gradually work to dispel our own particular neuroses. We are to diligently study, be mindful daily in all circumstances, and to practice meditative stabilization via shamatha that we had earlier been fortunate to have received from senior instructors of the Philadelphia Dharmadhatu.

Likewise, we appreciate the dharma study materials provided to us from many sources, because from this material we have gradually found that mindfulness and meditation is not a single act, a once or twice a day affair, but an ongoing way of life.

Of course, while we feel that the written and video dharma is of much help to western practitioners, to experience a Lama in person is a living dharma that we can

not define in words—it is the Holy Dharma before you.

We pray that more prison Buddhist groups will make connection with these teachers, and that the Lamas will see fit to visit prisons more often, where there is sincere interest and room for development. This illustrates to us, at least, that the legitimate dharma is touching all aspects of our western society, and is fulfilling a vision by His Eminence Kalu Rinpoche: that the Holy Dharma will take deep and firm roots in the whole world.

Our group, for the most part, is comprised of long-term prisoners. The group commenced just over five years ago, initially instituted by a prisoner, an ex-monk from Thailand with the help of a Chinese Master from New York City. The group today is a mixture of Tibetan and Chinese Buddhists. The day-long teaching by the Venerable Lama Tenzin was healthy Buddha-Medicine for us practitioners here in this particular setting of samsara.

Finally, our group must briefly explain our good fortune in making a connection with the Venerable Lama Tenzin. A few years ago, Snow Lion ran an article about the plight of several nuns who follow the deceased Holy Ani Jetsun Drolma ("A Life of Discipline, A Rainbow Death") at the Tibetan Refugee camp of Lobersing, India. We found the story of Ani Jetsun moving and powerful, so we collected donations and a regular small gift was commenced through the Karma Rimay O Sal Ling Center. Our group interacted with the center for many months and eventually came to the attention of Lama Tenzin. As the exchange grew we were able to request teachings in person by Lama Tenzin. He stopped by to see us on his way to Italy to teach some of his students there.

Our group considers the wonderful Lobersing Nuns and community as our bridge to meeting Lama Tenzin in a special way.

Our group offers this prayer to all:

In all our lifetimes may we never be separated from our teachers; may we use to the full the high teachings imparted to us in the western world; may we reach the other shore, and attain the high qualities of the path that the Tibetans and other teachers have long preserved in their holy teachings and cultures; and may we benefit all beings as a whole family and may this prayer be speedily realized.

Lewisburg Buddhist Group
January 28, 1991

People interested in contacting the Lewisburg Buddhist Group may do so by writing: Karma Rimay O Sal Ling, Prema Dasara, PO Box 1029, Paia, Maui, Hawaii 96779, 808-579-8076. ■

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NEWS

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For information and registration, please contact the Buddhist Peace Fellowship (address below).

BUDDHIST PEACE FELLOWSHIP

The Buddhist Peace Fellowship publishes a quarterly journal of articles by and about spiritual peaceworkers, including Buddhists of all traditions.

Recent issues feature:

Susan Griffin, Tai Situ Rinpoche, Joanna Macy, and Gary Snyder; and articles on human rights, environmental action, abortion and Buddhism, and Buddhist responses to the war.

BUDDHIST PEACE
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Berkeley, CA
94704
415-525-8596



TIBETAN REFUGEE PROJECT

Because neither the U.N. nor any national government recognizes Tibet as an independent nation, Tibetan refugees in India and Nepal are denied refugee status and the help which the U.N. and many individual nations give to other refugees. The Indian and Nepalese governments have provided some assistance but this has been very limited and is decreasing, and the very small amounts of land which have been allotted to the Tibetans for their settlements are generally of poor quality. Thus it is up to private individuals and groups who have an interest in Tibet and Tibetans to provide what assistance they can. Many of the refugees, particularly children and the elderly, are living at a bare subsistence level and at nutritional risk.

Early in 1990, the Buddhist Peace Fellowship mounted an effort to improve the situation of the Tibetan refugees. With the approval and cooperation of H.H. the Dalai Lama's Committee on Social Welfare, the co-directors of the project, Margo and Gordon Tyndall, have been in contact with four settlements: Tashi Palkhiel in Nepal, Cholsun and Kham Kathok in northwestern India, and Tezu in northeastern India. The

project has been providing funds which are used to improve nutrition for children, to furnish food supplies for a home for the infirm and elderly, and to help the neediest families cover educational costs.

The funds which they have raised to date have come primarily from individuals members of the BPF, but the needs are far greater than the funds they have been able to raise. They ask that financial contributions be made. Possibilities of contributions include sponsorship of a child (\$60 or \$180 per year), but gifts of any size are welcome. The initial goal for the four settlements is \$20,000. To date the project has raised a little over \$10,000. Suggestions for other ways to assist include bringing the project to the attention of others.

The co-directors personally cover all administrative and fund-raising costs associated with the Project; thus donors can be assured that every dollar contributed will go to one of the settlements. Tax-deductible contributions (checks payable to Buddhist Peace Fellowship) may be sent to: Buddhist Peace Fellowship, Margo and Gordon Tyndall, 88 Clarewood Lane, Oakland CA, 94618. ■

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ECONOMIC DEVELOPMENT PROJECT FOR REFUGEE COMMUNITY PROGRESSES

*\$1 Million Loan Fund Ready to Lend;
Handicraft Company Set for Imports*

by Richard Weingarten

The Tibetan Economic Development Project began in 1987. The purposes of the Project were to analyze the resources available to the Tibetan refugee communities in India and Nepal, and to help these communities develop a long-term plan to improve their standard of living while in exile. In addition, the Project sought to teach skills and methods that would be of use upon the return of the community to Tibet, whenever that might be.

The Project began at the request of His Holiness the Dalai Lama and his government, the Central Tibetan Administration (CTA), in Dharamsala, India. It was initiated because of disturbing trends that were emerging in the Tibetan Settlements after nearly 30 years of exile. The most troublesome of these trends was the persistent flight of young Tibetans to Indian and Nepalese cities after receiving their education. Because the Settlements are largely based on handicraft production and agriculture, they provide limited opportunities for employment. As a result, it has become increasingly difficult to keep better educated young people living and working on the Settlement lands. Further, as the refugee population has continued to grow due to a high birth rate and an ongoing influx of new people fleeing from Tibet, scarce land resources have been strained beyond their productive capacity.

Within this context, the Economic Development Project began with visits to about 25 Settlement communities in India and Nepal. The Tibet Fund in New York City provided the initial financial support, along with the CTA. Based on these visits and a lengthy report making a variety of recommendations for the 10-15 year period, the CTA embarked on a new course and began a comprehensive program of economic and community development planning.

The first step that the CTA took was to organize a Planning Council to focus on community-wide planning. This Council was formed in May of 1988 and was essentially composed of representatives of the various Offices and Departments (such as Health, Education, Home Affairs, and Economic Affairs) of the CTA. Its primary mission was to establish a framework for planning within the Settlements and within the CTA. It also quickly identified several large projects that needed to be undertaken quickly and a broad range of trainings that would be required for the refugee community to be able to plan effectively in the economic arena.

Since the Planning Council began its work three years ago, it has made substantial progress. Its most important accomplishment has been to establish a Revolving Loan Fund in the community. This Fund will make its first loan at the end of May. It has commitments for initial capital of \$1 million and will be seeking additional funds. It will focus its lending in two areas: strengthening the Co-operative Societies in the Settlements, and supporting and

encouraging new business enterprises in the refugee community. The Fund has a seven year life and interest earned on the Fund's capital will be mostly reinvested in other businesses and development projects in the Community.

In addition, the Planning Council played a key role in the establishment of the Tibetan Handicraft Development Board. This new body was organized at the end of 1989 to help create an export market for newly designed Tibetan handicraft products. In 1990, DZI, Inc. was organized in the United States as a private enterprise to import and market handicraft products produced under the auspices of the Development Board. DZI expects to begin importing a new line of Tibetan handicrafts in the Fall of 1991 and to show this line in a variety of trade shows around the US and by direct mail.

The Planning Council has also assisted the community in designing and carrying out various agricultural demonstration projects, feasibility studies looking into the prospects for various small scale industries, and activities relating to the overall administration of the CTA (like the creation of a Central Publishing Center that all the Offices and Departments can use). It has also helped various CTA staff members to receive much needed training in such areas as cooperative management, credit schemes, organization development and agricultural planning and analysis. These trainings have been held in many countries and under many sponsorships. Trainings have been held in Israel, Bangladesh, India, and the US, while sponsors have included American Jewish World Service, Katalysis Foundation, OEF International, and the Tibet Fund.

But the most important task of the Planning Council still lies ahead. This task is to create an "Integrated Economic and Community Development Plan" for the refugee community. This Plan will be the community's first effort toward serious economic planning at a "national" level. It is expected to include plans for each of the community's most important sectors (such as Health, Human Resources, Education, Agriculture, and Small Scale Industry) as well as for each of the nearly 50 Settlements. The Planning Council intends to complete this Plan within the next 12 months, although it is a difficult and complex undertaking.

The Economic Development Project is far from completed. In fact, it is a project that will never be complete; it will continuously evolve and change. But looking back at the last four years, much progress has already been made. With the persistent effort and dedication of so many people with the CTA, it seems clear that more progress will be made in the years to come.

Much help and expertise will be required from many people to make the Economic Development Project successful. If you believe that you have skills or resources

that might be of assistance and you would like to help, please contact any of the people listed below:

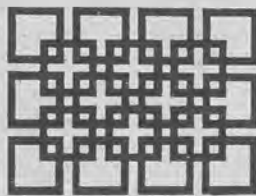
Revolving Loan Fund:
Lama Wangchuk Gyaltsen
Deputy Secretary
Planning Council
Ganchen Kyishong
Dharmasala 1769215
Kangra District, HP INDIA

Planning Council:
Chairman Lobsang Dhargyal
Planning Council
Ganchen Kyishong
Dharmasala 176215
Kangra District, HP INDIA

Handicraft Project:
Mac McCoy
President
DZI, Inc.
625 Willow St NW
Washington, DC 20012
(202) 332-4555

Economic Development Project (General):
Richard Weingarten
Richard Weingarten & Company, Inc.
1447 Peachtree St NE Suite 715
Atlanta, GA 30309
(404) 607 8500

Richard Weingarten is an investment banker. He is currently the President of Richard Weingarten & Company, Inc., a private firm providing financial advisory and investment banking services to selected clients. He is a Director and Secretary of the Tibet Fund in New York City and a Trustee of American Jewish World Service, a Jewish economic development organization working in the Third World.



A Water System For Sera Je Monastery

For many centuries Sera Je was one of the greatest monasteries and universities in Tibet. After 1959, Tibetan refugees commenced its reconstruction in Bylakuppe, India. Now, under the direction of the Sera Je Health Care Committee, plans are being implemented for a water tower, well, and piping system capable of delivering clean water to all 1200 monks at the monastery. The Venerable Geshe Sopa, formerly a monk-scholar at Sera Je, and his friends and students at Deer Park near Madison, Wisconsin have undertaken the task of raising the \$13,500 still needed to complete these plans.

Anyone wishing to contribute to this extremely vital health project may send his or her tax deductible donation to:

The Sera Je Fund - Deer Park
4548 Schneider Drive
Oregon, WI 53575

SILENCED VOICES

The International Campaign for Tibet (ICT) is launching a major drive on behalf of 10 Tibetan political prisoners. ICT is mobilizing its members, other organizations and governments to appeal for the release of these prisoners, for their humane treatment, and for more information about their health and whereabouts.

The US Senate unanimously passed a resolution on Thursday, April 18 which mentioned each of these prisoners by name and condemned the government of the People's Republic of China for their imprisonment. The resolution (S.Res. 107) introduced by Chairman Pell with Helms, Mitchell, Dole, Moynihan and Cranston, also said that Tibet demonstrated "the conditions of statehood as generally accepted under international law."

Silenced Voices, prepared by the ICT, provides the most in-depth group of portraits to date on ten current Tibetan political prisoners. Their sentences range from 18 months to 19 years. Of these 10 prisoners, none has engaged in violence against person or property. None received a fair trial. Some of them have exceptional leadership qualities, and some are ordinary people. Some are well-known and some are obscure. Some have been incarcerated a short period of time and some have been languishing in prison for many years. Some did no more than talk to foreigners about Tibetan independence and others ran makeshift, underground printing presses.

Nobody knows the exact number of political prisoners being held now in Tibet. We do know that between 1959 and 1980, the Chinese imprisoned Tibetans by the tens of thousands in camps from which many—if not most—never returned. Since 1987, we estimate that over 10,000 Tibetans have been detained at least overnight and thousands have remained in prisons or detention centers for at least several months.

