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SNOW LION

NEWSLETTER & CATALOG

1992 SUMMER SUPPLEMENT

18

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Permit No. 746

SNOW LION PUBLICATIONS

PO BOX 6483, ITHACA, NY 14851, (607)-273-8506

ISSN 1059-3691

VOLUME 7, NUMBER 3



H.H. the XVIIth Karmapa Ugyen Tinley.
Photo courtesy of Karma Triyana Dharmachakra

New Incarnation of His Holiness The Gyalwa Karmapa Recognized

The 17th incarnation of His Holiness the Gyalwa Karmapa has been found and recognized by the regents and incarnate lamas of the Kagyu lineage of Tibetan Buddhism. As is traditional, the current incarnation has also been recognized by His Holiness the XIVth Dalai Lama.

Ven. Khenpo Karthar Rinpoche, abbot of Karma Triyana Dharmachakra Monastery in Woodstock, NY, seat of the Gyalwa Karmapa in the West, said letters from the regents, H.E. Tai Situ Rinpoche, H.E. Tshurphu Gyaltap Rinpoche and H.E. Kunzig Shamar Rinpoche, made the announcement in June.

The new Karmapa is 8-year-old Ugyen Tinley, born in the nomad community of Bakor in the Lhatok region of Eastern Tibet. His father's name is Karma Dondrub Tashi.

He was identified by a letter left by His Holiness the XVIth Karmapa, as is traditional in the line of the Karmapas. This letter clearly predicted the new incarnation's location and circumstances.

Once identified, the new incar-

nation was accompanied to his traditional seat at Akanishta Tolung Tshurphu Monastery near Lhasa, Tibet, by a procession of 300 monks and lamas.

The Eminences have also announced that plans for the enthronement of H.H. the XVIIth Karmapa are underway and will be announced when finalized, Khenpo Karthar Rinpoche said.

The Kagyu lineage was founded on the teachings of Shakyamuni Buddha transmitted directly to the Indian mahasiddhas Tilopa and Naropa. Naropa's disciple Marpa the Translator brought these teachings to Tibet and passed them on to the great Tibetan yogi Milarepa and his student Gampopa. Tshurphu Monastery was founded by the first Karmapa, Tusum Khyenpa, in about 1190 C.E., and served as the Seat of the lineage until 1959, when the XVIth Karmapa led many of his followers out of Tibet into exile.

In the early 1960s, he established his Seat at the Dharma Cakra Center in Rumtek, Sikkim. In addition, he established many other monasteries and gave teach-

ings and aid to the Buddhist sangha in India, Ladakh, Nepal and Bhutan.

In 1974, His Holiness made his first trip to Europe and North America. He founded Karma Triyana Dharmachakra Monastery and many of its related centers on a subsequent visit in 1978. In numerous cities in the U.S. and Canada, he gave extensive teachings on the nature of Buddhism, compassion and enlightenment and also performed the "Black Hat Ceremony," a blessing unique to the Karmapas since the time of the Second Karmapa, Karma Pakshi (1206-1283). Karma Pakshi was the first recognized tulku, or reincarnated enlightened teacher, in Tibet's history. H.H. the XVIth Gyalwa Karmapa passed away in 1981 in Illinois.

The Gyalwa Karmapa is traditionally considered to be an incarnation of the activity aspect of the Mahabodhisattva Avalokiteshvara, who was predicted in the *Samadhirajasutra* teachings of Shakyamuni Buddha as "the Activity of the 1,000 Buddhas," or "Karmapa" in Tibetan. ■

Letter from the Private Office of His Holiness the Dalai Lama Confirming the Reincarnation of His Holiness the XVIth Gyalwa Karmapa

On the 7th of June, 1992, when Situ Rinpoche and Gyaltap Rinpoche arrived in Dharamsala, His Holiness the Dalai Lama was on a visit to South America. On the evening of that same day, the two Rinpoches telephoned His Holiness to inform him of the following.

In His Holiness the Gyalwang Karmapa's Dakhaishalcham [sacred letter disclosing his reincarnation], it is said: "In the east of Tibet, a nomad community with the sign of cow, the method is Dondrub and the wisdom is Lolaga." With this clear description of the names, a thorough search was made, and in the nomad community named Bakor, in the Lhatok region of eastern Tibet, on the eighth day of the fifth Tibetan month in the wood ox year, a boy was born whose father was Karma Dondrub Tashi and mother, Loga. After his birth, there were many wondrous signs, such as the infinite sound of music and, according to the prophecy, the sound of the conch shell reverberated throughout space for about two hours and was heard by all the people of the area.

The Tulkus, lamas, and sangha residing both inside and outside Tibet, from Gangtok Rumtek's place of Dharma, Tshurphu Monastery, and Palpung Monastery, and from

all the Karmapa's monasteries, requested with one-pointed devotion and aspiration the compassionate advice for whether it would be appropriate or not to recognize this boy of the wood ox year, described above, as the reincarnation of the XVIth Karmapa. This request was offered along with additional information including the sacred letter, the way the search and examination were carried out, a drawing of the birthplace, Guru Rinpoche's prophecy containing a list with some of the Karmapa's names, and a letter regarding the meeting and discussions in Gangtok.

All these were sent by fax to His Holiness and he granted this reply: "The birthplace of the reincarnation, the names of the mother and father, and so forth, are in agreement with the sacred letter. It is very good that inside and outside Tibet, Tulkus, lamas, and the monasteries belonging to the lineage are all one-pointed in their devotion and aspiration. It is appropriate to recognize and confirm following what was stated above."

This command has been granted and received. May it be known.

Signed by Tendzin Chonyi Tara, Principal Secretary to His Holiness the Dalai Lama, Dharamsala, June 9, 1992 ■

Global Forum, Rio de Janeiro, Brazil, June 7, 1992

As the twentieth century draws to a close, we find that the world has grown smaller. The world's people have become almost one community. Political and military alliances have created large multinational groups, industry and international trade have produced a global economy. Worldwide communications are eliminating ancient barriers of distance, language, and race. We are also being drawn together by the grave problems we face: overpopulation, dwindling natural resources, and an environmental crisis that threatens our air, water, and trees, along with the vast number of beautiful life forms that are the very foundation of existence on this small planet we share.

I believe that to meet the challenge of our times, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work not just for his or her own self, family or nation, but for the benefit of all mankind. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources and, through concern

for future generations, the proper care of the environment.

I have come to this international gathering of environmental leaders in a spirit of optimism and hope. The meetings here represent a threshold for humanity; the chance for our emerging global community to cooperate in an unprecedented manner. Even though it appears that the Earth Summit may, in some respects, fall short of what is needed, the very fact that it has taken place represents a tremendous achievement. That is why it is so heartening to see so many non-governmental organizations here. Your role in forging a better future is absolutely essential, and while this role is still, within the United Nations, limited, it is expanding.

So many non-governmental organizations are built by educated volunteers out of genuine caring for fellow human beings. Your commitment represents the forefront of both social and environmental progress. All of the organizations represented here have particular wants and needs just, in fact, as individuals do. Without our collective efforts however, the gains made here would be significantly less.

Whether we like it or not, we have all been born on this earth as part of one great family. Rich or poor, educated or uneducated, belonging to one nation, religion, ideology or another, ultimately each of us is just a human being like everyone else. We all desire happiness and do not want suffering. Furthermore, each of us has the same right to pursue happiness and avoid suffering. When you recognize that all beings are equal in this respect, you automatically feel empathy and closeness for them. Out of this, in turn, comes a genuine sense of universal responsibility; the wish to actively help others overcome their problems.

Of course, this sort of compassion is, by nature, peaceful and gentle, but it is also very powerful. It is the true sign of inner strength. We do not need to become religious, nor do we need to believe in an ideology. All that is necessary is for each of us to develop our good human qualities.

The need for a sense of universal responsibility affects every aspect of modern life. Nowadays, significant events in one part of the world eventually affect the entire

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The Last Dance at Drigung Dundro

by Philip Sugden

High above Drigung Monastery, the trail levels off onto a meadow where several small chortens, hundreds of snapping prayer flags, and a twelve-meter circle of flat, black stones marks the Drigung dundro, one of Tibet's most ancient and sacred sky burial sites. We walked slowly through a sea of giant vultures that danced and hissed in anticipation of another human's last act of generosity on this earth. Juniper branches smoldered in a stone incense furnace nearby, purifying the high-altitude air with the sweet aroma. Stretched across a large, flat, knee-high boulder at the edge of the circle of stones lay the four-day-old corpse of a young Tibetan being cut by two rogyapa (Tibetan funeral butchers) into pieces small enough for the vultures and crows to ingest. The day was clear and, from the dundro's vantage point, one might well have been able to see into the next life.

An invitation from a lama at Drigung Monastery had made this visit possible. He had not only remembered our previous visit in 1988 as the Cultural Arts Expedition, but had learned from our interpreter about our recent book, *White Lotus*, and our hosting of the Dalai Lama at the University of Findlay only two months before. We knew this invitation would afford a once-in-a-lifetime experience, since it is a Tibetan ceremony that is strictly forbidden to onlookers.

The evening before the sky burial, a prayer service had been conducted in the dusty courtyard of Drigung Monastery by the lama and fifteen monks. This may have been the final mystical chant of the *De-wa-cha-kyi-mon-lam* service which directs the deceased's spirit on the right path to reach Amitabha's "Western Paradise." Seated in an upright, embryonic posture in the center of the monastery grounds, the corpse was wrapped in a robe, except for the top of its head, which was exposed to the air. The only sound in the courtyard was the low droning of the chanting from the monks who encircled the corpse.

This was the end of the four-day period between the time of death and the sky burial, when the deceased's spirit would complete its transition from the physical into the spiritual realm. For me, as an artist, it was a time for conceptualizing and visualizing, for these are the experiences from which art is born.

According to an ancient Tibetan legend, the Drigung dundro is ethereally connected to the famous Sitavana burial site in India, both protected by the guardian deity Tibkyi Chang. Tibetans have transported their deceased to Drigung from both the eastern and western regions of Tibet since the eleventh century. Besides being the deceased's final act of generosity to the living, the sky burial, which may have been adapted from an ancient Parsee custom, is a practical form of disposal, because Central Tibet's rocky terrain prohibits digging graves, and wood fuel for cremation is not abundant.

My two traveling companions and I sat on a boulder, intensely watching the *thogthen* (ritual master) mark a mandala on the chest and stomach of the corpse. With large machetes the rogyapa sliced the flesh across the trunk accord-

ing to the *thogthen's* directions, after which they unceremoniously removed the organs and began cutting the tissue from the bone. The bones were beaten with crude but practical stone mallets and were mixed with barley flour before being thrown onto the black stone Demchok mandala, where impatient birds consumed the bits of flesh. Three men paced around the circle's perimeter, swinging four-foot sections of doubled rope, which kept the vultures at bay until enough meat had been thrown into the center to feed a large number of birds. The creatures charged onto the stones with ravenous excitement, jumping and hissing violently and intimidating one another with their six-foot wing-spreads.

I, too, was intimidated by the huge birds, but not so much that I was unwilling to become part of the experience. I was not totally aware of the dundro's impressive and ancient history, and the risk I was taking. Without contemplating the possible consequences, I walked over to the Tibetan nearest me and gently took the rope out of his hands. He resisted for a moment, but then let me take it. Both of us were surprised and I realized that this might be the first time a Westerner had been allowed to be more than a spectator at this ceremony. In those few seconds the vultures had moved in close to the stone circle, their eyes fixed on what little had been thrown there. I began pacing back and forth along the outside edge of the stones, slowly swinging the rope like a giant propeller, slapping the dusty ground only inches from the large creatures. About every twenty minutes the rogyapa signaled us to allow the birds to charge onto the stones, at which time the vultures seemed to inhale anything that was not rock.

