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## The Enthronement of Kalu Rinpoche

This interview with Venerable Lama Lodu Rinpoche was given on April 14, 1993 shortly after he returned from the enthronement of Khyab Je Kalu Rinpoche in Sonada, India. Lama Lodu Rinpoche, a close disciple of the previous Kalu Rinpoche, is an accomplished yogi, Vajrayana master, scholar and teacher of all aspects of Tibetan Buddhism. He is the author of *Quintessence of the Animate and the Inanimate*, *Bardo Teachings*, *Attaining Enlightenment*, and numerous translations of puja texts. His Center, Kagyu Drodren Kunchab, is located at 1892 Fell Street, San Francisco, California.

**Question:** Would you explain the significance of the enthronement of a tulku as young as Kalu Rinpoche?

**Lama Lodu Rinpoche:** By significance, do you mean, the benefit?

**Q:** Yes.

**LLR:** Our tradition in Tibetan Buddhism is that great teachers like Kalu Rinpoche take rebirth to benefit not only their students, but all sentient beings. The enthronement of Kalu Rinpoche brought the lineage holders, great yogis, lamas, heart disciples,

monks and devoted students around the world together with one mind, one intention: to affirm that this is the true Kalu Rinpoche, who will assume the activity of Kalu Rinpoche for the benefit of all. With the enthronement comes the dignity of the position. For example, when a prince is crowned king, he is symbolically given the power to govern his subjects and to rule his country. Until then, the authority lies with his father.

From the outer point of view, if Kalu Rinpoche is not enthroned, fewer people would receive the blessings of his body, speech and mind, fewer people would receive initiations and teachings from him, fewer people would come into contact with him. For the lineage to continue, enthronement is necessary. The enthronement removes the doubts of ordinary people because when people see, they believe. When they hear, they believe. When they touch, they believe. So when all of those assembled came together on the enthronement day to pay respect to Kalu Rinpoche, to pray for his long life, to pray that his activity will equal that of the previous Kalu Rinpoche, we now trust that

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If dharma practices are condensed into the most essential activities necessary to accomplish realization, one must consider how time is spent during formal practice, during various daily activities and during the night. Essential teachings containing practical instructions for these three periods were chosen and elaborated upon by the Venerable Gyatrul Rinpoche. The first is one of the most direct and useful dream yoga accomplishment manuals available. The second is one of the most useful manuals for the Dzogchen meditation practices of shamatha and vipassana and was written by H.H. Dudjom Rinpoche. The third selection, entitled *Transforming Felicity and Adversity into the Spiritual Path*, is a contemporary classic for improving the quality of daily life experiences.

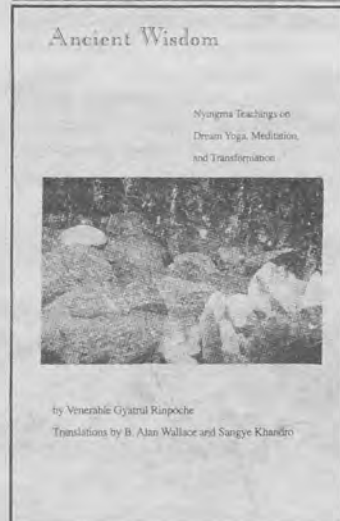
Here's an excerpt of Gyatrul Rinpoche's commentary on meditation:

What is the benefit of peacefully abiding, allowing the mind to remain still, in a natural state which is motionless? Until you are

get a handle on that and put an end to it is to accomplish quiescence. Once that is accomplished, all other spiritual qualities will arise from that basis, such as superknowledge, clairvoyance, the ability to see into the minds of others, to recall the past, and so forth. These are mundane qualities that arise on the path but are developed only after the mind can abide peacefully. Qualities such as heightened awareness and clairvoyance must be developed, because it is through them that one is able to understand and realize the fundamental nature of the mind. As it says in the *Bodhicharyavatara*, one of the most important mahayana texts, "Having developed enthusiasm in this way, I should place my mind in concentration; for one whose mind is distracted dwells between the fangs of mental afflictions."

An individual who has been able to accomplish quiescence will no longer be overpowered by attachment to ordinary activities and contact with worldly people. The mind automatically turns from at-

*Continued on page 3*



able to develop quiescence, you will not be able to control or suppress deluded mental afflictions. They will continue to arise and control the mind. The only way to

## News Brief on Conference of Western Buddhist Teachers

From March 13-22, 1993, a conference of twenty-two Western Buddhist teachers was held in Dharamsala, India. Four days of meetings were held with His Holiness the Dalai Lama and three other Tibetan lamas (Drikung Chetsang Rinpoche, Panchen Otrul Rinpoche and Amchok Rinpoche) to discuss problematic issues in bringing Buddhism to the West. The teachers were from the various Tibetan, Zen and Theravadin traditions.

The topics discussed with His Holiness were: taking teachers as gurus without proper examination; idealizing gurus unrealistically; ethical conduct of Buddhist teachers; the relation between true realizations and ethical behavior; giving tantric initiations without proper examination of the students; the training of Western monks and nuns; differentiating the essence of Buddhism from its Asian cultural aspects; adapting Buddhism to Western cultures; the role of women in Buddhism; translation issues; ritual, titles and robes; integration with techniques from psychotherapy; and overcoming sectarianism.