Six of the 10 prisoners are now in Lhasa's Drapchi prison. Before their transfer to Drapchi, prisoners are generally held for interrogation at Sangyip or Chokpori detention centers, where brutal torture is commonplace. Most reports describe beatings and shocks by electric cattle prod. The electric cattle prod has been used to sexually violate women and Buddhist nuns. A variety of other tortures are also frequently car-

ried out, such as prolonged suspension by arms, legs, or thumbs. In addition to these tortures, detainees are denied sufficient food and water, and their cells lack light and sanitation. These horrors are not conjectural; they are going on in Lhasa today.



ICT selected these 10 prisoners of conscience as representative of the many different types of Tibetans who remain in prison for their political, religious, or cultural views. ICT staff will be carefully monitoring their cases and documenting whether Chinese authorities are responding.

Single copies of *Silenced Voices* are \$1.00 plus .50 for postage and handling. Bulk orders of 10 copies or more cost \$.50 per copy plus postage. Order from ICT, 1511 K St. NW #739, Washington, D.C. 20005, 202-628-4123.

Legal Status, cont. from p. 7

tive by the time of the British expedition of 1904, and ceasing entirely with the overthrow of Qing Dynasty and establishment of the Chinese Republic in 1911. —Whatever ties existed between the Tibetans and the Manchus were extinguished with the dissolution of the Manchu Dynasty.

China's claim that Tibet became a part of China as a result of its relationship to the Mongol or Manchu Dynasties is tantamount to saying that France is a part of England because both countries were once part of the Roman Empire, or that Burma is a part of India because they were both once under the influence of the British.



NEWS

THE RUSSIAN-MONGOLIAN-TIBETAN CONNECTION CONTINUES

A previous issue of Snow Lion ran a front page article about Tibetan Buddhism in the Soviet Union and Mongolia. That article generated a large response not only from North America but around the world.

Snow Lion readers have offered to help with funding for the restoration of the Kalachakra Temple in Leningrad, for sponsoring teachers to go to the USSR, for exchange of Tibetologists and students, for shipping religious and academic books, and for networking with Kalmyk and Buriat Mongolian social and environmental activists.

Others have signed onto a friendship tour to visit Buddhist communities in the USSR and Mongolia, including Tannu Tuva. A particularly large number of readers have asked to be connected to Soviet sangha pen pals.

The authors of the article, Molly McGinn and Gary Wintz, traveled to these Tibetan Buddhist regions last September. They were hosted by the Soviet Academy of Sciences to deliver video and slide presentations on Tibet as a way to help re-link these communities to their cultural and spiritual homeland of Tibet. They also briefed the Soviets on the current situation regarding Tibetan refugees, and on the ascension of His Holiness the Dalai Lama onto the world stage as a global spokesperson for peace and the environment.

Now McGinn and Wintz are working to keep these connections rolling: lecturing at may universities in this Year of Tibet and networking with others involved in similar projects.

Gary Wintz filed this latest update:

EXCHANGES

The enthusiastic response to helping our Soviet friends has been overwhelming and most heartening. We've already been able to send Mr. Mark Sullivan of Chicago who volunteered his time to consult as a professional management trainer for the Experimental Creative Center in both Moscow and Leningrad. He was hosted by Ms. Elena Hamagano, a Buryat Buddhist from Ulan Ude, Siberia. Mark recently returned to the US excited by the possibilities of future projects with his new Soviet friends. "Training in management is one of their greatest needs," Mark said.

TIBETAN MEDICAL RESEARCH

Quite a number of other professionals have volunteered to go help out in the Soviet Union when the time and situation allows. For example, two US medical doctors, Dr. Leslie Blackhall in Los Angeles and Dr. Jeremy Geffen in San Francisco, both of whom are working independently on research in areas of traditional Tibetan medicine, are planning to arrange grants for work in Siberia.

TIBETAN TEACHERS TO LENINGRAD

Other exchange projects are also underway. Professor Ngawangthondup Narkyid (Kuno), official biographer of His Holiness the Dalai Lama, has also volunteered to assist the Leningrad sangha and teach Tibetan at the University of Leningrad for 1992 school year. Kuno-la himself has been involved for years in developing ties be-

tween Tibetans and Native Americans and can bring this wisdom of experience to share with Soviet Mongolians as they work toward reconciliation with the Russian majority.

Khyongla Rato Rinpoche of New York City's Tibet Center, is researching the historical relationship between the Great Thirteenth Dalai Lama and Czar Nicholas II for his next book, and plans to visit Leningrad and help out the Buddhist community there.

Also, Buddhist authors John Snelling and Alexander Berzin are both currently working on books related to Soviet Buddhism.

TUVANS REBUILD THEIR TEMPLES

Mr. Ralph Leighton of the "Friends of Tuva" organization based in Pasadena, California informs us that a Tuvan member of the Russian Parliament, Mr. K.A. Bicheldei is pushing hard for the re-building of Tuva's gompas. Leighton, a close associate of renowned physicist Richard Feynman, visited Tuva in 1988, and says that the people of Tuva are devoted to their customs.

Known affectionately as "Tuva's Yeltsin," Bicheldei believes that a cultivation of their traditional culture will contribute to a spiritual rebirth of national identity for this Turkish people. Tannu Tuva, located in Siberia just north of the western edge of Mongolia, was an independent country until swallowed up by the USSR. Destruction of all of Tuva's Gelugpa temples followed in the Stalinist purges of the 30's.

We will lead a friendship tour to Tuva in the summer of 1992.

SOVIETS SHARE WITH THE WEST

These exchanges are not one-sided. Curators across the entire Soviet Union are presently organizing the largest collection of Buddhist art ever assembled there to be sent on an exhibition to the West. From the Tibetan collections in the Kazan Cathedral and the Great Hermitage Gallery of Leningrad to the richest pieces from the Ulan Ude Museum in Buryatia, this amazing exhibition entitled "Shambala—One Thousand Years of Buddhist Art" will arrive in Switzerland in August 1992.

The collection will include from Ulan Ude the entire set of teaching thangkas of Tibetan medicine—the only set extant outside of Tibet, thus marking the first showing in the West of this most precious medical atlas.

THE NEW JERSEY CONNECTION

Over the years that Molly and I have researched the historical spread of Tibetan Buddhism in the Soviet Union and Mongolia, we continue to be more and more amazed by all the connections that continue to be interwoven around this fascinating subject.

It was by accident that I met Arvo Iho. Wow, a Buddhist Estonian film maker in Bozeman, Montana (of all places)!

Annie Waneka, respected elder and council woman of the Navajo Nation, traveled to Mongolia "to visit relatives." "I just sense we are from the same place," Annie told me recently.

Francesca Thyssen-Bornemisza of Switzerland appeared at our

New York City lecture last month and spontaneously and graciously fielded intricate questions on Soviet Buddhist art about which I had not the slightest inkling.

In a temple founded by Geshe Wangyal, a Kalmyk Mongolian, I learned from community leaders there that the tradition of a sacred Thangka unfurling ceremony of the Maitreya, started in Kalmykia by the great Buryat Lama Dorjief, still continues every August—in New Jersey!

For more information on how you can participate in networking with the Soviet sangha, send a self addressed stamped envelope to: InterNet/Soviet-Tibet, Molly McGinn and Gary Wintz, 1341 Ocean Avenue, Suite 232, Santa Monica, CA 90401. ■

Molly McGinn and Gary Wintz travel around the world lecturing in universities, for organizations and Buddhist groups on Tibet and on the "Russo-Mongol-Tibeto Connection." Contact them about arranging a talk in your area.

BUDDHIST PEACE FELLOWSHIP

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FRIENDS OF TIBETAN WOMEN'S ASSOCIATION

Friends of TWA is a non-sectarian group of individuals committed to supporting the goals of the Tibetan Women's Association in improving the conditions of Tibetan refugees in India and preserving and promoting Tibetan culture.

The TWA was founded in 1959 in commemoration of the Tibetan women who gave their lives to defend the Potala Palace from Chinese military invasion. With 36 branches worldwide, TWA aims to further the cause of Tibetan women and calls for the Chinese to leave Tibet. TWA focuses on cultural preservation by supporting the elderly, children's education and religious studies for women. Other objectives include uplifting the poorer and weaker sections of Tibetan society, and joining hands with women of the world in promoting human rights, peace and justice so that the world will be a better place. ■

Friends of TWA is now working with volunteers to send shipments of medicines and medical supplies for the Gedun Choeling Nunnery.

When 94 Tibetan nuns arrived in Dharamsala, India, they found the freedom they had been denied in their troubled Tibetan homeland. Having fled the Chinese prisons and risking the perils of a Himalaya crossing, they arrived in Dharamsala only to find the refugee assistance programs of their government already overburdened. There was a shortage of food, blankets and medical supplies in the now overcrowded nunnery. Many of the nuns arrived in poor health from their arduous journey and some contracted tuberculosis.

For more information contact: Friends of Tibetan Women's Association, 1667 Las Canoas Road, Santa Barbara, CA 93105, 805-962-1190, 687-3694 or 965-0228. ■

SUBMISSIONS FOR THE SNOW LION NEWSPAPER

The editors of the Snow Lion newsletter and catalog would like to convey their interest in receiving articles from you on Tibetan cultural, religious and political stories and events. We obtain the information we publish from our readers and other Tibetan support groups, and we are always looking

for interesting and timely stories or announcements of special events that are likely to be appreciated by our national and international audience. 18-20,000 papers are printed four times a year, so your story will impact a large number of people. ■

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YEAR OF TIBET

YEAR OF TIBET CALENDAR OF EVENTS (AS OF JUNE 7, 1991)

The "Year of Tibet" Calendar of Events will be published in forthcoming issues of the *Snow Lion* Newsletter and Catalog. Please contact us with past or future program details, as we will want to include all events in the calendars.

JULY 1991

Tibet Today, Photo exhibition by Erhard Hursh, Little Rock, AK (July 1-21) Contact: Anna Cox (501) 374-3605

My Tibet, Photography exhibition by Galen Rowell, with captions by his Holiness the Dalai Lama. Buffalo Museum of Science, Buffalo, NY. (July 1-Sept. 2)

Film Series on Tibet with Panel Discussion: Asian Art Museum, San Francisco, CA (July 3, 6, 10, 13, 17, 20, and 31) Contact: Lilia Villanueva (415) 751-2500

Celebrations of his Holiness the Dalai Lama's Birthday. (JULY 6) Contact: CTC Montreal, Toronto, Calgary, Saskatoon, Vancouver, Victoria. Chenrezig Sand Mandala Created by monks from the Namgyal Monastery, Little Rock, AK (July 7-21) Contact: Anna Cox (501) 374-3605

Chaksam-Pa, The Tibetan Dance and Opera Company Performance, International Performing Arts Festival, Old State House, Hartford, CT (July 18) Contact: Linda Pagan (203) 724-5586.

Tibet: Shambala Revisited, A slide presentation with the Ven. Lobsang Ngodup. New York Open Center, NYC, NY (July 19)

Meditation in Action: A Buddhist Perspective. Lecture, workshop with the Ven. Lobsang Ngodup. New York Open Center, NYC, NY (July 21)

Concert for Tibet, organized by the YOT DC Committee at the Sylvan Theatre, the Mall, Washington, D.C. July Contact: Betty Rodgers (203) 364-8940

AUGUST 1991

Chaksam-Pa, The Tibetan Dance and Opera Company Performance, Asian Art Museum, San Francisco, CA (August 1) Contact: Lilia Villanueva (415) 751-4500

The Value of Friends, A Jataka Tale, sponsored and presented by the Whole Art Company's Theater, Blue Door, Kalamazoo, MI (August 2, 3 and 4) Contact: Steven Nose (313) 973-7252

Series of Films on Tibet, Asian Art Museum, San Francisco, CA (August 3, 7, 10, 14, and 17) Contact: Lilia Villanueva (415) 751-4500

Lecture: Jeff Greenwald reading from "Shopping for Buddhas", Asian Art Museum, San Francisco, CA (August 8) contact: Lilia Villanueva (415) 751-2500

Traditional Tibetan Art Meditation and Tanka painting. Lecture and Workshop with Pema Wangyal. New York Open Center, New York, (August 9-11)

Demonstration of Tibetan Carpet Weaving, Writing, Printing. (August 12-17) Contact: CTC Vancouver.