While I did this I worked my way around the large flat stone where the rogyapa continued the cutting process. I moved in very close, chasing away any birds that came too near to the uncut corpse. For a moment, one of the rogyapa, wielding a rough-edged, blood-stained machete, glanced in protest at my being near the ritual. At the same moment, the second rogyapa swung a large stone mallet down onto a protruding leg bone, sending tissue, and what seemed to be blood, flying onto my pants, sweater, and face. His knife-bearing partner was delighted; perhaps he felt that I had thereby received the prerequisite initiation. With a half-smile that



Vultures at Drigung Dundro



Drigung Dundro

Photo: Carole Elchert

bordered on gleeful satisfaction, he continued to chop small chunks of flesh from the thigh. By that time I had become so caught up in the ritual that I was not in the least repulsed by the process nor the corpse which had been reduced to unidentifiable parts. I stayed close to the rogyapa, swinging the rope and watching closely as they cut up the last sections of muscle and tissue.

While the vultures ingested what seemed to be the final course in their repast, the *thogthen* who had marked the mandala on the corpse several hours earlier came out of a small stone hut next to the chorten, clutching the half-cleaned skull of the young man whose body had, by then, completely disappeared. Over the rock bloodied by the cutting and hammering, the ritual master held the skull out and chanted a prayer that directed the spirit to leave the body and physical world. I stood next to the *thogthen* as he and the two rogyapa scratched a four-inch steel needle along the jagged crack, referred to as the Aperture of Brahma, on the crown of the skull. The three of them closely examined several small marks on the skull bone, trying to determine if the spirit had escaped. Finally, the *thogthen* pushed the sharp steel needle deeply into the crack and completely through the skull bone, assuring the spirit a door of departure. I assumed that since this particular young man had died a violent death, the *thogthen* wanted to be sure that the spirit, which was probably confused and disoriented in its fourth day of the *bardo* (after-death state), was given every possible opportunity to find its way out of the body.

By then, the vultures had begun to wander off the stone mandala, pruning their wing feathers, unaware of what was to come. The ritual master set the skull on the cutting rock where a rogyapa struck it once with a forceful blow from the heavy stone mallet. The skull was split wide open and the exposed brain was quickly scooped out and thrown onto the stones. The rogyapa beat the skull bone into small pieces and mixed the fragments with the barley flour, all of which was eaten by the vultures in a matter of seconds. What bone or tissue was left by the vultures was found and consumed by dogs or the *govo* (eagles). These large birds carry the bone high in flight, dropping and breaking the bone into smaller, digestible pieces.

A few minutes later, a Tibetan brought a bucket of cold water out of a hut where the rogyapa had already begun to wash themselves. The rogyapa were wearing aprons, but their faces, hands, and arms were stained dark red. The rogyapa who had earlier opposed my help rushed at me with his bloody hands to wipe them across my rag-wool sweater, which I was painstakingly rubbing with a wet rag to clean. He broke into laughter when I jumped back from his antics and exclaimed "meh, meh" in Tibetan. The rogyapa's dispositions changed im-

mediately after they had cleaned themselves—from a serious state of propriety to a relaxed mood. The typical Tibetan sense of humor transported everyone back to the world of the living.

The sky burial is an extremely serious and sobering affair, not only for the family and the spirit undergoing transformation, but for everyone witnessing the process. One wrong move by an outsider who views the ceremony without understanding, respect, or permission may cast a bad omen over the entire event.

An adventurous friend of ours who lived in Nepal for many years once tried to view a sky burial near Sera Monastery in 1985. Even though he spoke some Tibetan, he was chased by an angry machete-wielding rogyapa and had to fight his way loose from the rogyapa's grip and the threatening blade of the knife. He walked back to Lhasa covered with the blood from the rogyapa's wet hands and apron. Once a Tibetan advised me, "Never show up at a sky burial unannounced, or you may discover it to be your own". This advice is a good foundation on which to develop a healthy respect for a Tibetan ceremony that guarantees, if completed according to its strict guidelines, an open pathway towards liberation. ■

Bringing Down the Great Wall

by Thubten Samphel

China built the Great Wall to keep the barbarians out. But the barbarians kept breaking through the wall and setting up camp in the imperial capital, some for centuries. Even the Tibetans, in their warlike days, managed to install a puppet on the imperial throne in the Tang capital of Chang'an, present-day Xian. Tibetans named their puppet Tashi. He ruled Tang China for about fifteen days. A re-organized Chinese imperial army thundered back and chased the Tibetans out of the capital and beyond the Great Wall into barbarian-land.

Besides serving as an ineffectual defense system, the Great Wall constituted China's true and effective borders. Throughout the centuries whenever the barbarians looked to China it was always the expanse of land beyond the Great Wall.

Today, encouraged by the peaceful collapse of the former Soviet Union, both barbarians and Chinese are cheerfully chipping away under the wall of their common suffering. The barbarians are chip-

ping away to re-define what passes for "China" and the Chinese to re-define "the mandate of heaven" from which the rulers of China traditionally received their legitimacy to rule the most populous nation on earth.

According to some observers, the common effort to bring down the "Great Wall" of totalitarian China has the potential of turning into a loose collaboration between Tibetan exiles and pro-democracy Chinese. The prospects of Tibetans and Chinese cobbling together a "united front" have dangerous implications for the old men in Beijing, said Michael van Walt, a lawyer by profession and the author of *Status of Tibet: History, Rights, and Prospects in International Law*.

Given the bad habit these days of the former Soviet Union to keep breaking into ever smaller independent republics, this is one issue on which pro-democracy Chinese are putting a lot of thought. In a different context of

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NEWS



Namgyal monks (left to right): Ven. Tenzin Lhunpo, Ven. Lobsang Gyaltsen, Ven. Geshe Tenzin Rabgye, Ven. Lobsang Chogyen, Ven. Tenzin Dasang.

Namgyal Monastery Institute of Buddhist Studies Opens in Ithaca

On May 22, a new chapter began in the history of Buddhism and Tibetan culture in America. Five monks from Namgyal Monastery, the personal monastery of His Holiness the Dalai Lama, arrived in Ithaca, New York, to establish a branch of Namgyal in North America in conjunction with an Institute of Buddhist Studies.

Before the first semester of Namgyal's Institute of Buddhist Studies begins this fall, a "Get Acquainted with Namgyal" retreat has been scheduled for August 14-21. The retreat will be an introduction to Namgyal's philosophical and artistic training.

Each day of the seven-day retreat will begin with teachings by Geshe Tenzin Rabgye on shamatha meditation followed by a period of meditation practice. Geshe Rabgye has long been a teacher of philosophy at Namgyal Monastery in Dharamsala; he is now resident Geshe at Namgyal-Ithaca.

The retreat will continue with various afternoon classes, from among which participants will be able to select several.

Geshe Tenzin Rabgye will teach on the Six Perfections, with specific emphasis on the perfection of patience. He will also teach on the

Four Noble Truths.

The monks will offer several hands-on workshops, among them: Sand Painting, in which the drawing of mandala lines will be discussed and participants will practice sand painting; Instruction and Practice in Drawing, which will focus on drawing peaceful and wrathful faces; and Cultivating a Daily Meditation Practice which will include setting up an altar.

A unique class on Mandala Theory will be offered by Ven. Pema Lobsang Chogyen, who, among other accomplishments, created the first computer-generated mandala. Ven. Pema-la will also teach a class on Tibetan Iconography and Symbolism.

Another special workshop will be Introduction to Debate, illustrating the purpose and structure of debate, a hallmark of Tibetan philosophical training.

An Introduction to Tibetan Language, written and spoken, will provide the beginner with an acquaintance with the Tibetan alphabet and general conversation.

Other Namgyal monks will be traveling to Ithaca for the retreat, notably Ven. Lobsang Samten. Additionally, the monks will be assisted in the debate and Tibetan language classes by Joe Wilson,

author of *Translating Buddhism from the Tibetan* (Snow Lion, 1992).

In the evenings there will be slide shows and videos on Tibet and Tibetan culture. A class on Tibetan cooking may also be held if there is interest.

Regular classes at the Namgyal Institute of Buddhist Studies will begin August 28, 1992. The Institute is happy to announce that Bill Magee will be a resident faculty member for the upcoming academic year. Bill is well known for his Tibetan Language Summer Intensive Program at the University of Virginia.

It is important to note that Namgyal's Institute of Buddhist Studies is open to women and men regardless of religious creed. The Institute provides an opportunity for the systematic study in English of Tibetan Buddhism in a traditional monastic setting. The Institute will be accepting late applications from prospective students who are just now learning about Namgyal.

For information about the retreat or admissions, write: Namgyal Monastery Institute of Buddhist Studies, P.O. Box 127, Ithaca, NY 14851. ■

H.H. the Dalai Lama's Fall Visit to the U.S. Cancelled

His Holiness the Dalai Lama's fall visit to the United States has been cancelled. His Holiness was to have visited New York, Kentucky, Stanford University and Los Angeles.

For many years now the Kashag (the Cabinet of the Tibetan government) and His Holiness' personal doctors have been requesting His Holiness to cut down on the number of his foreign visits for reasons of protecting his

health. However, in recent years his trips abroad have increased. This month again, the Kashag and his doctors made a joint appeal to cut down on his busy schedule, including his visits abroad.

His Holiness assented, and it has been decided that, except for immediate commitments, the less immediate visits would be cancelled. Included in the cancelled visits is His Holiness' October trip to the United States. ■

Namo Buddha Summer Seminar with Ven. Thrangu Rinpoche

Ven. Thrangu Rinpoche will be in residence at the Namu Buddha Summer Seminar, August 23 to September 6, 1992, at Glasgow University, Scotland. This annual seminar offers a unique opportunity for dharma students at all levels to receive teachings, study, and practise intensively with one of the most renowned lamas of the Karma Kagyu lineage.

Teachings will include Mahamudra by Dhagpo Tashi Nam-

gyal, Explanation on the Bardo Teachings, and the Ten Virtuous and Non-Virtuous Acts. Rinpoche will also offer instruction, empowerment and a retreat on White Tara.

For information please contact: Miss Cornelia Hwang, 'Maytrees,' Aylesbury Road, Monks Risborough, Bucks. HP 17 0JT, United Kingdom. Fax and telephone: (08440) 3642. ■

Chagdud Tulku Rinpoche to Confer the Dudjom Treasures at K.P.C.

At the request of Jetsunma Ahkon Lhamo, the spiritual director of Kunzang Palyul Choling (KPC), the entire Dudjom treasures cycle of revealed teachings will be conferred by Chagdud Tulku Rinpoche from August 15 to September 6 in Poolesville, Maryland.

Chagdud Tulku received these empowerments directly from His Holiness Dudjom Jigdral Yeshe Dorje. At that time he made a strong prayer of aspiration to be able to transmit the Dudjom Treasures to others. Rinpoche con-

siders this rare opportunity to be a fulfillment of that aspiration.

The Venerable Chagdud Tulku Rinpoche is an incarnate lama of the Nyingma lineage and is a highly realized meditation master and accomplished scholar, artist and poet.

For an information packet, fee schedules, and registration, call the KPC Events Line (301-231-3509) or write to KPC Events/Dudjom Treasures, 18400 River Road, Poolesville, MD 20837. Advance Registration by August 1 is strongly suggested. ■

Report Alleges Dozens of Cases of Rights Abuses in Tibet by China by Trenton Ricks

Reprinted from The Daily Gazette, Schenectady, NY, Wednesday May 20, 1992

Amnesty International on Wednesday called on China to cease what it said were "horrific violations of human rights" in Tibet in a report detailing dozens of alleged cases of arbitrary arrest, torture and death.

The international human rights group's first major report on Tibet said it had documented cases of at least 200 political prisoners being held without trial.

The 60-page report said torture is rife in detention centers and that torturers appear to go largely unpunished—even though torture is illegal under Chinese law.

It concludes that Tibetans who speak out against the Chinese government face arrest, prolonged prison terms, torture, and death.

"The Chinese government should stop these horrific violations of human rights now, and stop hiding behind the worn-out excuse that human rights are a domestic concern," Amnesty said.