Chaksam-Pa, The Tibetan Dance and Opera Company: Performing Sukyi Nima, presented in association with City Celebration. Performed in the music concourse, Golden Gate Park, San Francisco, CA. (August 15, 16, 17)

Teaching: Amitayus Limitless-Life Empowerment, Ananda Hall, Los Angeles, CA. (August 15) Contact: Bob Elswick (213) 394-2702

Lecture and Workshop: The Beauty of Life A Buddhist View of Self-Development. The Ven. Khenpos Palden Sherab Rinpoche, Tsewang Dongyal Rinpoche. New York Open Center (August 16)

Discovering Inner Peace Through Meditation. Lecture and workshop with the Ven. Khenpos Palden Sherab Rinpoche and Tsewang Dongyal Rinpoche. New York Open Center, (August 17)

Phowa Retreat, Ananda Hall, Los Angeles, CA. (August 26-28) Contact: Bob Elswick (213) 394-2702

"The Sphere of the Innermost Essence of Vajrasattva" Ananda Hall, Los Angeles, CA. (August 26-28) Contact: Bob Elswick (213) 394-2702

Teachings Given by Ven. Gungbar Rinpoche, the Tibetan Cultural Center, Bloomington, IN (August 23-October 7) Contact: Laura Jennings (317) 925-8069

Sand Mandala Exhibit, by Namgyal Monks. Buffalo Museum of Science. (August)

SEPTEMBER 1991

Tibet Today, Photo exhibit by Erhard Hursh, Bellarmine College, Louisville, Kentucky. (September-October 1991) Contact Person: Lee Bash (502) 452-8497

Tibetan Locks and Keys, Wall reliefs and three-dimensional works by Robert Rauschenberg, Nicholas Roerich Museum, New York, NY (September 1-22) Contact: Daniel Entin (212) 864-7752

Tibet Today. Photo exhibition by Erhard Hursh, The Gallery for Fine Photography, New Orleans, LA (September 1-21) Contact: Jeff Hirsch (504) 926-4262

"The Sphere of the Innermost Essence of the Vajrasattva" Special teachings from Rigdzin Tsewang Norbu, Ananda Hall, Los Angeles, CA. (September 2) Contact: Bob Elswick (213) 394-2702

Phowa Course and Empowerment Teachings, Rochester, NY. (September 6-26) Contact: Ani Tsering Chodon (716) 454-3844.

Tibet Forgotten Land on the Roof of the World. A study of the history, culture, and religion of Tibet with Jack Finegan. Presented by Pacific School of Religion. Berkeley, CA. (September 5-December 12) (800) 999-0528

Visions from the Silk Road Exhibition of ink drawings by Philip Sugden and photography by Carole Elchert, Bowling Green State University, Bowling Green, OH (September 6-29) Contact: Philip Sugden (419) 422-0498

The Kalachakra Initiation Explained, Lecture by Lama Pema Wangdak, Director of Sakya Center, Jacques Marchais Tibetan Museum, Staten Island, NY (September 8) Contact: Dorothy Reilly (718) 987-3478

From the Top of the World: A Window to an Ancient Culture. Art and photo exhibition. La Mama Gallery, NYC, NY. (September 8-October 4) Contact: Mike McCormick (212) 777-2851

Celebration of Tibetan Culture: Including exhibits of Tibetan performing and visual arts, videos and films on Tibetan history and culture, sponsored by Chagdud Gonpa Foundation and Trinity County Arts. Weaverville, CA (September 14-15) Contact: Ngawang Lhatura (714) 594-3620

Tibet Week Lectures and Exhibits, In Tibet, Photo exhibit by Kevin Bubriski, Clark University, Worcester, MA (September 15-22) Contact: Kevin Bubriski (802) 442-4516

Demonic and Divine: Tantric Buddhist Art, six month exhibition, St Louis Museum of Art, St. Louis, MO (September 8-February 1992) Contact: Kay Porter (314) 721-0067

Sand Mandala by Monks from Namgyal Monastery, St. Louis Museum of Art, (September 16-30) Contact: Kay Porter (314) 721-0067

Presentation on Yaks, An American Yak breeder will discuss his work, other Tibetan activities will also take place, including Tibetan Folk Dancers from Calgary, Osell Shen Phen Ling, Missoula, MT (September 21) Contact: Carleen Gonder (406) 542-2110

Tibetan Carpet Weaving Workshop, Brookfield Craft Center, Brookfield, CT (September 21-22) Contact: Dicki Gyamcho (203) 846-7271

Where the World Meets the Sky, Photo exhibition by Ellen Kaplowitz, University Museum of Archeology and Anthropology, Philadelphia, PA (Sept. 25-Dec.31) Contact: Pam Kosty (215) 898-4045

Lecture on Tibetan Art, Prof. John Huntington of the Ohio State University, St. Louis Museum of Art, St. Louis, MI (September 28) Contact: Kay Porter (314) 721-0067

Women in Tibetan Buddhism, Lecture by Ani Jamyang Chozam, a nun of the Sakya Tradition, Jacques Marchais Tibetan Museum, Staten Island, NY (September 29) Contact: Dorothy Reilly (718) 987-3478

Life in Tibet, One year children's exhibit on Tibet, Monadnock Children's Museum, with an opening festival Keene, NH (September) Contact: Christy Gronder (406) 542-2110

A Tibetan Cultural Exhibit, Tibetan artifacts at the Marion-County Public Library, Indianapolis, IN (September) Contact: Laura Jennings (317) 925-8069 Tibetan Cultural Artifacts Exhibit Bridgeport Library, Bridgeport, CT (September) Contact: Dicki Gyamcho (203) 846-7271

Tibet-Realm, The Sacred Photographs by Dr. Edwin Bernbaum, Nicholas Roerich Museum, New York, NY (September 29-October 20) Contact: Daniel Entin (212) 864-7752

"Tibet Awareness Week", Tibet art and artifacts, special exhibits and programs. Buffalo Museum of Science (September 30-October 6)

Tibetan Exhibit of artifacts and photographs and a Gala opening with Congressional leaders and Tibetan supporters at the Rotunda of the Canon House Office Building, Washington D.C. (September) Contact: Betty Rogers (203) 364-8940

OCTOBER 1991

Films and Exhibit on Tibet, Boston Public Library, Boston, MA (October 1-31) Contact: Marie France Helier (617) 730-4871

Gyuto Monks Performance, Civic Auditorium, Santa Cruz, CA (October 4) Contact: Danny Rifkin (415) 457-9402

Losel Dolls Exhibit, An exhibition of dolls made by monks from Drepung Losel Monastery, American Museum of Natural History, New York, NY. (Oct.5)

Tibetan Institute of Performing Arts Performance, New Brunswick, NJ (October 5)

Gyuto Monks Performance, Luther Burbank Center, Santa Rosa, CA (October 5) Contact: Danny Rifkin (415) 457-9402

Timeless Tibet, Slide-Lecture by Peter Gold, Jaques Marchais Tibetan Museum, Staten Island, NY (October 6) Contact: Dorothy Reilly (718) 987-3478

Gyuto Monks Performance, Zellerbach Auditorium, Berkeley, CA (October 9) Contact: Danny Rifkin (415) 457-9402

Tibetan Institute for Performing Arts, New York City, NY (October 8-13) Contact: Dean Schultz (212) 582-2200 Lhamo Tibetan Folk Opera, from Dharmasala, India.

Vajrakilaya Empowerment, by Sakya Trizin, October 8-10, Jetsun Sakya Center, PO Box 1603, Cathedral Station, NY, NY 10025

Traditional Tibetan stories of love and heroism with a distinctly Buddhist twist. Anita Tuvin Schlechter Auditorium, Dickinson College, Carlisle, PA. (October 10) Contact: Dan Cozort (717) 245-1385

From the Top of the World: A Window to an Ancient Culture Art and photo exhibition, La Mama Gallery, New York, NY (October 10-27) Contact: Mike McCormick (212) 777-2851

YEAR OF TIBET

Kalachakra for World Peace, New York, NY (October 11-24) Contact: Jean Paone (212) 353-9391

- Visions of Perfect Worlds Cathedral of St. John the Divine (October 11)
- Teachings on Nature of Mind, Felt Forum, New York (October 11-15)
- Ven. Lopon Tenzin Namdhak, Bon Tradition (October 11)
- Ven. Trulshig Rinpoche on "Dzog Chen", Nyingma Tradition (October 12)
- Ven. Tenga Rinpoche on "Mahamudra", Kagyu Tradition (October 13)
- Ven. Sakya Trizin Rinpoche on "Inseparability of Samsara and Nirvana", Sakya Tradition (October 14)
- Ven. Tara Rinpoche on "Union of Bliss and Emptiness", Gelug Tradition (October 15)
- Inner Peace, World Peace Public lecture by His Holiness the Dalai Lama, Felt Forum (October 15)
- The Path of Compassion Teachings by His Holiness the Dalai Lama, Felt Forum, New York (October 16-19)
- Ritual Dances Performed by monks from Namgyal Monastery, Felt Forum (October 20)
- Kalachakra Initiation His Holiness the Dalai Lama, Felt Forum (October 21-23)
- Viewing of the Mandala Felt Forum (October 24)

Gyuto Monks Performance, Berkeley School of Music, Boston, MA (October 12) Contact: Danny Rifkin (415) 457-9402

Gyuto Monks Performance, Smith College, Northampton, MA (October 13) Contact: Danny Rifkin (415) 457-9402

Festival of Tibet Exhibits, Performances and lectures being planned in the Buffalo area and local school districts, Buffalo, NY (October 14-20) Contact: Martin McGee (716) 834-3991

Wisdom and Compassion: Sacred Art of Tibet Opening, IBM Gallery of Arts and Sciences, New York, NY (October 15-December 28) Contact: Robert Murdoch (212) 745-5214

Sand Mandala by Monks from Namgyal Monastery, IBM Gallery of Arts and Sciences, New York, NY (October 15-November 7) Robert Murdoch (212) 745-5214

"Without Tibet", photo exhibit by John Smart, Peace Museum, Chicago, IL. (October 15-December 31) Contact Person: Ann Connors (312) 281-3159

Gyuto Monks Performance, Tilles Center, Long Island University, Long Island, NY (October 17) Contact: Danny Rifkin (415) 457-9402

Gyuto Tantric Monks Choir, performance, Dickinson College, Philadelphia, PA. Contact: Dan Cozort (717) 245-1385

Tibetan Institute of Performing Arts, Nashville, TN (October 24) Contact: Dean Schultz (212) 582-2200

Gyuto Monks Performance, Town Hall, New York, NY (October 24) Contact: Danny Rifkin (415) 457-9402

Video Presentation by Philip Sugden and Carole Elchert at the Open Center, New York, NY (October 25) Contact: Nina Hagen (212) 219-2527

Gyuto Monks Performance, Irvine Theatre, Philadelphia, PA (October 25) Contact: Danny Rifkin (415) 457-9402

Tibetan Institute of Performing Arts Washington University's Edison Theater Series, St. Louis, MO (October 25-26) Contact: Dean Schultz (212) 582-2200

Gyuto Monks Performance, Kutztown, PA (October 26) Contact: Danny Rifkin (415) 457-9402

Once Upon A Time . . . A storytelling program featuring Tibetan and other Asian folktales, Jacques Marchais Tibetan Museum, Staten Island, NY (October 27) Contact: Dorothy Reilly (718) 987-3478

Longing for Darkness (October 27) New York Open Center

"Visions from the Silk Road": Multi-media works by the artists of the Cultural Arts Expedition to the Himalayas and Tibet: Carole Elchert, John Westmore, Philip Sugden, Roger Sugden at the Nicholas Roerich Museum, New York, NY (October 27-November 17) Contact: Daniel Entin (212) 864-7752

Tantric Art: "Imagination and Enlightenment" Paintings, sculptures, and ritual objects on exhibit. Dickinson Trout Gallery, Dickinson College, Carlisle, PA. (October 27-December 19) Contact: Dan Cozort (717) 245-1385

Tibetan Institute of Performing Arts St. Paul, MN (October 29) Contact: Dean Schultz (212) 582-2200

Tibetan Institute of Performing Arts, Moorhead, MN (October 20) Contact: Dean Schultz (212) 582-2200

Longing for Darkness, Lectures by China Galland (October 29) Boston Interface

"Imagination and Enlightenment in Tibetan Buddhism", Lecture on Tibetan tantric iconography and tantric religious concepts. Dickinson College, Carlisle, PA. (October 30) Contact: Dan Cozort (717) 245-1385

Lam Dre Teaching Cycle Initiations, His Holiness Sakya Trizin, complete teaching of the sutra and tantra, Silver Spring, MD (October-November) Contact: B.J. Adams (301) 269-1600

"Sun and Moon", photo exhibit by Marcia Keegan of New Mexico. A photo collage that explores the similarities between the Tibetans and Hopi Indians. Dickinson College, Carlisle, PA. (October-November) Contact: Dan Cozort (717) 245-1385

NOVEMBER 1991

Gyuto Monks Performance, Lisner Auditorium, Washington, D.C. (November 1) Contact: Danny Rifkin (415) 457-9402

Tibetan Institute of Performing Arts Tibetan Losell Dolls Slide-Lecture by Kim Yeshe, Jacques Marchais Tibetan Museum, Staten Island, NY (November 3) Contact: Dorothy Reilly (718) 987-3478

1991 Year Of Tibet, Exhibit of Photos and Art Objects, University Museum, Indiana University of Pennsylvania, Indiana, PA (November 8-30) Contact: Anna Kuo (215) 683-4544

Gyuto Monks Performance, Fifth Ave. Theatre, Seattle, WA (November 9) Contact: Danny Rifkin (415) 457-9402

Gyuto Monks Performance, Hult Center, Eugene, OR (November 10) Contact: Danny Rifkin (415) 457-9402

Sand Mandala by Monks from Namgyal Monastery Little Theatre, Kutztown University, PA (November 10-24) Contact: Anna Kuo (215) 683-4544

Sand Mandala by Monks from Namgyal Monastery Trout Gallery, Dickinson College Carlisle, PA (November 10-24) Contact: Anna Kuo (215) 683-4544

Gyuto Monks Performance, Royce Hall, Los Angeles, CA (November 14) Contact: Danny Rifkin (415) 457-9402

Gyuto Monks Performance, University of California, Santa Barbara, CA (November 16) Contact: Danny Rifkin (415) 457-9402

Sounds of Peace by flutist Nawang Khechog, Bradford College, MA. November 16. Contact Person: Peter Waldran (508) 372-7161

Gyuto Monks Performance, TBA, San Diego, CA (November 17) Contact: Danny Rifkin (415) 457-9402

Longing for Darkness, Lectures by China Galland (November 20)

Gyuto Monks Performance, Marin Center, San Rafael, CA (November 22) Contact: Danny Rifkin (415) 457-9402

The Tibetan Flute in the Himalayas by flutist Nawang Khechog, Rubendall Recital Hall, Dickinson College, PA. (November 24) Contact Person: Dan Cozort

The Sacred Mountain Of Tibet—On Pilgrimage To Kailas, Photo exhibition by Russell Johnson and Barbara Iertelli, Nicholas Roerich Museum, New York, NY (November 24-December 15) Contact: Daniel Entin (212) 864-7752

Snow Leopard, an opera by William Harper and Roger Nieboer, performed by Minnesota Opera New Music-Theater Ensemble. Minnesota, MN (November) Contact: Thup-ten Dadak (612) 222-0543

"The Future of Tibet", discussion with Rinchen Dharlo, personal representative of the Dalai Lama in New York, and others will review the damage of forty years of Chinese rule of Tibet and discuss changes in China's policy toward Tibet and U.S. policy toward China. Dickinson College, Carlisle, PA. (November) Contact: Dan Cozort (717) 245-1385

Tibetan Flute, Nawang Kechog, will perform his own compositions and improvisations on the flute. Rubendall Recital Hall, Dickinson College, Carlisle, PA. (November) Contact: Dan Cozort (717) 245-1385

Tibet on Film, A series of excellent documentary films: "Lama king", on the Dalai Lama; "Lost Mystery", pre-1959 Tibet; "Tantra of Gyuto", Tibetan religious education; "Lion Roar", another high Lama, the Karmapa; "Sound of Wisdom", Gyuto monks performance in New York; and "White Lotus", Tibetan landscapes, faces, and culture. Dickinson College, Carlisle, PA. (November) Contact: Dan Cozort (717) 245-1385

MEMBERSHIP:

Membership is the cornerstone of our programs at Tibet House and of the development of a permanent institution in the West dedicated to Tibetan culture. We encourage everyone interested in Tibet and in the importance of maintaining the integrity of world cultures to become a member and join the growing movement to help preserve this ancient culture. Your membership is crucial to the continuation of these efforts. Tibetan culture belongs to all humanity and its extinction would not just affect Tibetans but all of us.

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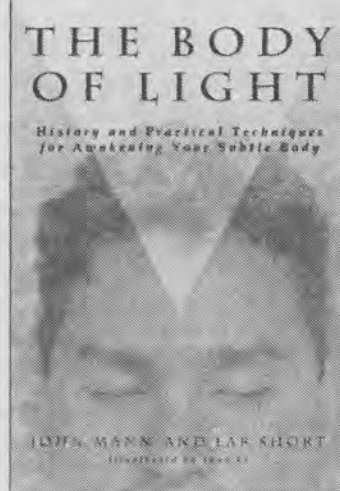
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ART OF TIBET, by Pratapaditya Pal. 343pp., large format, 277 illustrations including 56 full color. #LAAT \$24.95 paper, #LAATC \$49.95 cloth.

The Tibetan art collection of the LA County Museum of Art is one of the most significant and comprehensive. Tibetan painting, sculpture and ritual objects are presented with expert descriptions of iconography. Remarkable for its clarity and breadth, this book is well worth its price.

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THE ANGUISH OF TIBET, ed. by Petra Kelly, Gert Bastian, & Pat Aiello. 240pp. #PAAT \$17. Since the 1950s when China invaded and occupied Tibet, more than 1 million Tibetans have died, and nearly all of the 6,000 monasteries have been destroyed. This is a collection of writings describing this horrific situation and the inspiration of the Dalai Lama's commitment to nonviolence in the face of this adversity. A definitive book on the situation in Tibet.

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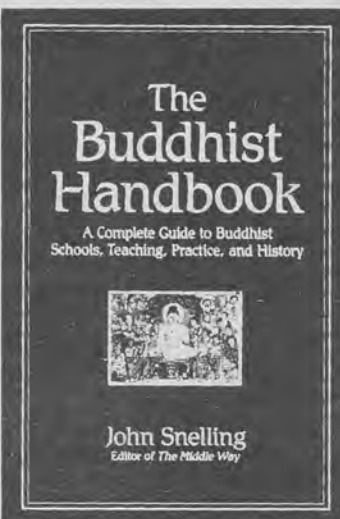
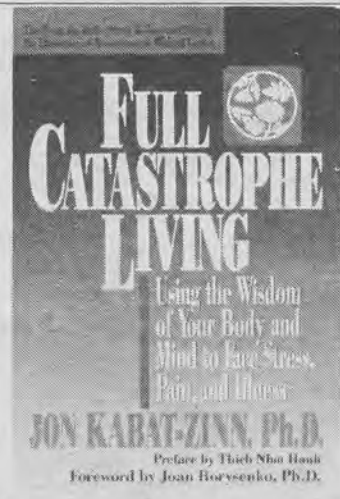
THE BEAUTIFUL ORNAMENT OF THE THREE VISIONS, by Ngoren Konchog Lhundrub, foreword by H.H. Sakya Trizin. 234pp. #SLBKTV \$12.95 August

The most profound and fundamental teaching of the Sakya Tradition of Tibetan Buddhism is that of the *Lam Dre* or "Path Including Its Result." This teaching of virupa, one of India's extraordinary Mahasiddhas, covers the entire Buddhist path. It serves as a manual for contemplating and meditating upon the various stages leading to ultimate happiness and liberation.

NEW!

THE BODY OF LIGHT: History and Practical Techniques for Awakening Your Subtle Body, by John Mann & Lar Short, illus. by Juan Li. #GPBL \$12.95

By examining Buddhist, Hindu, Taoist and other traditions for information on the subtle body, the authors have presented a substantial amount of information on the subtle body and how to awaken and develop it. "Reveals actual secret spiritual practices gathered over a lifetime from living Taoist, Buddhist and Hindu Masters." —Mantak Chia.



NEW!

THE BUDDHIST HANDBOOK: A Complete Guide to Buddhist Schools, Teaching, Practice, and History, by John Snelling. 384pp. #ITBH \$12.95. Provides an overview of Buddhism, the different schools, concepts, interpretations, teachers, and organizations that exist in the Buddhist world. Explains the history, world view, meditation practices, festivals of Buddhism, western forms of Buddhism and its contribution to psychotherapy.

NEW!

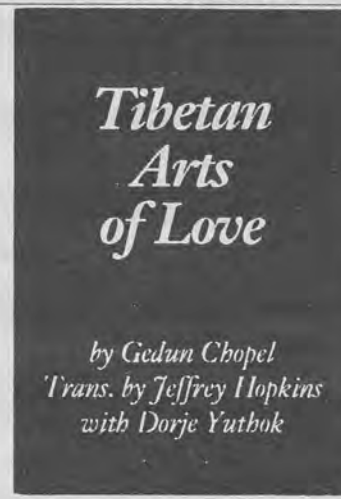
DEBATE IN TIBETAN BUDDHISM, by Dan Perdue. 1025pp., notes, biblio., index. #SLBKDTBP \$38.95 paper, #SLBKDTBC \$55 cloth, fall. The practice and theory of introductory Buddhist logic and epistemology, as found in Tibetan Buddhism, is the focus of this clear and thorough exposition. A cornerstone of Tibetan philosophical studies is debate, which is the investigative technique used throughout Tibetan education to teach students Buddhist philosophy by sharpening their analytical capacities. Also, since a significant part of the Tibetan commentary tradition employs the debate style as the principal means of conveying philosophical concepts, in order to understand the various philosophical stances in Tibetan religious studies it is essential to master the procedure of debate.

NEW!

FULL CATASTROPHE LIVING: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness, by Jon Kabat-Zinn. 453pp. #DDFCL \$12. This is a practical guide to mindfulness, meditation and healing. What is already "right" with you holds the key for growing beyond your problems. "It can be described as a door opening both on the dharma and on the world. When the dharma is really taking care of the problems of life, it is true dharma. I thank the author for having written it."—Thich Nhat Hanh, from the preface.

NEW!

GENTLY WHISPERED, by Ven. Kalu Rinpoche, foreword by H.E. Tai Situpa Rinpoche, ed. by Elizabeth Selandia. 290pp., photos, #SLBKGW \$14.95 Sept. "The title wonderfully brings the feeling of Rinpoche's presence to



mind and the warm and gentle tone of the book recreates the atmosphere that was always present when he taught."—Ken McLeod. This memorial volume contains valuable teachings on the nature of the mind, taking refuge in the Buddha, working with the emotions, teachings on death and rebirth, meditation, tantra, mahamudra and more.

NEW!

THE GREAT KAGYU MASTERS, trans. by Khenpo Konchog Gyaltsen, ed. by Victoria Huckenpahler. 240 pp. #SLBKGM \$12.95 August

"The lives of the great Kagyupa teachers represent a living enactment of their personal trials and triumphs while vividly depicting the transformation of their existential shortcomings into transcendent perfection."

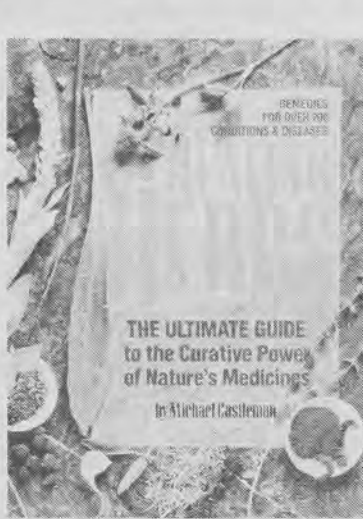
"With their concern for universal well-being and freedom as the motivating force, these teachers have shown the way to the all-around transformation of one's self-centeredness into universal concern and compassion and of self-delusion into wisdom."

—Lobsang Lhalungpa. "The Great Kagyu Masters: The Golden Lineage Treasury is a compilation of many important writings elucidating the origin of the Kagyu teachings and the 'lives and liberations' of the major masters of the Kagyu lineage."

"This most inspiring, authentic and important book is a timely shower that certainly quenches our thirst for knowledge of the early sages of the Kagyu lineage of Tibet, many of whose lives are unknown to non-Tibetans. A golden treasure, this single volume contains fascinating life stories of many enlightened masters, who are important not only in the Kagyu lineage, but are the crown jewels of the Buddhist world. Starting with Vajradhara and Shakyamuni Buddha, the sources of the lineage, the book then expounds upon the outer and inner biographies of Kagyu lineage masters, including Tilopa, Naropa, Marpa, Milarepa, Atisha, Gampopa and others."—Tulku Thondup Rinpoche

NEW!

THE HEALING HERBS: The Ultimate Guide to the Curative Power of Nature's Medicines, by Michael Castleman. 448pp., 100



illus., large format #RPHH \$26.95 cloth

This book reviews world-wide scientific literature (especially from Japan and Germany) on which herbs really work and how to use them safely. Featured are 100 readily obtainable herbs, many of which are common in households. Contains easy-to-follow directions for preparing and using each herb as well as a listing of conditions and symptoms with the herbs that are useful for treating that condition.

NEW!

KNOWING, NAMING, AND NEGATION: A Sourcebook of Tibetan Texts and Oral Commentary on Buddhist Epistemology, by Anne Klein. 330pp. #SLBKNNP \$19.95 paper, #SLBKNNC \$35 cloth, August. 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 systematization 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.

Knowing, Naming and Negation has been approved for the "Translations in Indo-Tibetan Buddhism" series by the Snow Lion Editorial Board of Advisors.

NEW!

LADY OF THE LOTUS: The Untold Love Story of the Buddha and His Wife, by William E. Barrett. 384pp. #SMLL \$11.95

A unique perspective on the life and loves of the Gautama Buddha. It tells the story of his wife Yasodhara and his son Rahula, and how they influenced the future Buddha.

NEW!

WHERE IS TIBET?, by Gina Halpern. 48 full-color pages, ages 3-10, #SLBKWT \$12.95 paper, #SLBKWTC \$18.95 cloth

"Where is Tibet?" is really a way of asking "Where is Happiness?" Gina Halpern's enchanting book takes children on a double journey... to a real country and into their own hearts.