Anna Stutard, a spokeswoman for the privately funded group, said the number of human rights abuses in Tibet has been rising in the past five years along with the number of pro-independence demonstrations.

The Chinese Embassy in London said Tuesday that there would be no immediate response to the report.

The cases cited in the report included allegations of arrest without charge, stiff sentences for petty offenses, torture, and use of lethal force against peaceful demonstrators.

Among them:

- Yulo Dawa Tsering, a senior Buddhist monk, was given a 10-year prison sentence in 1989 for "spreading counter-revolutionary propaganda," a crime that usually means passing out leaflets or giving information to foreigners.
- Dawa Lhazom, a Tibetan nun, was sentenced in 1989 to three years of "re-education through labor" after being convicted of "separatist activities" and

"breaking martial law regulations" by participating in a religious festival supporting the Dalai Lama, Tibet's exiled spiritual leader.

• Rinzen Kunsang, a 27-year-old nun, alleged she was handcuffed and stripped before being beaten with bamboo and prodded with electric batons after being arrested at a demonstration in 1988.

"They hit so hard and so many times that the sticks frequently broke. During the beatings I often fainted," the report quoted.

The report said detainees told of being suspended from the ceiling, given electric shocks, threatened with guns, shackled for long periods of time and sexually abused.

Several dozen Tibetans have been killed as Chinese security forces broke up peaceful demonstrations.

China forcibly annexed Tibet in 1950. Anti-China demonstrations followed, reaching a peak in 1959 when Chinese reaction forced the Dalai Lama to flee to India with 100,000 of his followers. ■

China Conducts Massive Nuclear Test at Lop Nor

The Chinese government blasted their largest nuclear test ever on May 19 at Lop Nor, in a massive nuclear testing area which lies directly north of Tibet. The International Campaign for Tibet and Greenpeace held a protest outside the Chinese Embassy in Washington to condemn the test.

Thirty-seven nuclear tests have been exploded by the Chinese government in the past 28 years, and the May 19th test at Lop Nor was the largest ever. The blast was over 1000 kilotons, substantially larger than the 150-kiloton testing limit set by the Threshold Test Ban Treaty in 1976.

China established a nuclear weapons research facility, the equivalent of the U.S. "Los Alamos," on the Tibetan plateau in the 1960s. China has also stationed many nuclear warheads on the Tibetan plateau, and is engaged in uranium mining in Tibet. An unknown quantity of nuclear waste is generated by these activities and remains in Tibet.

China's nuclear industry has been largely built on the lands of

the Uiguyur, Mongolian and Tibetan people. "It is no accident that China is testing in occupied areas where they maintain their most repressive policies, and where it primarily affects other peoples. We stand in solidarity with the Uiguyur, Mongolian and the Chinese people to stop this costly and destructive program," said Lodi Gyari, President of the International Campaign for Tibet.

The Lop Nor test was conducted during the first visit of the Indian President, the Indian head of state, to Beijing. This is believed to be a message to the neighboring Asian countries of China's emergence as a superpower. It will also not help the "normalization" of relations between India and China, two of Asia's competing nuclear powers. ■

Reprinted from "Tibet Environment & Development News," June 1992, published by the International Campaign for Tibet, 1518 K Street, NW, Suite 410, Washington, DC 20005-1401. Tel. 202-628-4123.

Great Wall

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the possibility of democracy sweeping China, Haipai Xue said, "If Big Brother can change, so will smaller brother."

However, to establish their democratic credentials to the outside world, pro-democracy Chinese do not wish to alienate their mass constituency back in China by supporting Tibetan independence.

"Many Chinese students are not for Tibetan independence," said Haipai Xue, director of the Independent Federation of Chinese Students and Scholars, a human rights organization based in Washington, D.C.

"We definitely know how the Tibetan people feel about the sta-

Tibetan relations conference attracted an impressive group of American, Tibetan and Chinese scholars, including Fang Lizhi, China's foremost dissident.

In a history of relations marred by mutual animosity, the meeting between Tibetans and Chinese at Columbia University constitutes a landmark in the un-official Tibetan-Chinese dialogue. In the early 1950's Tibetan refugees streamed into central Tibet, bringing with them stories of Chinese communist atrocities in east and north-east Tibet. Those Tibetans in central Tibet who had never seen a Chinese communist before thought that the fleeing refugees were talking about monsters. The derogative Tibetan term for the Chinese, "gyami lallo"—Chinese barbarians—originated since Tibet's first contacts with

While they more than make up for their organizational weakness by their sheer presence in the world, they have a lot to learn from Tibetan exiles on organizational effectiveness and cohesion.

Xiao Qiang, executive director of the New York-based Human Rights in China, said the frequent dialogue between Tibetans and Chinese dissidents, scholars and students would give them an opportunity to learn how to make their own organizations cohesive.

On their part, Tibetan scholars consider Chinese students of great importance. "There has always been the tradition intellectuals being agents of social and political change in China," said Ngapo Jigme, China specialist at the International Campaign for Tibet, a human rights organization based in Washington, D.C.

"Zhuo En-lai, Deng Xiaoping and others had studied in the West. Even Li Peng studied in the Soviet Union. Most of the top ranks of the Chinese leadership are people who had studied abroad," Ngapo Jigme said. One way or the other, the present Chinese scholars in the West will direct the course China takes in the future, Ngapo Jigme said.

There are about 80,000 Chinese students abroad. More than 50,000 are studying in the United States. Their numbers make them a formidable intellectual force.

Whatever course the interaction between Tibetans exiles and China's 80,000-strong scholars and students takes in the future, Haipai Xue, the human rights activist, has high hopes and few illusions. "Honestly, I see no problems from now to the time when we can discuss matters across the table. But from the next stage, I see problems, problems emerging out of different visions, different aims. But I must say that we have laid a good foundation, and we need to work out a formal rela-

tionship. If we can chalk out a good working relationship now, we will suffer less in the future," Haipai Xue said.

One area where the two sides are working together is the "toycott" campaign organized by a coalition of Tibetan exiles, Chinese dissidents and the AFL-CIO, the American labor movement.

The "toycotters" are campaigning for the boycott of toys made in China because of China's human rights abuses and its continuing occupation of Tibet.

"The toycott is an excellent means for individual citizens to support democracy and human rights in China and Tibet," said Fang Lizhi.

Shen Tong, a key leader of the 1989 Chinese democracy movement and one of Newsweek's Persons of the Year, was more blistering. He said, "As a citizen of China, I ask a simple question of the citizens of this country: do you wish to buy toys from a government that shoots its children?"



Mr. Rinchen Dharlo (left) meeting Fang Lizhi

Photo: Ursula Bernis

tus of Tibet. However, many Chinese students are not aware of the complexity of the Tibetan situation. They know nothing about Tibet."

Haipai Xue is a Tibet hand of sorts. In 1984 and 1985, he took foreign tour groups to Tibet. He said he trained Tibetans in hotel management.

On the issue of Tibetan independence, he went to great lengths to distinguish his personal feeling from that of his organization. "My bottom line is that we should respect the choice of the Tibetan people. However, I often say—half jokingly, half seriously—that I would like Tibet to remain a part of China because then the spiritual breeze blowing from the high Tibetan plateau will be good for China. We need the spiritual goodness and the moral capacity of the Dalai Lama."

Though this might be a disingenuously diplomatic comment on the status of their embattled homeland, Tibetan officials consider the frequent contacts between Tibetan exiles and pro-democracy Chinese important. "The fact that the Chinese students are pro-democracy is a positive development, potentially good for China and Tibet," said Tenzin Namgyal Tethong, minister for home and economic affairs of the Tibetan government based in Dharamsala.

"Tibetan officials, members of organizations and individuals have been meeting Chinese scholars and students for a number of years," Tenzin Tethong said. This was done at the suggestion of His Holiness the Dalai Lama. "His Holiness believes that by talking and having open communications, not only can we have good understanding but the truth of the Tibetan issue will change the minds of the Chinese people," Tenzin Tethong said.

The first of these open communications was held last October at New York's Columbia University. It was organized by Robert Thurman of Columbia University's religion department. The glitz of the Year of Tibet commemorations overshadowed the significance of this meeting, but the two-day Chinese-

China, but the term has acquired greater meaning since China's occupation of Tibet. In fact, through the centuries, peoples on both side of the Great Wall have been accusing the other of being barbarians. To go beyond the mutual stereotype image and face each other across the table is a measure of how far Tibetan exiles and pro-democracy Chinese, victims of a common foe, have come in recent years to undo their tragic fate.

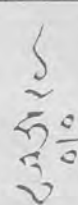
"Although what the Chinese students said at the conference might not be representative of the views of most Chinese students, their presence at the conference indicates that more Chinese students, especially the intellectuals, are beginning to understand the Tibetan issue. This is exciting and significant, said Tseten Wangchuk, editor of the New York-based Chinese-language journal *Tibet Forum*. Tseten Wangchuk was formerly a researcher at the Chinese Academy of Social Sciences in Beijing. He graduated from Columbia University this May and is presently a research assistant in the University's East Asian Department.

Michael van Walt said the fact that the conference took place at all was a quantum leap for Tibetans. The views expressed at the meeting were representative of a growing number of Chinese intellectuals. "It's not a large number, but still, it's growing. 'And the significant thing,' van Walt stressed, 'is that these views are expressed by the most important leaders, important in moral leadership."

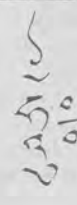
One of the important moral leaders van Walt was referring to is Fang Lizhi, China's Sakharov. Fang Lizhi gave the keynote address at the Columbia meeting. He said, "The Tibetan people should have the right to choose their own destiny."

This was music to Tibetan ears which till then have been blasted by chilly, razor-sharp rhetoric of official China.

And Chinese human rights leaders look to Tibetan exiles for the creation of a more effective movement.



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All proceeds from the sale of "FACES OF SORROW" will be donated by Ani Tenzin Yeshe to Dharma Institute, a fully tax-exempt non-profit organization dedicated to supporting the Tibetans' spiritual/cultural traditions. Please help us continue our work to educate the Western public about and bring support to the Tibetans. The video is 1 hour, 15 minutes long and costs \$53.90 (which includes a 16-page magazine with full color photographs accompanying the video). Please pay by check or money order payable to Dharma Institute.

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NEWS

Declassified CIA Report Finds Tibet "Independent"

Reprinted from Canada Tibet Committee Newsletter

A highly critical report by the United States Central Intelligence Agency found that Tibet was an independent country and that the occupation measures of the Chinese government have made Tibetans "second class" citizens. The detailed 22-page report, written in the late 1970s, says that there will be "no welcome mat for Chinese settlers for years to come" and that Chinese attitudes toward Tibetans are characterized by "superiority" and "ridicule of the Tibetans". The declassified report was obtained from the CIA through the Freedom of Information Act.

The report is much more critical of Chinese policies in Tibet than the annual State Department human rights report issued to the public during the late 1970s. The report represents one of the most critical

assessments of Tibet made by a government agency since the warming of relations between Washington and Beijing. The report throws light on the discrepancy between what the U.S. Government knew was going on in Tibet and what it was saying to the U.S. public. Chinese settlers in Tibet are characterized as a crucial link to the economic and political absorption and integration of Tibet into the Chinese state, according to the report.

Tibet had a historical "legacy of independence" despite attempts by Chinese dynasties to assert some degree of administrative control over Tibet, says the report. The relationship between Tibet and China is "more religious in nature than political". The report calls the Chinese takeover an "invasion" and "occupation" that left the "politically unsophisticated" Tibetan government "no alternative" to signing the controversial 1951 agreement with Beijing.

The report also contradicts the repeated Chinese claims that Tibet's government was cruel and feudal. While it says that "all land" belonged to the government and was parcelled out to monasteries, noble families, and commoners in return for services, there existed a dual form of government which acted as a system of checks and balances. The report said that while Tibet was "not Shangri-la", the "unique system worked" because "population growth was stable, everyone had a functional place in the system and food production met the people's needs."