Brilliantly illustrated with Tibetan images and colors, this sensitively rendered, cross-cultural book follows the search of a refugee Tibetan boy and girl for their native Himalayan land. The children could be two of the real exiled children now living in India and Nepal. But their search goes beyond the geographical and personal. In Gina Halpern's hands their quest becomes the universal search of all who seek the path to a place of peace.

Where is Tibet? celebrates a delightful spirit. Its answer to its own question, "Look into your heart," sends a message of hope and empowerment to all children. There is no book like it today.

NEW!

MAGIC AND MYSTERY IN TIBET, Alexandra David-Neel. 321pp., 32 illus. #DOMMT \$6.95. Experiences among lamas, magicians, sages, sorcerers and Bonpo wizards. A true adventure into psychic discovery.

MEANINGFUL TO BEHOLD, by Geshe Kelsang Gyatso. #THBKMTB \$22.95

The best commentary to Shantideva's classic work, *A Guide to the Bodhisattva's Way of Life*. If provides a clear verse-by-verse exposition of the full root text in accordance with the oral tradition transmitted to the author.

NOW AVAILABLE!

MO: THE TIBETAN DIVINATION SYSTEM, by Mipham, trans. & ed. by Jay Goldberg, illus. by Doya Nardin. 124pp. book, 36 color cards, dice, \$29.95

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 proficient in this system. This is a unique item, never before made available to Westerners.

"This translation together with the beautiful paintings created for the west, presents to the English-speaking world another addition to the accurate and growing body of literature concerning our land of Tibet."—H.H. Sakya Trizin



BOOKS

NEW!

TIBETAN PHRASEBOOK, by Andrew Bloomfield & Yanki Tshering, 152 pp. #SLBKTP \$6.95, Two 90 min. cassette tapes #SLTPTPT \$12.95 Oct. Whether you are looking for a room, visiting a monastery, or bargaining for a bus seat, the *Tibetan Phrasebook* and accompanying tapes make immediate communication with Tibetans easy and fun. Travelers to Tibet, Nepal, and India as well as people wishing to speak 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, two 90-minute cassette tapes complement the book so that you can actually hear and practice how the words and phrases are spoken by a native.

NEW!

OPEN SECRETS: A Guide to Tibetan Buddhism for Western Spiritual Seekers, by Walter Anderson, 240pp. #SMOS \$9.95 *Open Secrets* presents a clear and comprehensive overview of Buddhism in general and Tibetan Buddhism specifically.

NEW!

PATH TO BLISS, by The Dalai Lama, ed. by Thubten Jinpa & Christine Cox, 240pp. #SLBKPB \$12.95

These teachings present a systematic approach to personal development through visualization, reason and contemplation. The presentation is clear and eloquent. The approach is simple yet profound. It does not presuppose any prior experience on the part of the beginner, while providing rich material for the more advanced practitioner. Beginning with practices that develop an effective mental outlook in one's life, this book guides the student to more advanced techniques for developing the mind's deepest potentials and happiness.

NEW!

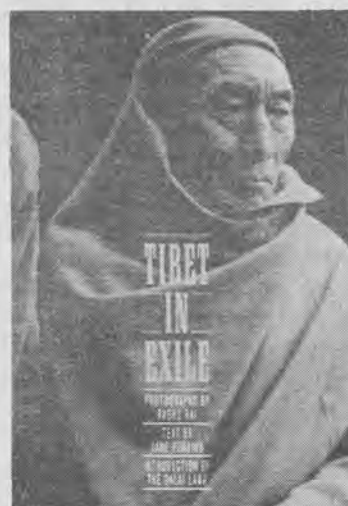
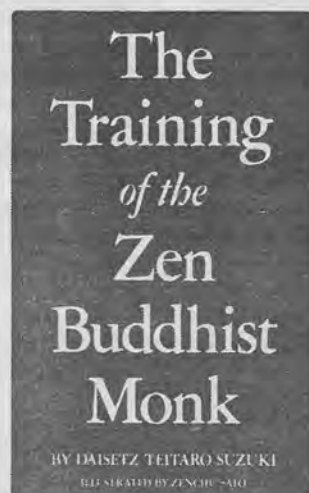
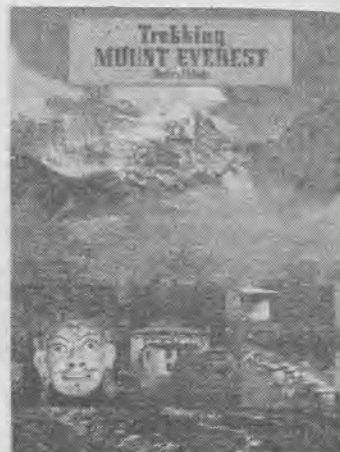
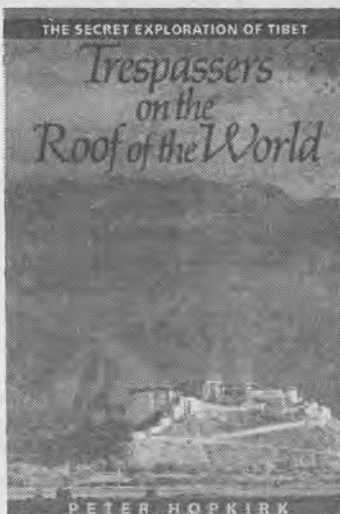
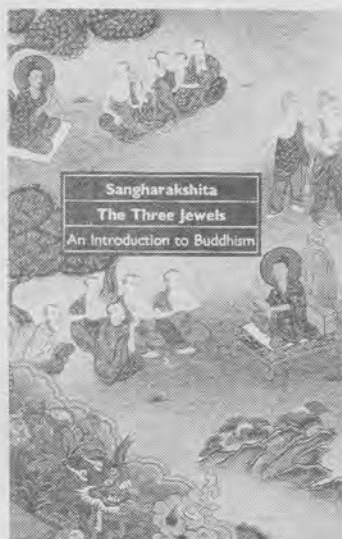
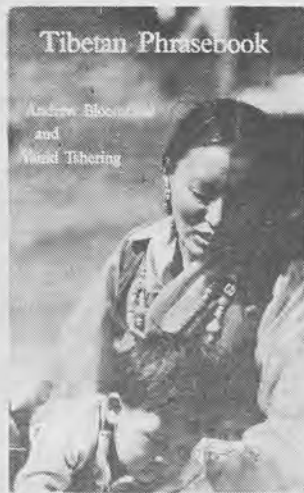
PEACE IS EVERY STEP: The Path of Mindfulness in Everyday Life, by Thich Nhat Hanh, 135pp. #DDPES \$17.50 cloth

The deepest fulfillment can be found in the midst of the very things we do every day and take most for granted. Thich Nhat Hanh offers dozens of creative suggestions that can be put to work immediately in life situations to keep alive to the perfection of every moment and to be truly awake.

NEW!

THE PRACTICE OF KALACHAKRA, by Glenn H. Mullin, 180pp., illus. #SLBKPKA \$12.95

Kalachakra means the "wheel of time" and *The Practice of Kalachakra* celebrates the cycles of life—internal and external. The basis of Tibetan medicine, astrology and other traditional sciences, Kalachakra teachings are given by the Dalai Lama and other Tibetan teachers to large audiences in the spirit of the universal brother- and sisterhood of humankind. The emphasis here is on the yogic practices of the Kalachakra Tantra.



NEW!

THE THREE JEWELS: An Introduction to Buddhism, Sangharakshita, 279pp. #SBTJ \$18 To understand the Three Jewels is to understand the central ideals and principles of Buddhism. As an authoritative introduction to Buddhist doctrine and philosophy, *The Three Jewels* is an essential Buddhist text.

NEW!

TIBETAN ARTS OF LOVE, by Gedun Chopel, trans. by Jeffrey Hopkins & Dorje Yuthok, 116pp. #SLBKTA \$9.95

Tibetan Arts of Love is a modern Kama Sutra in the Tibetan tradition. It offers frank and expert advice on the many techniques of love-making. It contains the 64 arts of love for attaining bliss, harmony, love and joy. It also gives the methods of increasing the experience of bliss and emptiness for yogis who are meditating according to the two highest tantras.

NEW!

TIBET IN EXILE, photos by Raghu Rai, text by Jane Perkins, intro. by H.H. the Dalai Lama, 160pp., 100 full-color and 20 b&w photos very large format, #CBTE \$39.95

This book is the best visual record of the Dalai Lama and his people in exile. The introduction traces the history of Tibet and is complemented with great historical photographs. The large pictures by Magnum photographer Raghu Rai makes this book the most powerful record of the spirit and struggles of the Tibetan people.

NEW!

THE TRAINING OF THE ZEN BUDDHIST MONK, by D.T. Suzuki, illus. by Zenchu Sato, 162pp. #GPTZM \$9.95

This is perhaps the best introduction to Zen and the life of the Zen monk. By means of a direct and succinct description and by 43 illustrations, this book gives the most precise picture possible of Zen life.

NEW!

TRAINING THE MIND IN THE GREAT WAY, by the First Dalai Lama, trans. & ed. by Glenn H. Mullin, 170pp. #SLBKTM \$12.95

The attitude of self-cherishing and the habit of ego-grasping are considered by Buddhist teachers as the two greatest enemies to happiness and peace of mind. By practicing the *lojong* methods for developing great compassion and the blissful wisdom of emptiness presented in this famous teaching by the First Dalai Lama, these two syndromes can be transformed and eventually overcome.

NEW!

TREKKING MOUNT EVEREST by Ryohei Uchida, 128pp., 180 full-color photos. #CBTME \$14.95

Over a period of four years around Mt. Everest, Uchida was able to capture extraordinary images of local villagers' daily lives in the presence of the beautiful Himalayas. In addition to the author's description of the region, practical information needed to travel there is provided.

NEW!

TRESPASSERS ON THE ROOF OF THE WORLD: The Secret Exploration of Tibet, by Peter Hopkirk, 272pp., illus. #SMTRW \$10.95

Tells of an incredible contest that spanned a century as travelers from nine different countries attempted to enter a Tibet closed to the outside world and be the first to penetrate Lhasa, its sacred capital.

NEW!

TWENTY JATAKA TALES, retold by Noor Inayat Khan, illus. by H. Willebeek Le Mair, 154pp., 21 illus. #ITTJT \$9.95

Drawn from famous legends concerning the former lives of the Buddha, these twenty stories tell of people and animals moved to acts of altruism by the noble example of their fellow creatures. They are highly dramatic adventures resolved by non-violent and compassionate means. Exquisite illustrations.

FORTHCOMING!

THE TWO TRUTHS, by Guy Newland, 700pp., Bibliography, Notes, Index #SLBKTTTP \$29.95 paper, #SLBKTTTRC \$39.95 cloth November

"... a challenging, but worthwhile exploration of an important per-

spective on one of the most crucial topics in Buddhist philosophy." —Roger Jackson, Carleton College.

When Buddha combined the ethical bedrock of karma and rebirth with the view of impermanence and no-self, root contradiction was an insipient danger. If, in reality, there is no self, then who is the agent of good and evil? What moves from life to life and experiences karmic effects? If bodhisattvas see no real sentient beings, no real suffering, how is it that they are moved by great compassion? The persistent problem of Buddhist philosophy has been to find the middle way: an ontology sturdy enough to support a coherent ethical system that does not betray Buddha's original vision of no-self or emptiness (*sunyata*).

Buddhist perspectives on ethics and emptiness center on the distinction between two truths—the conventional and the ultimate. Newland's work lays out the Madhyamika philosophy of two truths as seen through the eyes of Tibetan scholar-yogis of the Gelugpa order. Linking the classical Buddhist philosophy of Nagarjuna with the living tradition of monastic courtyard debate, the authors explain the two truths without resort to mysterious trans-rational paradoxes. Newland exposes their extraordinary efforts to clear away the sense of contradiction between emptiness and conventional reality, and thus builds a Madhyamika system that is both ethically salutary and rationally coherent.

NEW!

THE WHEEL AND THE DIAMOND: The Life of Dhardo Tulku, by Dharmachari Suvajra, 159pp. #SBWD \$12

Dhardo Rinpoche was the abbot of Drepung monastery whose fate was crucially interwoven with the fate of his country and religious tradition. From his recognition as tulku, his monastic and tantric training through the crisis of the Chinese invasion, the story is a moving testament to the life of a remarkable man.



NEW!

BARDO TEACHINGS: The Way of Death and Rebirth, by Ven. Lama Lodo, 73 pp., illustrations #SLBKBT \$8.95 Oct.

Little is known in the West about the experiences that occur during and after death. Some of the great Tibetan lamas have experientially delved into the processes and have unravelled many of their mysteries. *Bardo Teachings* presents much of this fascinating material and 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*

NEW!

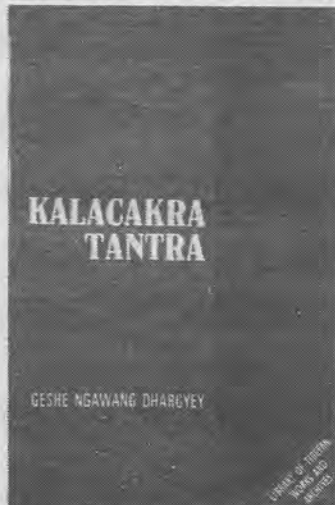
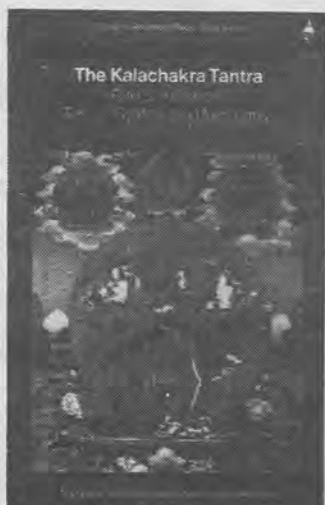
FOR THE "YEAR OF TIBET"

WISDOM AND COMPASSION: The Sacred Art of Tibet, by Marilyn Rhee & Robert Thurman, photos by John Taylor, 408pp., 278 illus., 263 in full color, 9 x 12", #ABWC \$60

This landmark volume illustrates, explains, and celebrates 160 of the finest and most beautiful examples of Tibetan sacred art. Drawn from museums and private collections around the world, almost half of the pieces have never before appeared in publication, nearly all are reproduced here for the first time in color.

The text offers unprecedented insights into the religious meaning, use, iconography, and aesthetics of the thangka paintings, sculptures, and mandalas pictured. The art spans 1000 years from the 9th through the 19th century and was created to accompany the most comprehensive exhibition of Tibetan art ever seen in the West. Opening at the Asian Art Museum of San Francisco in April and New York in the fall.

DHARMA



KALACHAKRA TEACHINGS

THE PRACTICE OF KALACHAKRA, by Glenn H. Mullin, 180 pp.
0-937938-95-5, paper \$12.95 Sept.

Kalachakra means the "wheel of time" and celebrates the cycles of life—internal and external and well as the methods to transcend them. The basis of Tibetan medicine, astrology and other traditional sciences, Kalachakra teachings are given by the Dalai Lama and other Tibetan teachers to large audiences in the spirit of the universal brother- and sisterhood of humanity.

The Practice of Kalachakra presents an excellent overview of tantric path to enlightenment and details the yogic practices of the Kalachakra Tantra.

HIGHEST YOGA TANTRA, by Daniel Cozart 192 pp.
#SLBKHYT \$10.95

For anyone interested in practicing Kalachakra, this book is a 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. 511 pp. #WIBKKRI \$22.95

For the first time, a tantric initiation ritual is presented in detail in English.

KALACHAKRA TANTRA, Geshe Ngawang Dhargyey. 180 pp.
#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.



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

NEW TAPE SET!
TRANSFORMATIONS OF CONSCIOUSNESS, with the Dalai Lama. (6) #IRTC \$24
Harmonia Mundi was a gathering of some of the most inspiring hearts and minds of our times in a million dollar conference with the Dalai Lama. In this discussion with the Dalai Lama, questions were addressed concerning the potential of a new world order rooted in compassion, the compatibility between spiritual teachings and current scientific models, as well as the need for personal transformation as the basis for world peace.

KALACHAKRA SAND MANDALA POSTER, 24 x 35" #SYKP \$15

Large, full-color photo reproduction of the sand mandala constructed in the American Museum of Natural History, New York City.

KALACHAKRA SAND MANDALA POSTCARD, #SYKC \$0.75

Same image as poster only in postcard size.

GARUDA POSTCARDS \$0.75 ea.

Traditional thangka images.
GAC3 Kalachakra Deity

KALACHAKRA EMBLEM NOTECARDS \$12 for 10 cards plus envelopes. #HCNC2 These are full-color cards of the Kalachakra mantra.

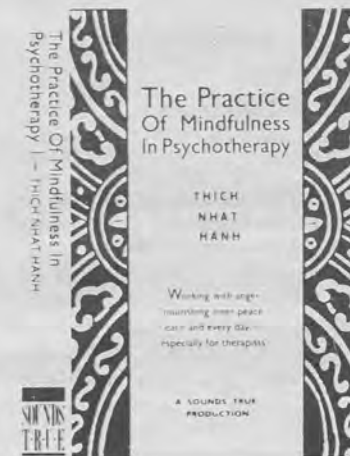
KALACHAKRA EMBLEM PRINT 8 X 10" full-color #HCPRI \$12

KALACHAKRA & DZOGCHEN DESIGN TEESHIRTS \$14, #ABSHIRTK & #ABSHIRTD

These are 4-color on white 100% cotton high-grade shirts in M, L, XL. Choose either the Kalachakra symbol or Dzogchen design.

NEW TAPE!
THE PRACTICE OF MINDFULNESS IN PSYCHOTHERAPY, Thich Nhat Hanh. (2) #STPMP \$16

Tells us how to nourish inner peacefulness and maintain it throughout the day, how to work with anger through breathing and walking meditation, how therapists can be peace workers, how to develop the inner smile and much more.



NEW TAPES FROM DHARMA SEED!

Joseph Goldstein

DESIRE, (1) #DSTPJGD \$8
Looking at what happens when our mind gets lost in the enchanted forest of desire.

LUMINOSITY OF MIND, (1) #DSTPJGLM \$8

Exploring a way to understand the vastness of the Dharma by observing our inner expanse of consciousness.

OBSTACLES TO CONCENTRATION I, (1) #DSTPJGOC \$8

Understanding how desire and aversion stand in the way of developing one-pointedness of mind.

OBSTACLES TO CONCENTRATION II, (1) #DSTPJGOC2 \$8

Examining our sloth, torpor, restlessness, worry and skeptical doubt.

PRACTICE IN THE WORLD: LIVING IT FULLY, (1) #DSTPJGPW \$8

Practicing the Dharma after a retreat with the same alive attention and nurturing wisdom as during the retreat.

THE VISION, (1) #DSTPJGV \$8
Exploring the energy that vision has to move us toward creating changes in our life.

Ajahn Sumedho

BREATHING SPIRIT INTO FORM (1) #DSTPASBS \$10.50

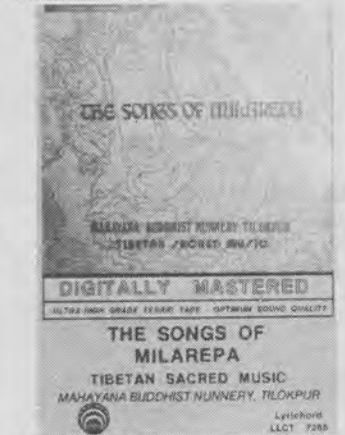
Appreciating the life force that your spirit breathes into the practice.

PRACTICE OF INNER LISTENING (1) #DSTPASPI \$8

Learning to listen to the inner sound of silence as a way to quiet and center the mind.

THE RETURN TO THE SOURCE (1) #DSTPASRS \$10.50

Taking refuge in Buddha's way of knowing the truth of reality through a reflective, observing mind.



NEW MUSIC TAPE!
THE SONGS OF MILAREPA, by the Mahayana Buddhist Nunery, Tilokpur. #LCSM \$10

cassette
Songs by the great master sung by the nuns of Tilokpur.

THE TWENTY-ONE PRAISES OF TARA, by Prema Dasara & Jeff Monoz. #PDTPT \$10, plus \$1.50

for booklet containing transcription of text (optional).

The chanting of Tara's Twenty-One Praises is an ancient ritual. By contemplating her qualities the afflictions that cloud the mind are dispelled. Free from fear, the challenges of life are met with clarity and compassion. This music has been enthusiastically received by many Tibetan lamas and the accompanying dance is being transmitted and performed in many places.

NEW VIDEO!
SPIRIT AND NATURE, Bill Moyers. 1 1/2 hrs. #MFSN \$29.95

Moyers examines at religious and ethical beliefs as they pertain to the environment. He interviews the Dalai Lama, Audrey Shenandoah and other spiritual teachers. This program was broadcast on PBS June, 1991.



NEW VIDEO!
OVERCOMING DIFFERENCES: An Historic Public Address by the Dalai Lama, by Trueheart Productions. 90 min. #KTOD \$29.95

On March 26th, 1991, an audience of 12,000 assembled at Cornell University to hear His Holiness the XIVth Dalai Lama inaugurate the "Year of Tibet" with an extraordinarily moving and profound talk. He discussed many important issues such as the relationship of world peace and inner peace. Peppering his address with his wonderful spontaneous wit, the Nobel Peace Laureate reminded the audience of the fact that we are social animals and must learn live together in order to achieve happiness and as well as survive. Highly recommended.

NEW VIDEO!
THE FUTURE OF TIBET, The Tibet Fund. 20 min. #POFT \$15

donation.
This is the most concise presentation of the Tibet issue on video. As an educational tool, it would enhance any presentation on the problems in Tibet. Highly recommended.

NEW VIDEO!
THE AGONY OF TIBET, by Galen Rowell. 60 min. #AVAT \$29.95

America's pre-eminent nature/adventure photographer and author shares his moving portraits of a country torn by politics and environmental devastation. Rowell brings us current information and images on the current realities of life in Tibet, contrasting the present situation with the hopeful and ancient soul of Tibet.

NEW VIDEO!
QUANTUM HEALING, featuring Dr. Deepak Chopra. #HFQH \$49.95

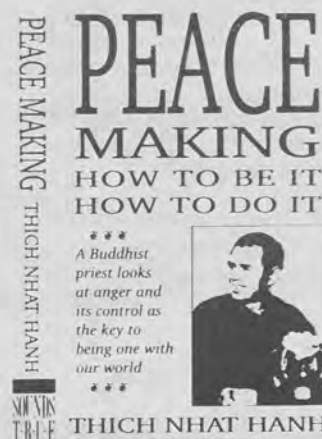
Dr. Chopra is a practicing endocrinologist and former chief of staff at the New England Memorial Hospital in Mass. He was trained in India, his birthplace, and incorporates the latest findings of modern medicine with the Ayurveda. He discusses the effect of the mind on the body and says that every cell responds to our thoughts, emotions, beliefs and self-image. He emphasizes exercise, diet and meditation as well as getting in tune with nature.

NEW VIDEO!
REALIZING ONENESS IN ALL HUMANITY, H.H. THE DALAI LAMA. 95 min. #AVRO \$39.95

In this rare live appearance, the Dalai Lama brings words of love and hope to the people of America. Videotaped live at the Grace Cathedral, San Francisco in April 1991, this warm and uplifting talk reveals the gentleness and nobility of His Holiness.

NEW MUSIC CD!
ONE HAND CLAPPING: Tibetan Bells with Environmental Sounds. #ILOHC \$12 cassette, #ILOHCD \$17 CD

The soothingly-subtle yet dynamic sounds create a meditative mood. This all-digital recording fully captures the amazingly-rich harmonic overtones of 108 bells, hand-picked and matched in the Himalayas, and skillfully played by three musicians.



SPECIAL ITEMS

In this supplement you will find many new items added since the spring 91 issue. For our complete list check both issues of the Snow Lion.

NEW!

CRYSTAL BUDDHAS, by Henry Mettler. #HMCB \$60

These are exceptionally fine engravings of a Medicine Buddha on a single terminated quartz crystal. The crystal is high-quality optical quartz and measures 2 to 3". It is a perfect instrument for meditation, healing or blessing. These Medicine Buddha crystals have received very positive feedback from our customers.

NEW!

PRAYER FLAGS—Support Tibetan Nuns, \$12 for set of five #PDPF

This is a set of traditional prayer flags in the five colors with wind-horse and other animals and mantras printed on them. They are pre-strung for easy hanging and look great. The Tibetan nuns of Lobsering, India have made these and will receive payment for them as they sell. The purchase of one set of flags will feed a nun for a month.



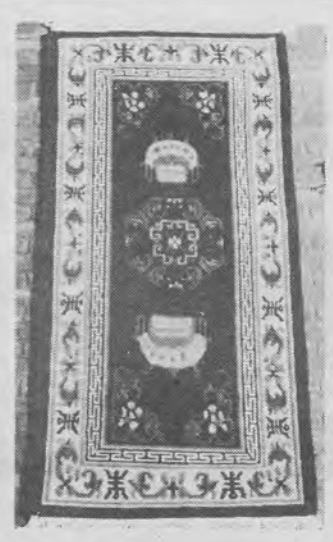
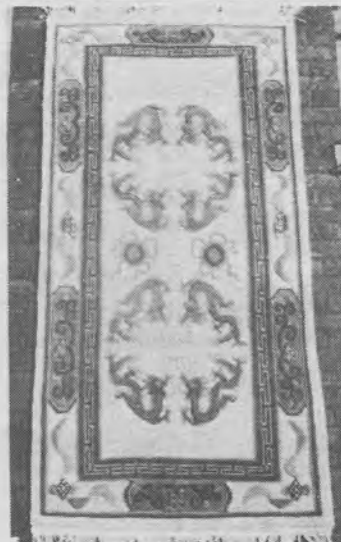
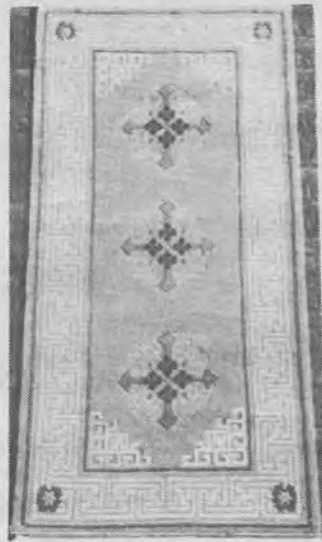
NEW!