The report concludes, "The most pervasive feeling among Tibetans is one of resentment toward Han chauvinism, which is expressed at all levels. This Chinese attitude of superiority and their ridicule of the Tibetans were evident to members of the Schlesinger party that visited Lhasa in 1976. The visitors noted also that the division of Lhasa into discrete Tibetan and Chinese sections gave the impression of an occupied area."

Kuntsechoinei Datsan Kalachakra Temple, St. Petersburg

The Kalachakra Temple in St. Petersburg was built in 1915 to fulfill prophetic visions of the 13th Dalai Lama (1876-1933). In fact it was a Buriat Mongol known as Lama Dorjief, a tutor to the Dalai Lama and his ambassador to the Tsar, who officially founded what was to be the first Tibetan Buddhist temple on European soil. The 13th Dalai Lama attached the greatest significance to the creation of a Kalachakra Temple in Russia and provided detailed guidance for its design and structure.

Started in 1909, no expense was spared in building this massive six-story structure, with its solid stone walls nearly two meters thick and its regal ornamentation. The Dalai Lama sent priceless paintings and statues, some of immense size, together with religious implements and other furnishings.

Most of this was destroyed by the communists. However, some items were hidden and ultimately stored

for safe-keeping in the Hermitage and are expected to be returned as the temple is restored to its original purpose.

A small group of monks and novices have gathered from the various Mongol tribes in Russia—Buriat, Kalmuck, Tuba, Altai—to prepare for the arrival of their future leader, the 18-year-old Tilopa Rinpoche, an incarnation of a famous 11th-century Indian Buddhist saint, who has been recognized by the present Dalai Lama. Ultimately it is hoped that the Dalai Lama will confer the extraordinary Kalachakra Initiation at the Kalachakra Temple in St Petersburg in the not too distant future.

Aid for the Monks of Kalachakra Temple

People returning from visits to the St. Petersburg temple have characterized the conditions there as extremely poverty-stricken. In response to the request of Lama Tenzin Samayev, Abbot of the Kalachakra Temple, funds are being collected to ship a full size (20'x20'x8') container of goods directly from New York to St. Petersburg.

The cost for such a shipment will be approximately \$4,500. Several Buddhist community organizations in the NYC area have offered to fill the container with packages of food, clothing, and household items such as cooking utensils, tools and appliances, etc.

Urgently needed supplies

Food: Pre-packaged and canned meats, vegetables, soups and fruits, salt, pepper, spices, rice, barley, oatmeal, cereals, dried fruits, powdered milk. There are 20 monks to feed and only bread and potatoes are available.

Medicine: Anti-diarrhea medicines (very important), aspirin, cold medicines, decongestants, nasal sprays, topical ointments for rash, cuts, and infection (Iodine, Calamine, Neomycin), bandages, band-aids, eye drops, antacids. The temple is of stone and frequently has no heat. Many become sick from the damp and cold.

Personal: Bars of soap, toothpaste, toothbrushes, socks, long underwear, sweaters, coats, shoes, hats, ear muffs, scarfs, sewing needles, thread, red cloth to make monk's robes.

Religious: Offering bowls, incense (very important), candles, saffron, rice, butter, cotton, Dharma books of any kind.

Office, needed to help write and distribute religious texts: Fax machine, 220 volt with extra supplies; Xerox copy machine, 220 volt, with extra supplies; typewriter, English or German, with extra supplies; computer with printer suitable for desktop publishing (this is very important as it will enable the monks to create religious texts for distribution as well as for income); staplers, paper, pens, carbon paper, artist's colored paints and paintbrushes, envelopes, pads of paper, notebooks, tape.

The Abbot requested household items which can be traded for necessities to support the monks, many of whom are still in their teens. Because of the continued instability in Russia, money cannot be safely wired by bank transfer. In fact, so little currency is in circulation throughout the country the only sure means of support for the temple will be to supply them with goods for bartering.

Please send your contribution to the Artemis Foundation, Box 4508, Greenville, DE 19807. Tel. 215-268-8758, Fax 215-268-8759. ■

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NEWS

Drepung Gomang Monks to Tour North America

In July and August 1993 eleven monks from the Gomang College of Drepung Monastery will be touring the U.S. and performing sacred dances and other rites. Sponsors and organizers are needed for the tour. Contact Roy McDonnell, 508 Denner Street, Kalamazoo, MI, 49006; tel. 616-349-1754. ■



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Preface by Cha-tral Rin-po-ch'e
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Milarepa Center is a residential center for study and retreat in the Tibetan Buddhist tradition. We are members of the Foundation for the Preservation of the Mahayana Tradition (FPMT), an international network of about 62 centers. The FPMT was founded in 1975 by Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche, and the unity of the work of the Foundation is maintained by following the direction given by our founders.

Upcoming retreats

August 1-2 YAMANTAKA INITIATION given by Ven Geshe Khenrab Gajam of Tibetan Buddhist Temple, Montreal.

August 2-23 YAMANTAKA RETREAT

August 29-Sept. 4 LAM RIM (GRADUATED PATH TO ENLIGHTENMENT) RETREAT led by senior FPMT monk, Ven George Churinoff of Lama Tsong Khapa Inst., Italy.

Sept. 5-7 MIND TRAINING (LO-JONG) TEACHING

Dec. 26—Jan. 1 MILAREPA (LAM RIM) RETREAT led by Ven Thubten Pende

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NEWS

Tibetan Cultural Odyssey Through Northern India and Ladakh

Mountain Travel*Sobek, The Adventure Company, is offering a special "Tibetan Cultural Odyssey" to explore Tibetan culture in the foothills of northern India and the ancient kingdom of Ladakh. A week-long consecration ceremony led by the Dalai Lama—and an expected group audience with the exiled Tibetan religious leader—are among the highlights of the 19-day tour in November.

The trip is being produced in association with Degnan Productions, a film company producing a documentary on the lives of displaced Tibetans for world television. The documentary was requested by His Holiness Chetsang Rinpoche, the exiled Head of the Drikung Kagyu Lineage.

This trip includes visits to renowned cultural and architectural landmarks such as the Taj Mahal, Fatehpur Skiri and its awe-inspiring palaces and mosques in Jaipur, and the 11th-century Thiksey Monastery, one of the largest and most important monasteries in Ladakh.

In Dehra Dun, participants will witness the Monkey Year Celebration, one of the largest festivals in Drikung Kagyu history, and the inauguration of the Drikung Kagyu Institute. Thousands of

people will converge in the valley to celebrate these events and invite protective deities to transform the sacred space into the Palace of the Gods. Traditional chanting will reverberate through the valley and costumed monks will perform sacred Tantric dances dating back to the 12th century.

The trip will be led by Professor Robert A.F. Thurman, a Tibetan scholar, Buddhist practitioner for nearly 30 years, and friend of the Dalai Lama, and Colonel Narendra Kumar, an experienced Himalayan climber who knows the Indian Himalaya probably better than anyone else in the world.

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By participating in this special trip, you will be helping to sponsor a documentary film project on the survival of exiled Tibetan culture in the face of Chinese persecution. Degnan Productions is seeking additional sponsors to fund this project. Contact Dr. Aubrey Degnan, Degnan Productions, 2626 Union Street, San Francisco, CA 94123. Tel: 415-567-2334. Fax: 415-567-2333. ■

Light of Consciousness

A new magazine of Eastern wisdom called *Light of Consciousness* is available. It is published by Truth Consciousness at Sacred Mountain Ashram, 10668 Gold

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Snow Lion People

Calvin D. Smith

Calvin has been with Snow Lion since 1985, and has seen Snow Lion grow from a two-person operation to its present size with a staff of ten. Cal is 42 years old, is married with two small children, like music, books, rural living and fun. He believes that the world can be an orderly place through continuously renewed efforts, and strives to manifest his belief in his work. He has established and continues to shepherd the organization at Snow Lion which processes your orders and goes to every length to obtain the obscure books which pepper many pages of the Snow Lion Newsletter. He is the resident computer systems supervisor.



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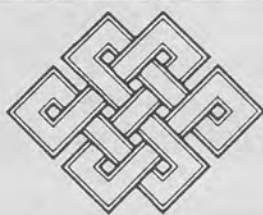
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— H. H. Padma Norbu Rinpoche
Supreme Head of the
Nyingmapa Lineage



On April 2, 1992, *Invocation*, a spontaneously sung prayer invoking the presence of Guru Rinpoche was brought forth by Jetsunma Ahkön Lhamo at Kunzang Palyul Chöling in Poolesville, Maryland.

Jetsunma, recognized by His Holiness Dilgo Khyentse Rinpoche and His Holiness Padma Norbu Rinpoche as a reincarnate lama, was enthroned in 1988 as a lineage holder of the Palyul tradition.

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NEWS

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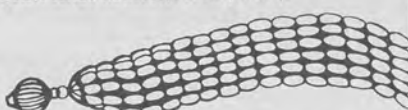
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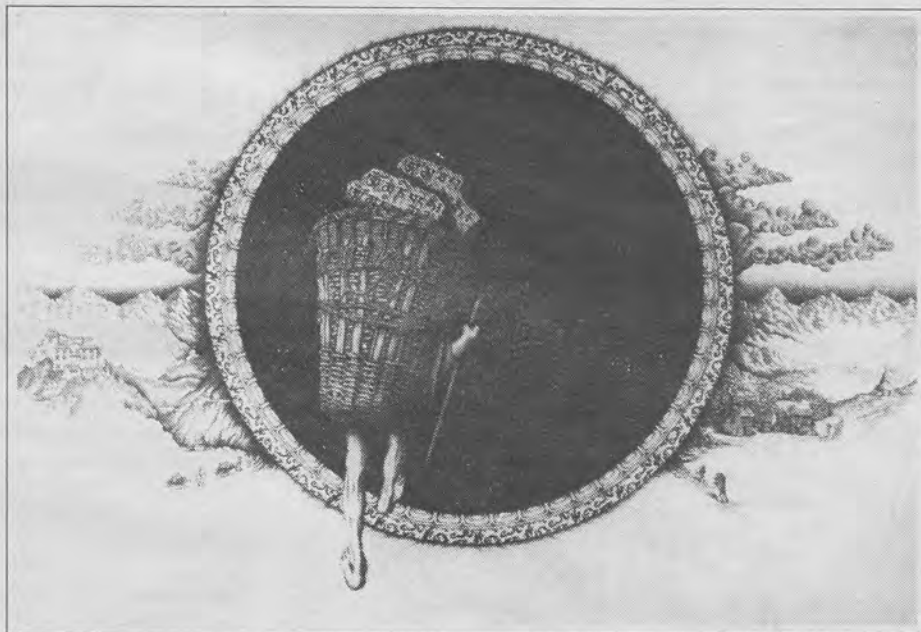
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NEWS

Universal Responsibility

continued from page 1.

planet. Therefore we have to treat each major local problem as a global concern from the moment it begins. We can no longer invoke the national, racial or ideological barriers that separate us without destructive repercussions. In the context of our new interdependence, considering the interests of others is clearly the best form of self-interest.

Interdependence, of course, is a fundamental law of nature. Not only myriad forms of life, but the most subtle level of material phenomena, as well, is governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay.

We need to appreciate this fact of nature far more than we have in the past. Our ignorance of it is directly responsible for many of the problems we face. For instance, tapping the limited resources of our world—particularly those of the developing nations—simply to fuel consumerism, is disastrous. If it continues unchecked, eventually we will all suffer. We must respect the delicate matrix of life and allow

it to replenish itself. The United Nations Environment Programme warns, I'm told, that we are facing the most massive wave of extinctions in 65 million years. The fact is profoundly frightening. It must open our minds to the immense proportions of the crisis we face.

Ignorance of interdependence has not only harmed the natural environment, but human society as well.

Instead of caring for one another, we place most of our efforts for happiness in pursuing individual material consumption. We have become so engrossed in this pursuit that, without knowing it, we have neglected to foster the most basic human needs of love, kindness and cooperation. This is very sad. We have to consider what we human beings really are. We are not machine-made objects. If we were merely mechanical entities, then machines themselves could alleviate all of our sufferings and fulfill our needs. However, since we are not solely material creatures, it is a mistake to seek fulfillment in external development alone.

Basically, we all cherish tranquility. For example, when spring comes, the days grow longer, there is more sunshine, the grass and trees come alive and everything is fresh. People feel happy. In autumn, one leaf falls, then another, then all the beautiful flowers die until we are surrounded by bare naked plants. We do not feel so joyful. Why is this? Because

deep down, we desire constructive, fruitful growth and dislike things collapsing, dying or being destroyed. Every destructive action goes against our basic nature; building, being constructive, is the human way.

The purpose of religion is not to build beautiful churches or temples, but to cultivate positive human qualities such as tolerance, generosity and love. Every world religion, no matter what its philosophical view, is founded first and foremost on the precept that we must reduce our selfishness and serve others. Unfortunately, sometimes in the name of religion, people cause more quarrels than they solve. Practitioners of different faiths should realize that each religious tradition has immense intrinsic value as a means for providing mental and spiritual health.

There is a wonderful verse in the Bible about turning swords into plowshares. It's a lovely image, a weapon transformed into a tool to serve basic human needs, symbolic of an attitude of inner and outer disarmament. In the spirit of this ancient message, I think it is important that we stress today the urgency of a policy that is long overdue: the demilitarization of the entire planet.

Demilitarization will free great human resources for protection of the environment, relief of poverty, and sustainable human development. It is my hope that the United Nations can soon help make this a reality.

I have always envisioned the fu-

ture of my own country, Tibet, to be founded on this basis. Tibet would be a neutral, demilitarized sanctuary where weapons are forbidden and the people live in harmony with nature. I have called this a Zone of Ahimsa or non-violence. This is not merely a dream—it is precisely the way Tibetans tried to live for over a thousand years before our country was tragically invaded. In Tibet, wildlife was protected in accordance with Buddhist principles. In the 17th century, we began enacting decrees to protect the environment and so we may have been one of the first nations to have difficulty enforcing environmental regulations! However, mainly our environment was protected by our beliefs which were instilled in us as children. Also, for at least the last three hundred years, we had virtually no army. Tibet gave up the waging of war as an instrument of national policy in the sixth and seventh centuries.

I would like to conclude by stating that in general, I feel optimistic about the future. The rapid changes in our attitude toward the earth are also a source of hope. As recently as a decade ago, we thoughtlessly devoured the resources of the world, as if there were no end to them. We failed to realize that unchecked consumerism was disastrous for both the environmental and social welfare. Now, both individuals and governments are seeking a new ecological and economic order.

I often joke that the moon and

stars look beautiful, but if any of us tried to live on them we would be miserable. This blue planet of ours is a delightful habitat. Its life is our life; its future our future. Indeed, the earth acts like a mother to us all. Like children, we are dependent on her. In the face of such global problems as the greenhouse effect and depletion of the ozone layer, individual organizations and single nations are helpless. Unless we all work together, no solution can be found. Our mother earth is teaching us a lesson in universal responsibility.

I think we can say that, because of the lessons we have begun to learn, the next century will be friendlier, more harmonious, and less harmful. Compassion, the seeds of peace, will be able to flourish. I am very hopeful. At the same time, I believe that every individual has a responsibility to help guide our global family in the right direction. Good wishes alone are not enough; we have to assume responsibility. Large human movements spring from individual human initiatives.

The sponsor of these events, the United Nations, was founded out of the need to prevent military conflict. I am very moved that its mission has now grown to take on a new challenge—that of safeguarding the long term health of ourselves and our planet. I hope and pray that in the days ahead, each of us does all we can to see that the goal of creating a happier, more harmonious and healthier world is achieved. ■



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Photo: Will Cross

Samye Ling Buys Holy Island

Samye Ling Tibetan Centre has purchased Holy Island, situated off the west coast of the Scottish mainland in the Firth of Clyde. It is a secluded haven of wild beauty, presently uninhabited save for its small herd of wild Eriskey ponies and flock of Soay sheep. Since the sixth century its Celtic Christian heritage, saint's cave and healing spring have drawn pilgrims. The island will be used as a retreat center where religious of all faiths

may seek spiritual regeneration. Retreat facilities for the traditional Tibetan Buddhist three-year retreat are also envisioned. Lama Yeshe Losal is the retreat master at Samye Ling and his brother Akong Tulku Rinpoche is the abbot. For more information on programs and how you can help: Samye Ling Tibetan Centre, Eskdalemuir, Langholm, Dumfriesshire, Scotland DG13 0QL, tel. (03873) 73232. ■



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Training the Mind in a Life Embracing the World

by B. Alan Wallace
 edited by Zara Houshmand

148 pp., \$9.95, available September

Excerpt from the Introduction

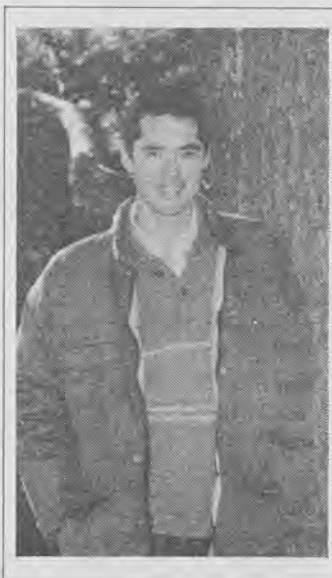
In our search for the meaning of life, we may overlook the fact that life doesn't necessarily have any meaning at all. The meaning of life is not presented to us, but is something that we create ourselves. In the third chapter of the *Dhammapadam* the Buddha says, "As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back." In this society with its hurly-burly pace demanding of our time, it is ever so easy to let life slip by. Looking back after ten, twenty, thirty years, we wonder what we have really accomplished. We have made so much money per year and spent so much again. We have bought new clothes and worn them out, eaten and defecated, experienced sickness and health. This process of simply existing is not necessarily meaningful. And yet, there is an unlimited potential for meaning and value in this human existence. The Seven-Point Mind Training is one eminently practical way of tapping into that meaning.

The tradition of the Seven-Point Mind Training can be traced back to Atisa who received these teachings from Serlingpa (gSer gling pa) roughly one thousand years ago. The tradition passed orally to Chekawa ('Chad kha ba), who wrote down the verses of the root text preserved here. The oral transmission of the practice has continued unbroken to the present, and I received it in 1973 from the Tibetan lay teacher Ku-ngo Barshi.

At the time I had recently become a monk, and was attending the Buddhist School of Dialectics in Dharamsala. I had lived for a while at the Tibetan Medical Center where Ku-ngo Barshi was the chief instructor; he and his wife lived in a very small wooden shack nearby. He was an extremely learned man, a scholar of Buddhist philosophy and logic, as well as Tibetan medicine, astrology, poetry, and grammar. But I was impressed as much by his humility, serenity, and good cheer, as by his erudition.

He was from an aristocratic family in Tibet, and had experienced first-hand the great tragedy inflicted on his homeland when the Chinese communists took over. He fled with his wife to India, but some of his family members stayed behind and had suffered greatly. Later when I got to know him well, he told me that the Chinese had in fact done him a great service. In Tibet, although devoted to the Dharma, he said he had been complacent and somewhat lax in his practice. The hardships he experienced in exile had given him insight into the nature of suffering that enhanced the depth and quality of his motivation for practicing Dharma.

The serenity, humility, and good cheer of this man, then in his sixties, proved his point, and I was honored to be taught by him: at the heart of the Seven-Point Mind Training lies this transformation of the circumstances that life brings



Alan Wallace

us, however hard, as the raw material from which we create our own spiritual path.

Fourteen years after I had received the teachings from Ku-ngo Barshi, I taught on the Seven-Point Mind Training during a nine-month retreat near Lone Pine in the eastern Sierra Nevada mountains in California. It was October, 1987, when I finished recording the series of talks on which this book is based, which I sent to interested friends in Seattle, Washington at their request. This was an auspicious time of blue skies and cool breezes, when the willows and locust trees turned to colors of fire. After fourteen years as a Buddhist monk, I had recently returned my monastic vows to re-enter lay life, and these were the first teachings I gave as a lay person. The Seven-Point Mind Training was especially meaningful for this transition.

I have entitled this book *A Passage from Solitude* for two reasons. First, its contents, like passages from a journal, are my reflections while dwelling in the solitudes of the high California desert. Secondly, the central theme of the Seven-Point Mind Training is to make the liberating passage from the constricting solitude of self-centeredness to the warm kinship with others which occurs with the cultivation of cherishing others even more than oneself.

This Mind Training is especially well suited for an active life. It does not require that we withdraw in seclusion, but that we re-examine all of our relationships—to family, friends, enemies, and strangers—and gradually transform our responses to whatever life throws our way. It is a Mahayana practice that aspires to attain full awakening through compassion and loving kindness for all creatures.

The term *Mind Training* is a literal rendering of the Tibetan *lo jong* (blo shyong). The word *lo* can be translated as *mind*, *attitude*, *way of thinking*, or *mind state*. But Tibetan makes no distinction between the mind and heart, so the word applies equally to the feelings of the heart. Accurately speaking, the Seven-Point Mind/Heart Training entails a change of heart as much as a transformation of the mind.

The root text of the Seven-Point

Mind Training, as recorded by Chekawa, is so concise as to be extremely obscure, but it was never meant to be self-explanatory. The verses, brief enough to be easily memorized, are intended to serve as a mnemonic device for the commentary. After hearing the teachings as oral commentary, or in the surrogate form that a book such as this can offer, then as you recite the verses, hopefully the full meaning comes flooding in from memory. Memorizing a text such as this can help greatly in putting the teachings into practice; whereas, if our knowledge is confined to the pages, it remains on the shelf with the book, easily forgotten when we are caught up in the affairs of daily life.

The commentary serves as a series of guided meditations, alternating with suggestions for sustaining in our active life the insights reached through meditation. Treat it as a workbook, not as something to finish in one reading.

In addition to the oral tradition received from Ku-ngo Barshi, I have used two other commentaries as the background for my own. One is possibly the most ancient commentary on this text that still exists, and yet it remains very useful today. It consists of notes taken during Chekawa's own oral discourses on the Mind Training by a little-known disciple of his named Sechibuwa (Se spyil bu ba). It is not available in translation, so I will share many of Sechibuwa's suggestions, which presumably were inspired by Chekawa himself. The other is among the most recent of contemporary commentaries, found in the excellent book called *Advice from a Spiritual Friend*, by Geshe Rabten and Geshe Dhargyey. This is actually a transcription of discourses given by my principal teacher, Geshe Rabten, which I had missed. I had therefore turned to Ku-ngo Barshi for these teachings. As the cycle continues, I hope I have also added something that may especially be of value

from the viewpoint of the West.

The order of the verses in Geshe Rabten's book varies from that used here; there are likewise many differences of interpretation between the various commentaries, and between the Mind Training and other teachings. Readers familiar with the stages of the path presented in *Lam Rim* teachings, for example, will notice that the Mind Training differs significantly in both emphasis and sequence. Such differences should not cause consternation. It is commonly said in Tibet that "each lama has his own Dharma." Each teacher is unique, as are the needs of each student, and there is room within the teachings to accommodate these differences.

This touches on an issue I would like to address before beginning with the text, that of the relationship between guru and disciple. What does it mean to enter into such a relationship, and what does the commitment entail?

In choosing a spiritual mentor, if we make that choice, it would be misguided to seek out the teacher with the greatest reputation, the highest status, or the most disciples. Rather, we are well advised to seek the person from whom we receive the greatest blessings. What does this mean? By contact with this person, by simply being with him and conversing with him, we find our mind transformed in a wholesome way. Another teacher, perhaps even someone more knowledgeable and with deeper insight, may not bring about the change of mind and heart that this person's words, presence, and teachings bring to us. The spiritual guide we choose should be someone we trust very deeply, because in essence our commitment is one of trust. It is extremely helpful in our progress on the path to see this person as our chief source of reliance, and his advice to us as the central pillar of our practice.