CRYSTAL PENDANTS, by Henry Mettler. \$250

Very detailed, finely crafted quartz pendants of Tara and a 4-arm Chenrezig. They measure 1" long x 3/4" wide x 1/2" thick. They have a gold band and loop for a chain. They are cut so that the long axis of the crystal comes out of the front of the Buddha.

#HMCPT Tara

#HMCPC 4-arm Chenrezig



NEW!

SHIPMENT OF EXQUISITE HAND-WOVEN 100% WOOL TIBETAN CARPETS

Encouraged by the response that we have received to our Tibetan carpets, we have now commissioned the manufacture of beautiful high-quality traditional style carpets. The designs selected were from photos of carpets in museum publications we've been admiring but were unable to find. Tibetan weavers were located who could produce them. We don't think you have seen carpets like these before since weavers have, for some time, been selling de-

signs that are more mass-marketable but lack the refined look of these new carpets. You may be interested to know that a number of these are hard-to-find Tibetan Tiger Rugs.

The new carpets vary in pile density and the price varies according to this and according to the size (most are approximately 3 x 6'). Please contact us for photos of available carpets. Prices will begin at \$450.

NEW

MEDICINE BUDDHA

A beautiful full-color, fine art print of the Healing Buddha by artist Robert Beer. Printed on high quality art paper.

11 x 16, full color. \$5.00



NEW ART PRINTS!

These are gold on black and red on gold thangka images by the great artist Robert Beer. The colors are very striking and the images well-drawn.

Gold on Black, 12 x 15" \$6 ea.

Guhyasamaja #RBG

Vajrapani #RBV

Gold on Black, 18 x 23" \$12 ea.

Kalachakra #RBK

Red on Gold, 9 x 11" \$4 ea.

Abhayakaragupta #RBA

Khedrub Je #RBKJ

Milarepa #RBM

Yeshe Tsogyal #RBY

Red on Gold, 12 x 15" \$6 ea.

Nagarjuna #RBN

Padmasambhava #RBP



FREE TIBET!



"FREE TIBET" Bumper Stickers #SLTBS \$1.50

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

TIBETAN FLAG, 36 x 54" #POTF1 \$20

This flag is well-designed and is printed on polyester.

NEW T-SHIRTS!

Exquisite 100% cotton, 4-color shirts in M, L, XL.

Double Dorje on black shirt #TGDD \$14

Potala on maroon shirt #TGP \$14

Year of Tibet on white shirt #TGYT \$14

Tibet Flag on white shirt #TGTF \$14

Tibet Symbol on black shirt #TGT \$14

SNOW LION T-SHIRT \$14, #SLTSHIRT

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.



"FREE TIBET" Buttons 2 1/2" Diameter.

#SLFTB-W (white), #SLFTB-G (blue-green) \$1

White on Blue Green or vice versa.

TIBETAN FLAG PIN, #SLFP \$1

Wear the Tibetan flag to show your support for Tibet.



SHOW YOUR SUPPORT FOR TIBET!

Stamp envelopes and other correspondence with these two great logos:



THE YEAR OF TIBET

THE YEAR OF TIBET
#SLYTS \$5.95



SAVE TIBET
#SLST \$5.95

Both are high-quality rubber stamps and measure 1 3/4" wide by 1 1/8" high.

MERIDIAN TRUST FILMS

ORDER DIRECT FROM MERIDIAN TRUST:

their complete line of VHS Meridian Trust Films in NTSC (N. American) video format. 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 refer to the chart and indicate whether you want air or sea shipping. The videos will be sent from London so please allow 4 weeks for delivery by air and longer by sea. The orders will be filled as quickly as possible. You can send checks or charge it on VISA

or **MASTERCARD** (send your name as it appears on the card, number and expiration date).

All payments by credit card must be quoted in pounds Sterling. To arrive at the cost in £s Sterling, divide the dollar price (of both program price and postage) by 1.7. (Please note that the price on your statement will be again converted to £s).

The figures in the next column are based on the total number of tape cassettes in your order and include postage, packaging and handling and either registration or insurance depending on the quantity of tapes in the package.

SHIPPING CHARGES:

	Airmail	Sea Mail
1 tape	\$11	\$ 8
2 tapes	23	11
3	26	16
4	28	17
5	32	28
6	32	28
7	34	30
8	37	33
9	37	33
10	40	36

NEW ON NTSC

AN INTRODUCTORY EXPLANATION OF THE EMPOWERMENT INTO THE KALACHAKRA TANTRA, Rikon, Switzerland, July 1985. Dr Alexander Berzin, 7 hrs., \$152
THE FULL EMPOWERMENT INTO KALACHAKRA TANTRA, Rikon, Switzerland, July, 1985. Translated by Prof. Jeffrey Hopkins, 8 hrs., \$166
This material is available to initiates only and orders must be accompanied by authorization from a Tibetan Lama.

H.H. SAKYA TRIZIN

THE NATURE OF MIND, 1 hr. 30 min., \$62 (1 tape)
THE TEACHING OF BUDDHA IN EVERYDAY LIFE, 1 hr. 30 min., \$62 (1 tape)
THE TRIPLE VISION, 6 hrs., \$138 (3 tapes)

VEN. TSENZAB SERKONG RINPOCHE

A KIND HEART, 1 hr., \$50 (1 tape)
 Discusses the four thoughts that turn the mind to dharma, renunciation, and the development of dedicated being—bodhicitta.

LAMA ZOPA

NEW!

THE PURPOSE OF MEDITATION, 2 hrs., \$70 (1 tape)
 With great humor, Lama Zopa shows how neither friends, money, nor reputation are the key to happiness and satisfaction. He explains the importance of compassion, and gives a very clear explanation of emptiness.

VEN. KYABJE ZONG RINPOCHE

THE BASIS OF THE SPIRITUAL PATH, 2 hrs. 30 min., \$80 (1 tape)
THE PRINCIPLES OF THE SPIRITUAL PATH, 4 hrs., \$110 (2 tapes)

PROFESSOR NAMKHAU NORBU

DHARMA: The Meaning of Existence, 2 hr. 45 min., \$85 (2 tapes)
DZOGCHEN IN DAILY BEHAVIOR, 1 hr. 30 min., \$62 (1 tape)
THE DZOGCHEN RITE, 1 hr., \$50 (1 tape)
SEM-DZIN: 21 Ways of Focussing the Mind, 2 hr., \$70 (1 tape)
THE THREE TESTAMENTS OF GARAB DORJE, 1 hr. 15 min., \$55 (1 tape)

VEN. LAMA THUBTEN YESHE

NEW!

DEATH & TRANSFERENCE OF CONSCIOUSNESS, 1 3/4 hrs., \$65 (1 tape)
 An excellent introduction to the subject of death for the general viewer as well as for students of Buddhism.
EXTRACTING THE ESSENCE, 2 hr. 45 min., \$85 (2 tapes)
THE THREE PRINCIPLES OF THE PATH, 1 hr. 45 min., \$65 (1 tape)
TANTRA: The Experience of Transformation, 1 hr., \$50 (1 tape)
VEN. THICH NHAT HANH ROSES AND GARBAGE: MEDITATION AND PEACE, 2 hrs., \$54 (1 tape)
 This program documents a teaching given in London in 1987 by Thich Nhat Hanh in which he explains the dependent nature or "interbeing" of phenomena through the relationship of roses

and garbage. Just as it is unnecessary to discriminate against garbage since the elements of compost give rise to the elements of flowers so too it is unnecessary to discriminate against anger or hatred since the energy of delusions can be transformed into love and understanding.

VEN. KALU RINPOCHE

BARDO, 45 min., \$50 (1 tape)
 An interview with the late Ven. Kalu Rinpoche and teachings on the experiences of the consciousness in the period after death.
THE NATURE OF MIND, 2 hrs. 30 min., \$80 (2 tapes)

VEN. SUMEDHO

THE BUDDHIST IDEA OF A PERFECT SOCIETY, 1 hr., \$50 (1 tape)
THE FAMILY, 1 hr., \$50 (1 tape)
PRACTICE IN LAY LIFE, 1 hr., \$50 (1 tape)
TOWARDS THE FUTURE, 1 hr., \$50 (1 tape)

DR. LOBSANG RABGAY INTRODUCTION TO BUDDHIST PSYCHOTHERAPY, 4 hrs., \$110 (3 tapes)

TIBETAN MEDICINE: AN INTRODUCTORY LECTURE, 2 hr., \$70 (1 tape)

VEN. DR. TENZIN CHOEDAK

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

THE PRINCIPLES OF TIBETAN MEDICINE, 5 hrs., \$124 (2 tapes)

NEW!

KEN JONES

CARING AS A SPIRITUAL PRACTICE, 1 1/4 hr. \$55 (1 tape)
 This excellent talk explores the different levels of motivation involved when caring for the sick and dying. He explores awareness, acceptance and generosity of spirit as vital elements of caring as a spiritual practice.

CULTURAL/ DOCUMENTARY

FOR CHILDREN!

BUDDHISM IN FOCUS: The Life and Teachings of the Buddha, Part 1, 30 min., \$64 (1 tape)
 Specifically produced to introduce children between 10 and 15 years to the life and teachings of the Buddha. A dramatized explanation of the Four Noble Truths and the Noble Eight-fold Path.

BUDDHISM IN FOCUS: The Buddhist Way of Life, Part 2, 30 min., \$64 (1 tape)

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.

SACRED MUSIC, SACRED DANCE, 1 1/4 hrs., \$36 (1 tape)
 The monks from Drepung Loseling Monastic College on tour in the UK performing a variety of ritual dances.

SOUNDS OF TIBET, 2 hrs., \$36 (1 tape)
 The Tibetan Inst. of Performing Arts from Dharamsala, India on tour in the UK performing traditional Tibetan dances.

SOTO ZEN

SERENE REFLECTION MEDITATION, 31 min., \$30 (1 tape)

How does one learn to sit still with an alert and bright attitude of mind—allowing thoughts and feelings to arise and pass away naturally? This introduction to zazen sitting shows how to start this practice for yourself. A number of suitable sitting postures are demonstrated. What happens when you sit and how you can carry over the meditation into everyday life are explained.

SOTO ZEN BUDDHISM, 42 min., \$34 (1 tape)
 This film shows how the serene reflection meditation (zazen) of the Soto School is practiced. Soto Zen emphasizes the practice of meditation, the keeping of the Buddhist precepts and the awakening of the heart of compassion and expressing it through selfless activity.

MORNING SERVICE AT A SOTO ZEN MONASTERY, 22 min., \$20 (1 tape)
 Filmed at Throssel Hole Priory in England, this program captures the early morning ceremony.

Other Films Available:

A TIBETAN NEW YEAR, 43 min., \$50 (1 tape)
 This program documents the Tibetan New Year celebrations carried out by the monks of the only Bonpo community outside Tibet. The foothills of the Himalayas in northern India provide the backdrop for the preparations and enactment of the annual ceremony whilst the

monks and local villagers perform the rituals.

AVALOKITESHVARA: The Dalai Lama in Europe 1982, 40 min., \$50 (1 tape)

BIRTH OF A BUDDHA, 18 min., \$44 (1 tape)

THE DALAI LAMA OF TIBET: 25 Years in Exile, 52 min., \$50 (1 tape)

DAILY LIFE IN A TIBETAN MONASTERY, 30 min., \$50 (1 tape)
 This film is an intimate portrayal of the everyday life in a Bonpo monastery in the Himalayan foothills in Northern India. It offers a unique look at the customs and rituals of Bon, the pre-Buddhist religion of Tibet—a lesser known aspect of Tibetan culture.

DEBATE IN THE TIBETAN TRADITION, 1 hr., \$50 (1 tape)
HHDL VISITS EUROPE, 1986, 40 min., \$50 (1 tape)

KALACHAKRA 1974, 1 hr., \$50 (1 tape)

REMEMBER TIBET, 1 hr., \$50 (1 tape)

THREE GREAT MONASTERIES, 1 hr., \$50 (1 tape)

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.