The relationship need not, and should not, be exclusive. Think of the root guru as the tap root that provides the central source of nourishment for the growth of the plant. Other subsidiary roots may feed into it, picking up minerals or water from sources that the tap root does not reach. Nevertheless, the nourishment of the plant comes chiefly from the tap root, and all of the subsidiary roots are understood within its context. If we feel so inclined, it is well worthwhile to learn from other teachers, even from other traditions. His

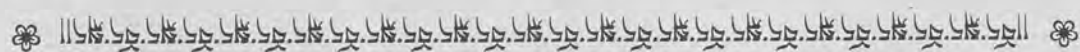
Holiness the Dalai Lama, for instance, has received teachings from teachers trained in various traditions, including the Gelug order and the Nyingma order. And when he first came to the West, he said that the reason for his coming was not to teach, but to learn from the wise men of the West.

Such diversity enriches the teachings of one's root guru, and throws greater light upon them. It also helps to avoid the bigotry and muddle-headed sectarianism implied in the attitude that one's own teacher is superior to all others. Personality cults, or adoration of a guru's charisma, are inappropriate in the context of Buddhism. This is not to deny the affection and respect we feel towards our teachers, or the delight in their presence; but intense emotional attachment is out of tune with the melody of the Buddhadharma.

You may have heard the saying, "Rely not on the person, rely on the teachings." The ultimate source of reliance is the Dharma itself. The guru may serve as a doctor, but the teachings are the medicine that actually makes us well. The doctor is there to administer the medicine, to reveal the path to awakening, to aid in the healing process.

The guru/disciple relationship should also be continually balanced by an emphasis on our own Buddha nature. This is known as fruitional refuge, a reliance on the awakened being that we ourselves will become. This self-reliance and cultivation of our own wisdom is essential; there are, and should be, many times when our spiritual mentor is not available, and we must be our own guru. The external guru serves to aid us in unveiling our own Buddha nature, so that our innate wisdom can shine forth ever more clearly.

Although no book, or even tape recording, can replace a direct oral transmission, I hope you benefit from the teaching that follows, because this is the whole point. If you enter the practice and do your best, with perseverance and continuity, and still find that you do not benefit, then I suggest that you switch to something that is effective. The core of Dharma practice is to find whatever works to bring about a more wholesome way of life. It can provide an eternal well-spring of joy in our lives that allows us to be more and more effective in relieving the distress of others and bringing them to a state of greater contentment and well-being. ■



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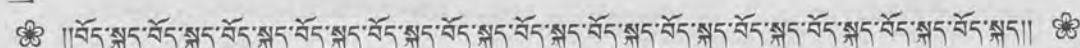
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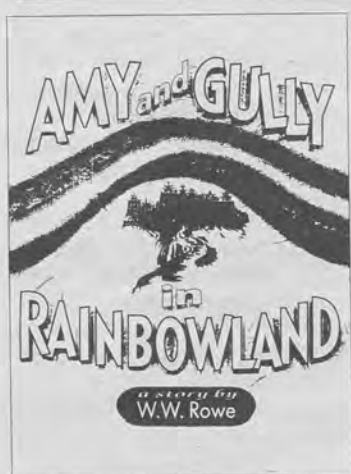
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DEBATE IN TIBETAN BUDDHISM, by Daniel E. Perdue. 1025 pp., notes, biblio., index #DETIBP \$38.95 paper, #DETIBC \$45 cloth, a Namgyal Institute Textbook.

The practice and theory of introductory Buddhist logic and epistemology, as found in Tibetan

DEBATE
IN TIBETAN BUDDHISM

Daniel E. Perdue

Buddhism, is the focus of this clear and thorough exposition. An essential prerequisite in 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 commentarial tradition incorporates 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.

This volume takes as its basis a translation of *The Introductory Path of Reasoning in The Presentation of Collected Topics Revealing the Meaning of the Texts on Valid Cognition*, the *Magical Key to the Path of Reasoning*, composed by Purbu-jok Jam-ba-gya-tso (1825-1901). Using this debate manual as its basis, Daniel Perdue's foundational book covers the form and substance of elementary debate and demonstrates the application of this form to a variety of secular and religious educational contexts. The translation is supplied with annotations on procedure and content drawn from the oral explanations by Tibetan teachers expert in debate.



DHARMA PATHS
VEN. KHENPO KARTHAR RINPOCHE

DHARMA PATHS, by Khenpo Karthar Rinpoche, ed. by Laura Roth. 270 pp. #DHRA \$14.95 Oct. This is a broad and in-depth introduction to Tibetan Buddhism. It cuts through the complexity and apparent contradictions of the Tibetan tradition, revealing a flexible approach based on our individual capacities. Without assuming an academic background or knowledge of Buddhist terminology, DHARMA PATHS presents both basic and advanced material, making the essence of the vast Tibetan teachings surprisingly accessible.

Khenpo Karthar Rinpoche is the abbot of Karma Triyana Dharmachakra Monastery in Woodstock, New York, and head of affiliate centers throughout the United States.

THE DIAMOND THAT CUTS THROUGH ILLUSION, by Thich Nhat Hanh. 115 pp. #DICUIL \$9

In this, the Diamond Sutra, the Buddha and his disciple Subhuti teach us how to cut through our dualistic ways of looking at the world in order to have a deeper contact with the wondrous reality.

THE DIAMOND
THAT CUTS
THROUGH ILLUSION

Commentaries on the Prajnaparamita Diamond Sutra



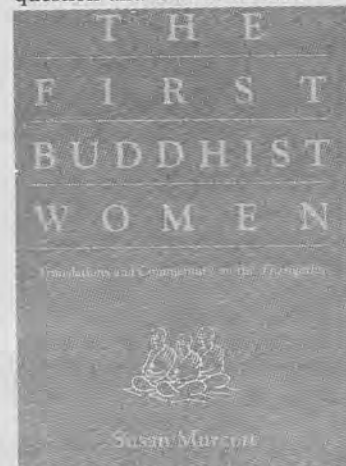
THICH NHAT HANH

In this commentary, Thich Nhat Hanh shows us how this understanding leads to a deep reverence for the environment, and he applies these teachings of the Buddha to our own lives.



DREAM YOGA AND THE PRACTICE OF NATURAL LIGHT, by Namkhai Norbu Rinpoche. 140 pp. #DRYO \$12.95

Going beyond the practices of lucid dreaming that have been popularized in the West, this ground-breaking book presents the hidden Tibetan methods for manipulating dream states. The development of lucidity in the dream state is analogous to attaining greater awareness in the after-death bardo states. These both lead ultimately to liberation. Namkhai Norbu Rinpoche is a master of dream yoga and presents much of the material in a lively question and answer format.

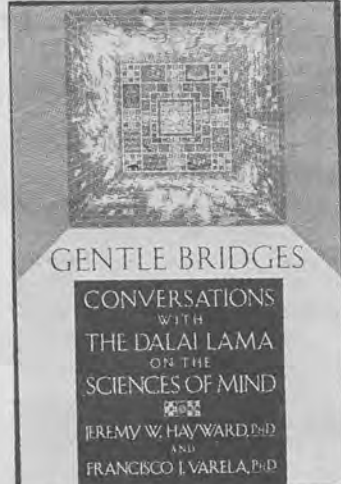


FIRST BUDDHIST WOMEN, by Susan Murcott. 220 pp. #FIBUWO \$15

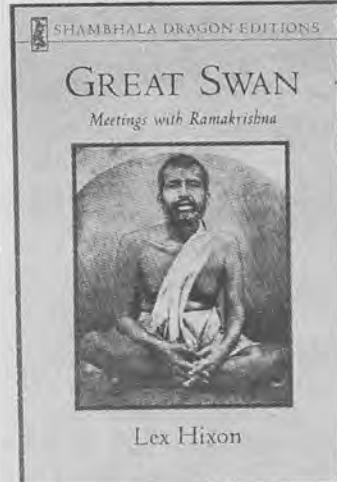
Murcott traces the journeys of wives, mothers, teachers, courtesans, and wanderers who became leaders in the Buddhist community. The poetry of these women reveals their search for spiritual attainment and their struggles in society. This is a translation of and commentary on the Therigatha.

GENTLE BRIDGES: Conversations with the Dalai Lama on the Sciences of Mind, Ed. by Jeremy Hayward & Francisco Varela. 280 pp. #GEBR \$15

This is a chronicle of the ground-breaking meeting between prominent Western scientists and the Dalai Lama in 1987. Dharmasala was the meeting place for this discussion of the interface of cognitive sciences and Buddhist psychology. Topics ranged widely

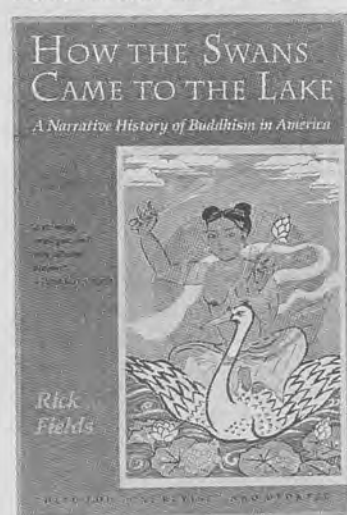


over mind and brain, the self, perception, memory, evolution, artificial intelligence, and the sources of knowledge in science and Buddhism.



GREAT SWAN: Meetings with Ramakrishna, by Lex Hixon. 352 pp. #GRSW \$16

Great Swan is a dramatic retelling of a series of conversations between a great sage and his disciples. Ramakrishna taught the universal truth that lies at the heart of all religions. He was a wild and unpredictable yogi whose devotion to God was unsurpassable. The author re-creates the exalted atmosphere around the sage as he offered his visitors guidance, inspiration, and thrilling glimpses into his continuous state of bliss.

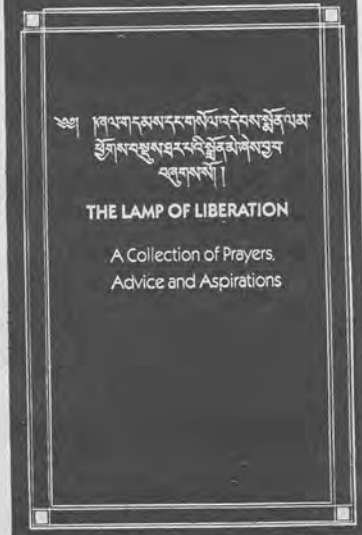


HOW THE SWANS CAME TO THE LAKE: A Narrative History of Buddhism in America, by Rick Fields. 492 pp., illus., #SWCALA \$20

This is the third edition of the classic history of Buddhism in America, expanded and updated to include such issues as the role of women, hierarchy, and social action in American Buddhism.

IN THIS VERY LIFE: The Liberation Teachings of the Buddha, Sayadaw U Pandita. 298 pp. #VELI \$16

In This Very Life contains teachings given to Western students in intensive retreat with Burmese master U Pandita. He starts with basic instructions on sitting and walking meditation and goes on to describe in detail the stages of practice including dealing with problems that arise with deepening insight.



THE LAMP OF LIBERATION: A Collection of Prayers, Advice and Aspirations, by H.H. Dudjom Rinpoche, ed. by Terry Clifford et al. 95 pp. #LALI \$15 cloth

Three texts by H.H. Dudjom Rinpoche, his biography and other pieces compose this lovely book. In Tibetan and English.



THE MEANING OF LIFE, by the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 130 pp. #MELI \$12.50

The Dalai Lama presents the basic world view of Buddhism while answering some of life's most profound and challenging questions. He bases his explanation on the twelve links of dependent-arising depicted in the famous Buddhist image of the Wheel of Life. Edited from a series of talks given in London, the book includes the Dalai Lama's answers to both philosophical and personal questions from the audience.