THE TIBETAN QUESTION, 12 min., \$20 (1 tape)

This program was produced for television and was broadcast the day His Holiness received the Nobel Peace Prize. It examines the present situation in Tibet and presents His Holiness' views on non-violence as the only means of resolving the Tibetan situation. It carries excerpts from an exclusive interview with His Holiness soon after the announcement of his winning the 1989 Nobel Peace Prize; scenes of Tibetans in Lhasa celebrating the news of His Holiness' award; scenes of the Chinese police brutally suppressing peaceful demonstrators in Lhasa in March 1988; scenes of deforestation and the export of timber from Tibet to China and excerpts from interviews with Chinese students speaking out in favor of Tibetan independence. This program will be of particular interest to Tibet support groups internationally.

TWO TIBETAN NUNNERIES, 30 min., \$40 (1 tape)

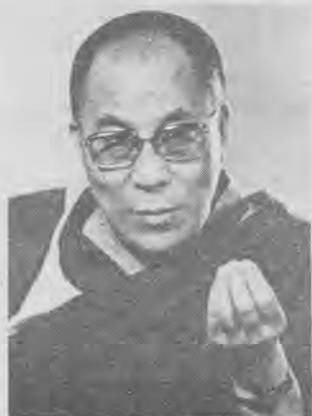
TIBET: The Cultural Evolution, 1 hr., \$50

VISIONS OF HOPE: The Near Death Experience, 40 min., \$50 (1 tape)

Explores the individual experiences of six people who had been clinically certified as dead.

THE WHEEL OF TIME: Kalachakra Initiation, Switz. 1985, 45 min., \$38 (see section on Kalachakra) (1 tape)

HIS HOLINESS THE DALAI LAMA



H.H. THE DALAI LAMA

A BUDDHIST MONK: The Dalai Lama of Tibet, 11 Days in England, 40 min., \$36 (1 tape)
 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.

A MAN OF PEACE, 30 min., \$36 (1 tape)

In December 1989, His Holiness the Dalai Lama visited Norway to receive the Nobel Peace Prize in Oslo. While there, he also visited Trondheim and Bergen, and the Arctic region of Samiland. The Meridian Trust video crew travelled with him and were granted frequent access to His Holiness. The resulting documentary is unique in that it captures the qualities that so distinguish His Holiness: his warmth and wisdom, his compassion and humor.

COMPASSION & NON-VIOLENCE, 38 min., \$40 (1 tape)

During his visit to Norway to receive the Nobel Peace Prize, His Holiness gave a number of talks. This talk, given in Trondheim on Dec. 14, 1989, best encapsulates the spirit of the tour. His Holiness speaks of the value of non-violence as a path to world harmony and of how developing altruism makes for a happier person. He also makes an appeal for support for Tibet.

THE FUTURE OF RELIGION, 1 hr., \$50 (1 tape)

In a very direct and uncomplicated way, His Holiness teaches that negative mental attitudes give rise to suffering and that the antidote is provided by a variety of spiritual techniques. His Holiness concludes that the future of the various religions lies in the practice of their adherents.

GREEN TARA INITIATION, 2 hrs. 45 min., \$60 (1 tape)

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.

HIS HOLINESS THE DALAI LAMA: An Interview by Jonathan Landaw, 30 min., \$30 (1 tape)

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.

AN OVERVIEW OF TIBETAN BUDDHISM WITH A COMMENTARY ON BODHICHARYAVATARA, 11 hrs., \$180 (6 tapes)

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. Teaching given in London, April 1988.

NEW!

THE PATH OF NON-VIOLENCE, 1 hr. 30 min., \$62 (1 tape)
 Talk given in Stockholm, Sweden in the fall of 1988.

UNIVERSAL RESPONSIBILITY IN A NUCLEAR AGE, 30 min., \$30 (1 tape)

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.

Other Films by His Holiness the Dalai Lama:

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

DZOGCHEN, 4 hrs., \$110 (2 tapes)

THE ESSENCE OF BUDDHIST PHILOSOPHY, 65 mins., \$52 (1 tape)

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

THE EXPERIENCE OF TRANSITION, 1 hr., \$50 (1 tape)

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

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

INDIVIDUAL RESPONSIBILITY TOWARDS WORLD PEACE, 90 min., \$62 (1 tape)

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

PEACE THROUGH HUMAN UNDERSTANDING, 1 hr., \$50 (1 tape)

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

THE 37 PRACTICES OF A BODHISATTVA, Kalachakra, Rikon, July 1985, 5 hrs., \$124 (4 tapes)

WORLD PEACE, 1 hr., \$50 (1 tape)

NEWS

ANNOUNCEMENTS

VEN. KHENPO KONCHOG
GYALTSEN RETURNS TO
THE USA

Ven. Khenpo Konchog Gyaltsen is a well-established scholar of Tibetan Buddhist philosophy and has excellent experience in meditation practice. He was born in Tsari, Tibet in 1946 and received his Acarya Degree from the Institute for Higher Tibetan Studies in Sarnath, Varanasi. Khenpo next studied under several masters and completed a three-year retreat. Since then he was appointed the abbot of the Drikung Kagyu Lineage. He has traveled and taught extensively and has established a number of centers around the world. In addition, Khenpo has written and translated a number of texts and books including *Prayer Flags, The Garland of Mahamudra Practices, In Search of the Stainless Ambrosia*, and *The Great Kagyu Masters*—all published by Snow Lion.

Last year Khenpo Rinpoche went back to India to retreat and teach in Dehradun for over a year. He is returning to America to teach at his centers in Los Angeles, San Francisco, Clearwater, Boston and others. For more information contact the Tibetan Meditation Center, Washington, D.C., 202-244-6691.

ATISHA FOUNDATION

A new center has formed in Kalamazoo, Michigan for the study of Mahayana Buddhism. It was founded by the Venerable Gungru Tulku Rinpoche, Lobsang Yeshe Jampel Gyatso, of the Gomang College of Drepung Monastery and is one of the few centers in the West affiliated with this College. For more information contact: Atisha Foundation, 1826 Charter, Kalamazoo, MI 49002-4908, 616-383-4168.

JACQUES MARCHAIS
CENTER OF TIBETAN ART

This great museum on Staten Island has a terrific schedule of "Year of Tibet" events. To receive their brochure contact them at: 718-987-3500, 338 Lighthouse Ave. Staten Island, NY 10306.

SUPPORT THE
LENINGRAD BUDDHISTS

During the time of the 13th Dalai Lama, Nawang Dorjeff, his tutor and advisor to the Czar, received permission to build a Tibetan temple in St. Petersburg. After the 1917 revolution, Buddhism became popular in Russia and 40 or 50 additional monasteries were founded. However, Stalin demolished them and put monks in concentration camps. The Leningrad temple was given to the government research institute.

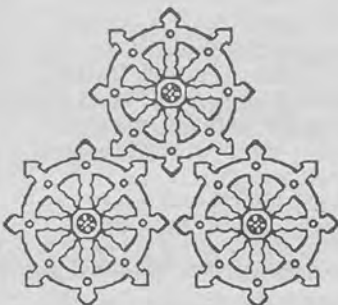
In February, 1991 the first Buddhist Coalition was legally accepted under Soviet law. The new Buddhist sangha is centered around the Leningrad temple and H.H. the Dalai Lama is the head of the organization. The goal of this organization is to provide Buddhist teachings and to help their society by creating orphanages, hospitals, child-care, educational centers and religious colleges for the study of Buddhism. Since the only money they can obtain is from personal sources, they are appealing to sympathetic people to help them. You may send a tax free contribution to: Wisdom's Goldenrod, Center for Philosophic Studies, PO Box 40, Hector, NY 14841.

LHAMO FOLK OPERA
OF TIBET

Lhamo Folk Opera of Tibet will perform as part of Hancher Auditorium 1991-92 "Music of Asia" series at the University of Iowa, October 31, 1991, at 8:00 pm. Contact: Juanita Strait, 319-628-4475. Tickets: 319-335-1160; in Iowa 1-800-HANCHER.

GADEN RELIEF

Gaden Relief Projects is the foreign aid branch of the Gaden Choling Mahayana Buddhist Meditation Centre. They are helping Tibetan refugees in many different projects including: Naljorma—the Nuns' Project, Tuberculosis Project, and Tibetan Sponsorship Program. For more information contact: Gaden Relief Projects, 637 Christie St., Toronto, Ontario, M6G 3E6 Canada.



TARA PROJECT

The Tara Project seeks to preserve Tibetan culture by helping to educate Tibetans to improve their future and by providing healthcare and nutrition for the elderly. They invite you to join by sponsoring a young Tibetan child or by helping an elderly refugee live their later years in improved health. The amount needed per person is \$15 per month. Every dollar directly benefits a refugee. For more information contact: The Tara Project, 51 Prince Street, New York, NY 10012, 212-966-2404.

TIBETAN MEDICAL &
ASTRO. INSTITUTE

There is an update on the price of the greeting cards with envelopes mentioned in the last newsletter. For a package of 10 hand-painted cards, the price is \$11. Please contact the Institute at Khara Danda road, Dharamsala 176215, Distt. Kangra, H.P. India. Please send a check; do not send cash. Allow 8-10 weeks for delivery.

HOLLYHOCK FARM

Hollyhock Farm, on Cortes Island, British Columbia, announces the following upcoming Buddhist courses and retreats: September 9-14, Lama Tashi Namgyal presents Tibetan Buddhism. Cost: Canadian \$395. Sept. 30-Oct. 5, Kristin Penn and James Baraz lead Insight Meditation Retreat. Cost: \$200. Oct. 14-Nov. 3, Alan Clements offers Vipassana Retreat. Cost: \$895. To register, or for more information, contact Hollyhock Farm, Box 127, Manson's Landing, Cortes Island, B.C., Canada V0P 1K0. Tel. 604-935-6465.

TIBET HOUSE, SOFIA

The Association Bulgaria-Tibet announces plans to form Tibet House, Sofia, to promote research on the relationships between the ancient traditions of Tibet and the academic sciences. A fundraising exhibition of oil paintings and woodcarvings on Tibetan themes will be held in New York City during the Kalachakra Initiation in October. Funds and other fundraising possibilities are sought. Contact Ivan Andreev, President, Association Bulgaria-Tibet, 5 Shandor Petioffi Str., 1606 Sofia, Bulgaria.



YEAR OF TIBET

Vajrakilaya Cham Performances

Monks from the Sakya Monastery will present ritual dances in North America
(October 7th through December 4th 1991)

Please call local area for more information

New York, NY	October 7 - 12, 16-24
Tel:(212)866-4339	
(212)459-4112	
Woodstock, NY	October 13 - 14
Tel:(914)679-2560	
Fairfield, CN	October 15
Tel:(212)866-4339	
(212)459-4112	
Amherst, NY	October 24 - 25
Tel:(506)689-6000	
Cambridge, MA	October 25 - 27
Tel:(617)482-2614	
Washington DC	October 27 - November 4
Tel:(301)589-3115	
Miami, FL	November 4 - 7
Tel:(305)945-7315	
Minneapolis/St. Paul	November 7 - 10
Tel:(612)738-2738	
Vancouver, BC	November 12 - 19
Tel: (604)271-2651	
Victoria, BC	November 19 - 20
Tel: (604)385-4828	
Seattle, WA	November 20 - 25
Olympia, WA	November 23
Tel: (206)352-2426	
San Francisco, CA	November 25 - 30
Tel: (415)527-7363	
Los Angeles, CA	November 30 - December 4
Te:(213)388-5992	
☆☆☆	



His Holiness the Sakya Trizin

Head of the Sakya Tradition of Tibetan Buddhism

Vajrakilaya Empowerment

(October 8th, 9th and 10th, 1991)
New York City

His Holiness the Sakya Trizin, head of the Sakya Order of Tibetan Buddhism and direct descendent of the royal Khon lineage will kindly bestow the major empowerment of Vajrakilaya, complete with ritual dances, on October 8th, 9th and 10th, in New York City, at 4:00PM each day.

This is the first time that the complete empowerment of Vajrakilaya of the Khon lineage will be bestowed outside of Tibet or India. Initially introduced by Guru Padmasambhava in Tibet in the 9th Century, the Vajrakilaya Tantra was transmitted to Khon Nagendra Rashita, who was one of the pioneering masters in both the lineage of the Kilaya Tantra and the monastic trainings in Tibet. This Tantra was further extolled and taught by Sakya Pandita, Kunga Gyaltsen Pal Zangpo in the 12th Century when the original Kilaya Tantra was rediscovered in Shang Seg Shing Monastery.

One of the highest tantric teachings in the Buddhist Tradition, Vajrakilaya is the manifestation of the compassionate activities of all the Buddhas in wrathful form. The Vajrakilaya Tantra explains the essential means to overcome directly the obstacles to peace, happiness, and spiritual progression. Containing the complete esoteric path to Buddhahood, this Tantra is especially effective in times of spiritual degeneration. Buddhists of all traditions are invited to attend. To register, please make checks payable to "Vajrakilaya Empowerment". Monks and nuns are requested to register free of charge. Refunds are made until September 6th.

Please mail check of \$140.00 per person and registration form to Jetsun Sakya, PO BOX 1603, NY NY 10025

Name:.....
Address:.....Phone(day).....(evening).....