MIND AND ITS FUNCTIONS, by Geshe Rabten. 189 pp. #MIFU \$15

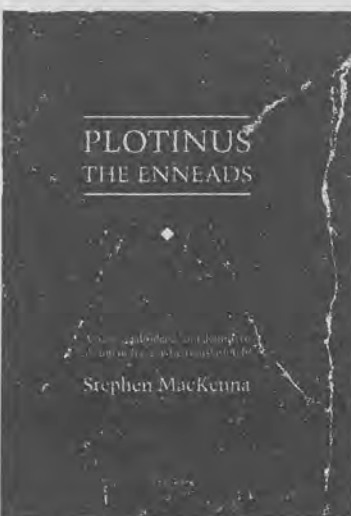
The structure and function of the mind in Tibetan Buddhism is presented in two parts—epistemology, and the psychology of Abhidharma. Oral commentary is provided by Geshe Rabten, who authored many books and taught westerners the dharma for 20 years.



A PASSAGE FROM SOLITUDE: Training the Mind in a Life Embracing the World, by B. Alan Wallace, ed. by Zara Houshmand. 120 pp. #PASO \$9.95 Sept. The central theme of this Tibetan method of mind training is to make the liberating passage from the constricting solitude of self-

NEW ITEMS

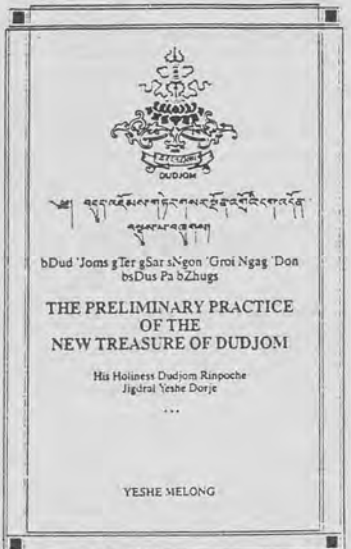
centeredness to the warm kinship with others which occurs with the cultivation of cherishing others. This training is especially suited for an active life. It does not require that we withdraw but that we re-examine our relationships—to family, friends, enemies and strangers—and transform our responses to the experiences of life. This is the Mahayana attitude that aspires to attain full awakening through compassion for all creatures.



PLOTINUS: The Enneads, by Stephen MacKenna. 768 pp. #PL \$65 cloth

"For the rapture of its wild genius, MacKenna's Plotinus has been for near to forty years the most instructive and inspiring single volume in my library. It is a source of the deepest ideas the mind can think; it is also a bible of beauty."—James Hillman

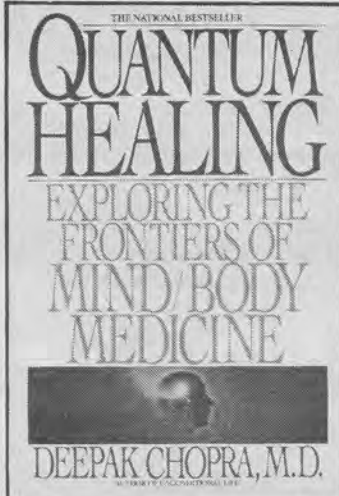
"This truly great book is the source of much that is most precious in the whole Western spiritual tradition—whether one's interest is scholarly or whether one is seeking support for one's own spiritual search. Plotinus is a towering figure."—Jacob Needleman



THE PRELIMINARY PRACTICE OF THE NEW TREASURE OF DUDJOM, by H.H. Dudjom Rinpoche. 120 pp., color photos, #PRPR \$20 cloth. Contains: *Prayer to the Legendary Incarnations Called Crystal Pearls*; *Prayer of Calling the Lama from Afar*; *Concise Recitation and Practice of the New Treasure of Dudjom*; *Prayers for the Long Life of Teachers and the Spread of Teachings*; *Ngon-dro Practice: The Dzogchen View*; *Meaning of the 100-Syllable Mantra of Vajrasattva*; *Calling the Lama From Afar* by Shenphen Dawa Rinpoche.

QUANTUM HEALING: Exploring the Frontiers of Mind/Body Medicine, by Deepak Chopra, M.D. 278 pp. #QUHE \$10

Chopra has brought together the current research of Western medicine, neuroscience, and physics with the insights of Ayurvedic theory to show that the human body is controlled by a "network of intelligence" grounded in quantum reality. This intelligence lies deep enough to change the basic patterns that design our physiology—



with the potential to defeat serious diseases. It is great reading.

"Deepak Chopra's book is must reading for every evolved health-care giver."—Elisabeth Kubler-Ross, M.D.



SEEDS OF PEACE: A Buddhist Vision for Renewing Society, by Sulak Sivaraksa. 129 pp. #SEPE \$12

One of Asia's foremost social thinkers and activists examines the "religion of consumerism" and the "think-big" strategy of development that are engulfing South East Asia and many parts of the world, with disastrous effects on human rights and the environment. An outspoken critic and a compassionate thinker, Sulak offers intelligent, creative alternatives to the destructive patterns of living that threaten our survival.

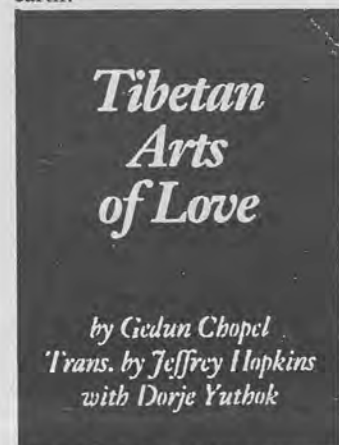


SHAMATHA MEDITATION: Tibetan Buddhist Teachings on the Cultivation of Meditative Quiescence, by Gen Lamrimpa, trans. by B. Alan Wallace, ed. by Hart Sprager. 140 pp. #SHME \$10.95, a Namgyal Institute Textbook, Oct.

On January 6, 1988, a group of twenty-four American dharma students began a shamatha meditation retreat at Cloud Mountain Retreat Center in Washington, under the guiding hand of Gen Lamrimpa, a Tibetan meditation master. Some made the commitment to practice for three months, some for up to one year. Gen Lamrimpa gave two weeks of shamatha meditation instructions to these practitioners at the beginning of the retreat. These teachings are presented here for the benefit of anyone who aspires to achieve meditative quiescence in their regular practice or in retreat.



SPIRIT AND NATURE: Why the Environment Is a Religious Issue, ed. Steven Rockefeller & John Elder. 226 pp. #SPNA \$16. Leaders from major traditions around the world speak out about danger to the planet. The message here is that the human community and the natural world will go into the future as a single sacred community, or both will perish on the way. Audrey Shenandoah, Chancellor Ismar Schorsch, Sallie McFague, Seyyed Hossein Nasr, J. Ronald Engel, Robert Prescott-Allen and H.H. the Dalai Lama join voices to tell us all of our moral accountability toward the earth.



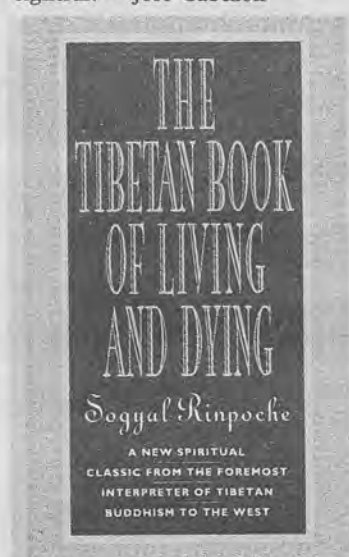
TIBETAN ARTS OF LOVE, by Gedun Chopel, trans. by Jeffrey Hopkins with Dorje Yuthok. 282 pp. #TIARLO \$14.95

Tibetan Arts of Love presents in lucid detail the sixty-four arts of love, divided into eight varieties of sexual play—embracing, kissing, pinching and scratching, biting, moving to and fro and pressing, erotic noises, role reversal, and positions of love-making. It includes a complete and unexpurgated translation of the *Treatise on Passion* by Gedun Chopel, the highly controversial former monk whom many consider to be Tibet's foremost intellect of the twentieth century. Gedun Chopel traveled to India where he learned Sanskrit and studied the *Kama Sutra*, yet his rendition of the arts of love is more evocative and more accessible than the erotic books of India. He gives titillating advice to shun inhibitions, describes sexual acts in detail, shows how to use sexual pleasure to enhance spiritual insight, and explains how to increase female sexual pleasure. With a mutually supportive ethic of love as a foundation, he speaks eloquently of the equality of women and their victimization by social and legal codes. An over-arching focus is sexual ecstasy as a door to spiritual experience of fundamental mind; the sky experience of the mind of clear light pervades the scintillating descriptions of erotic acts.

Tibetan Arts of Love also includes a robust introduction by Professor Jeffrey Hopkins, author or translator of twenty books on Tibetan Buddhism. The introduction begins with an account of Gendun Chopel's fascinating life story. Hopkins then brings together material scattered throughout the text to reveal its major underlying themes. He also describes in detail the psychology of Highest Yoga Tantra in which a mind of or-

gasmic bliss is used for realizing the final nature of reality. The introduction and translation combine to make this a highly accessible, engaging, and provocative exploration of the erotic arts.

"The work is extremely relevant for the modern Western reader. Hopkins' sensitivity to women's issues is both praiseworthy and insightful."—Jose Cabazon

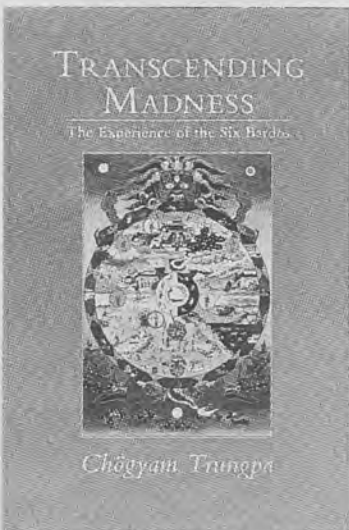


THE TIBETAN BOOK OF LIVING AND DYING, by Sogyal Rinpoche. 356 pp., photos, #TIBOLI \$22 cloth

Rinpoche examines the dramatic possibility for healing that can be released when we learn to view death as the beginning of another chapter of life. He outlines how we can transform our understanding of death through practices and disciplines including contemplation and mindfulness. He discusses rebirth, methods of meditation, near-death experience, caring for the dying, and acceptance.

TIBETAN BUDDHISM: Reason and Revelation, by Steven Goodman & Ronald Davidson. 256 pp. #TIBU \$14.95

Ten studies examine the quest for clarity and insight via visionary and philosophical exploration in Tibetan Buddhism. This scholarly text includes Sakya meditational systems, Tibetan sacred biography and the evolution of deities.



TRANSCENDING MADNESS: The Experience of the Six Bardos, by Chogyam Trungpa Rinpoche. 288 pp. #TRMA \$15. Trungpa Rinpoche discusses bardo experience as it relates to everyday life—how our every moment is colored by one or more of the bardo states. He presents the six psychological conditions that correspond to the six bardos and shows how to transmute daily experience into freedom.

TRANSLATING BUDDHISM FROM TIBETAN: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan, by Joe Wilson, Jr. 810 pp., 7 x 9" #TRBUTI \$50 cloth, a Namgyal Institute Textbook.

Based on the system developed by Jeffrey Hopkins at the University of Virginia, this book presents in lesson form, with drills and read-

Translating Buddhism from Tibetan



ing exercises, a practical introduction to the grammar, syntax and conceptual vocabulary of the Tibetan language used in Buddhist works on philosophy and meditation. The book is extremely well designed and serves as an introduction both to the reading and translating of Tibetan and to the central ideas of Buddhist philosophy and meditation. It is the best book available for learning Tibetan Buddhist language and will become a standard text in universities and Buddhist centers. Tapes will be available in the near future.

THE TWO TRUTHS



THE TWO TRUTHS, by Guy Newland. 270 pp., Bibliography, Notes, Index #TWTRP \$19.95 paper, #TWTRC \$35 cloth, a Namgyal Institute Textbook, Oct.

"...a challenging, but worthwhile exploration of an important perspective 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 incipient 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 to build a Madhyamika system that is both ethically salutary and rationally coherent.

NEW ITEMS



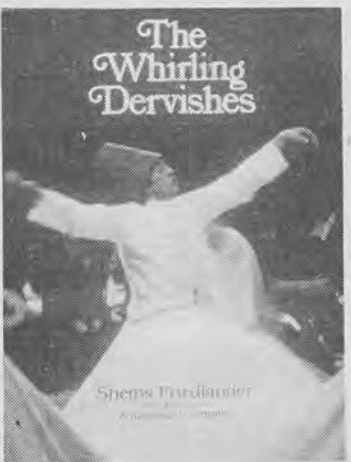
WALKING THROUGH WALLS: Buddhist Meditation in the Tibetan Tradition, by Geshe Gendun Lodro, trans. & ed. by Jeffrey Hopkins, co-edited by Leah Zahler & Anne C. Klein. 400 pp. #WAWAP \$19.95 paper, #WAWAC \$35 cloth, a Namgyal Institute Textbook, Oct.

This is a practical and systematic presentation of Tibetan meditation. The achievement of liberation from the afflictive emotions and realization depends on the successful development of calm abiding and special insight. With calm abiding the mind rests without fluctuation on a single object of observation. With special insight it not only remains on the object of concentration but analyzes it with clarity and intensity. The methods for practicing, the objects of observation, the obstacles to meditation and how to overcome them, the deepening stages of calm abiding and special insight and the signs of achievement are extensively described.



THE WHEEL OF TIME SAND MANDALA, by Barry Bryant with the Monks of Namgyal Monastery. 256 pp., over 150 photos, #WHTISA \$35

A beautifully illustrated introduction to the dazzling art and spirituality of the Kalachakra sand mandala, brought to the US by the monks of Namgyal Monastery.

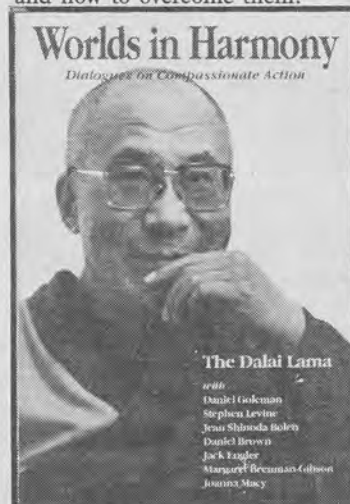


THE WHIRLING DERVISHES, by Shems Friedlander. 160 pp., large format, 90 photos & illus., #WHDE \$16.95

This is the story of the Sufi order known as the Mevlevi and its founder the poet and mystic Mevlana Jalalu'ddin Rumi. These Sufis repeat the name of God as they turn—emptying their hearts of all but the thought of God and whirling in the ecstatic movements of His breath.



WISDOM ENERGY, by Lama Yeshe & Lama Zopa Rinpoche, ed. by Jonathan Landaw with Alexander Berzin. 152 pp. #WIEN \$10 This is a simple yet compelling introduction to Buddhism by two renowned lamas. It discusses the meaning and purpose of meditation, the causes of dissatisfaction and unhappiness, why deluded and unwanted states of mind arise, and how to overcome them.



WORLDS IN HARMONY: Dialogues on Compassionate Action, H.H. the Dalai Lama with Goleman, Levine, Bolen, Brown, Engler, Brenman-Gibson, Macy. 160 pp. #WOHA \$14

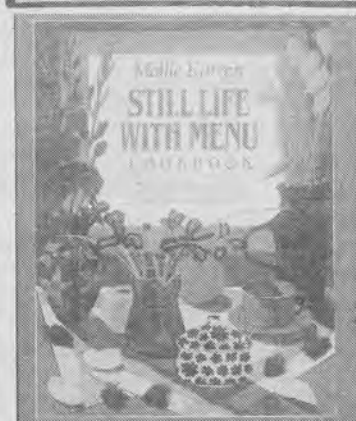
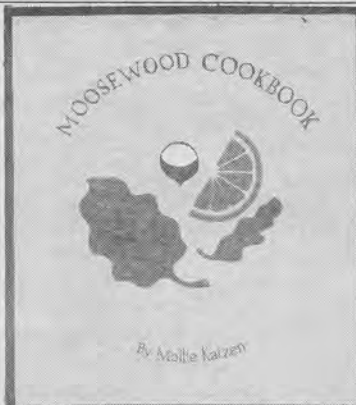
The nature of anger and ways of transforming it; working with the suffering and the dying; the application of Buddhist principles in the West; living and serving with love, compassion, and wisdom in a world where these qualities are too often disregarded—these topics are explored in dialogue.



THE ENCHANTED BROCCOLI FOREST, by Mollie Katzen. 320 pp. #ENBRFO \$16.95 More vegetarian dishes—a wide range of soups, salads, breads, main dishes, light meals, dips and desserts. Contains a spectrum of ethnic cooking styles—quick and simple to elegant and exotic.

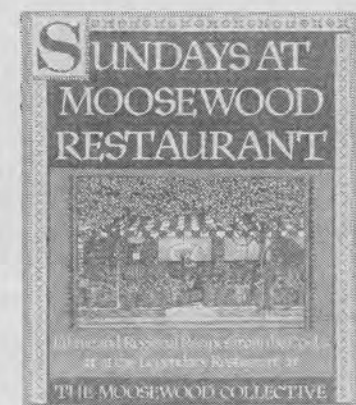
MOOSEWOOD COOKBOOK, by Mollie Katzen. 248 pp. #MOCO \$13.95

The first and most famous of Mollie Katzen's three volumes of meatless cooking, this groundbreaking book has sold over a million copies. Step up to gourmet ethnic and American vegetarian food that originated in Ithaca, just around the corner from Snow Lion!



STILL LIFE WITH MENU COOKBOOK, by Mollie Katzen. 352 pp. #STLIME \$24.95

With this book you will be able to create wholesome, satisfying meals in the midst of busy schedules. Even with an eye toward the time involved, a wide variety of delicious meals can be prepared with this book.



SUNDAYS AT MOOSEWOOD RESTAURANT, by The Moosewood Collective. 732 pp. #SUMORE \$18.95

Each Sunday at Moosewood Restaurant, diners experience a new ethnic or regional cuisine, sometimes exotic, sometimes familiar. From the highlands and grasslands of Africa to the lush forests of Eastern Europe, from the sun-drenched hills of Provence to the mountains of South America, the inventive chefs have drawn inspiration for these delicious adaptations of traditional recipes.

Fables From Far Away Lands



Stories and sounds to enliven a child's imagination and cultivate creativity. Touching morals to unearth strength and goodness.

Audio Tape:

FABLES FROM FAR AWAY LANDS, by Julie Hutsler. 25 min. #FAFALA \$7.50

This is a collection of four stories from Nepal, Tibet and India to enliven a child's imagination and cultivate creativity, moral strength and goodness—The Parrot and the Cloud; Voices in the Graveyard; The Black Shoes; The Golden Tusk.

Audio tapes:

Teachings by Jetsunma Ahkon Lhamo:

LIFE AS A KARMIC REFLECTION, #LIKARE \$10

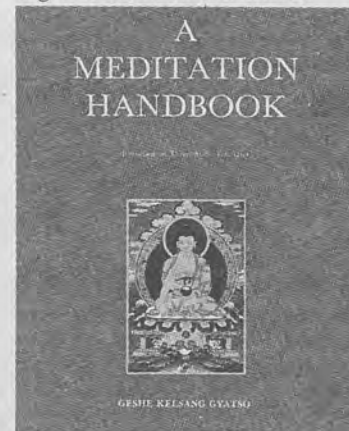
"War is a reflection of our hatred, starvation is a reflection of our desire, and big egos that run the world in ways that kill people is a reflection of our ignorance," says Jetsunma. In this poignantly relevant teaching on correct view, karma and the three root poisons, she discusses the reality behind the difficulties we face in our lives.

PACIFYING EVER-INCREASING DESIRE, #PAEVDE \$10

"Desire is one aspect of spiritual practice students don't wish to view," says Jetsunma. In this presentation she removes the blinders we are reluctant to discard and reveals the compulsions that consume us.

PERCEPTION, OUR EXPERIENCE, #PEEX \$10

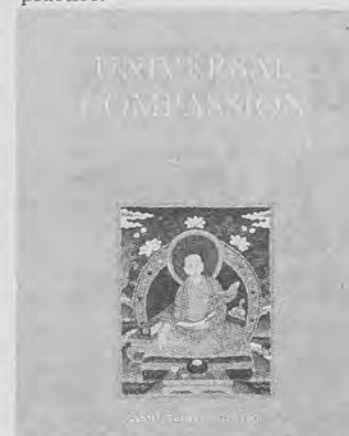
In this nature of mind teaching, Jetsunma focuses on the view which is at the heart of Vajrayana Buddhism. She describes the fluid process of perception and how to develop a more spacious mind by breaking out of the habitual clinging to desire and self nature.



Audio tape:

A MEDITATION HANDBOOK, by Geshe Kelsang Gyatso. 3 tapes, #MEHAT \$16

Buddha taught many different types of meditation but they are all included within the "stages of the path," a structured and practical path to enlightenment. These tapes introduces the various meditations and provides a manual of practice.



Audio tape:

UNIVERSAL COMPASSION, by Geshe Kelsang Gyatso. 4 tapes, #UNCOT \$18

How to awaken compassion for all beings? This is the key to Mahayana Buddhism. One of the most popular methods is the seven points of Geshe Chekhawa, and this is a commentary on this text.

New Malas:

WHITE BONE MALA with skull head bead. #WHBOMA \$20
WHITE DISK BONE MALA with skull head bead. #WHDIBO \$20

"AROMAT" TIBETAN TRADITIONAL INCENSE #ARTIIN \$6

The formula for this incense comes from the Rinchen Terzoe. The ingredients come from the Himalayas and are packaged in a 7" tube.



Video:

HIS HOLINESS DILGO KHYENTSE RINPOCHE: HEART TREASURES, by Mirror Video. 75 min. #HETR \$45

During the summer of 1990, in southern France, Dilgo Khyentse Rinpoche gave the empowerments from the complete cycle of the Longchen Nyingtik. *Heart Treasures* shows many wonderful moments with His Holiness and includes a complete teaching by Dilgo Khyentse on the nature of mind as well as instructions by many other great teachers who attended the retreat.

Video:

LADAKH: In Harmony with the Spirit, by Clemens Kuby. 86 min. #LAV \$29.95

Nestled high in the Himalayas, Ladakh has been isolated from most of the pressures and politics of the modern world. Life in Ladakh today gives an immediate impression of what daily life in neighboring Tibet was like before the wholesale disruption of its cultural and religious life by the Chinese government. The ancient rhythms of Ladakhi life unfold in a landscape of sun and shadow, brilliant blue skies, towering mountains and deep, dark valleys, and the play of deities and demons.

Video:

TIBET: The Survival of the Spirit, by Clemens Kuby. 92 min. #TISUSP \$29.95

Recently shot on location in Tibet without Chinese censorship (the director was arrested three times while making it, this film is a compelling portrayal of conditions in occupied Tibet today and the confrontation between two opposite worlds. Includes startling footage of the Jokhang Temple being stormed by Chinese police where monks were beaten to death. A document of the Tibetans' unbreakable will to survive.



MEDITATION BENCH

#MEBE \$35 Handcrafted of solid oak, this sturdy and beautifully finished bench is designed to support your body comfortably for extended periods. 18" wide x 7" deep, top rests at an angle 6 3/4" high at front edge. To be used in a kneeling posture, bench is also useful for sitting, studying, etc. We plan to fill orders promptly, but it may take up to 4-5 weeks for delivery. Shipped to you directly from the manufacturer.

COMPLETE TITLE LIST

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Buddha Mind paper	18.95	Garland of Wish-Fulfilling Trees	15.95
Buddha Mind cloth	28.95	Gem Ornament	12.95
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