During talks held before and after the meetings with His Holiness, the participants discussed dharma teacher training; right livelihood for Buddhist teachers and centers; and treating students who have been harmed by abusive or charlatan teachers, or who have manifested psychological disturbances during meditative retreats.

A summary booklet and a book-length transcription of the conference are being prepared. Video and audio cassettes of the sessions with His Holiness are available from Meridian Trust, 330 Harrow Road, London W9 2HP, England. At the conclusion of the conference, the participants decided to form the Network of Western Buddhist Teachers and issued an "Open Letter" (see below) which was endorsed by His Holiness. As membership in the Network increases, it is hoped that further conferences will be held.

### AN OPEN LETTER

The teachers present agreed on the following points:

1. Our first responsibility as Buddhists is to work towards

creating a better world for all forms of life. The promotion of Buddhism as a religion is a secondary concern. Kindness and compassion, the furthering of peace and harmony, as well as tolerance and respect for other religions, should be the three guiding principles of our actions.

2. In the West, where so many different Buddhist traditions exist side by side, one needs to be constantly on one's guard against the danger of sectarianism. Such a divisive attitude is often the result of failing to understand or appreciate anything outside one's own tradition. Teachers from all schools would therefore benefit greatly from studying and gaining some practical experience of the teachings of other traditions.

3. Teachers should also be open to beneficial influences from secular and other religious traditions. For example, the insights and techniques of contemporary psychotherapy can often be of great value in reducing suffering experienced by students. At the same time, efforts to de-

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## Enthronement of Kalu Rinpoche

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this is Kalu Rinpoche. The enthronement allows his activity to expand and further the vision of his predecessor.

**Q:** What is the inner point of view regarding Kalu Rinpoche's enthronement?

**LLR:** From an inner point of view, whether you recognize or don't recognize him, whether you enthrone or don't enthrone him, he is still Kalu Rinpoche because he is a manifestation of enlightened mind. Even if he were not enthroned, wherever Kalu Rinpoche is, whatever he does will benefit beings because of his absolute compassion. But ordinary people may not recognize him due to their conventional views and regard him as an ordinary being. This lack of recognition may affect the immediate benefit of sentient beings. The enthronement creates a powerful and vivid opportunity for ordinary beings to connect with the enlightened mind of Kalu Rinpoche.

**Q:** How should the students of the previous Kalu Rinpoche regard the new Kalu Rinpoche? Do we simply transfer our devotion from one to the other?

**LLR:** Always follow the instructions of your root guru—especially the vows you have taken from the previous Kalu Rinpoche; specifically the Hinayana vows, the Mahayana vows, and the Vajrayana vows. Although you have not had initiations, teachings or samaya from the new Kalu Rinpoche, you cannot deny him because of your connection with his predecessor who has the same mind. You cannot be indifferent to him.

**Q:** The previous Kalu Rinpoche spent many years in retreat. Will the new Kalu Rinpoche have an opportunity for years of study and practice in solitary retreat before he has to leave the monastery and tour his centers around the world?

**LLR:** Kalu Rinpoche was born into his own family, the Ratak family of Eastern Tibet. His parents know and understand Dharma. His father, Lama Gyaltzen, is the General Secretary of Sonada Monastery, and served the previous Kalu Rinpoche until Rinpoche's parinirvana in 1989. He was inseparable from Rinpoche and his devotion is the example for our time. The decision about Rinpoche's upbringing lies with his parents. If Kalu Rinpoche is given sixteen or eighteen years of study with a teacher who possesses the three trainings of morality, concentration, and wisdom, he will be equal to the previous Kalu Rinpoche who was the most important lama of the twentieth century. If his parents want him to really express the activity of Kalu Rinpoche they need to give him time to be completely isolated with a perfect, great teacher who possesses the three trainings. With a great teacher—to influence him, teach him the Buddhist arts and sciences and philosophy, train him in the Way of the Bodhisattva, introduce him to great yogis, meditation masters, and scholars, have him take the traditional empowerments of the Four Schools, particularly the Karma Kagyu and Shangpa Kagyu, and the traditional retreats—he will be equal to the previous Kalu Rinpoche. This is my feeling. I have talked to his parents about this. They have the power to lead him in the right direction, which will be good for the parents, good for him, good for

all his disciples, good for the world. Then he will become a great teacher, an accomplished yogi. It is his parents' responsibility to make him the best for the world. It is up to them.

**Q:** Why is it important for the teacher of Kalu Rinpoche to have three trainings?

**LLR:** Without a teacher who possesses the three trainings, Kalu Rinpoche may be unable to manifest that purity and beauty which attracts and liberates sentient beings. By his example, his teacher brings out that inner beauty and purity. How he speaks and behaves shows his inner stability. From an ultimate point of view, Kalu Rinpoche is an emanation of enlightenment. But ordinary people cannot recognize this inner radiance without a corresponding outer reflection. So his attendants should have the three trainings which attract ordinary beings. We need Kalu Rinpoche to have the seven noble wealths—devotion, morality, generosity, meditation, hearing the teaching, shame, and consideration. By manifesting these qualities he draws sentient beings to him who need his instruction, his blessings, and his power to liberate them.

A good attendant who is truthful, honest, devoted and compassionate will provide Rinpoche with the opportunity to become the equal of his predecessor in benefiting beings. An example is, if you give Rinpoche candy, he likes candy; he doesn't care about the headache the next day. He needs

visit he asked his attendant for a book, a big volume. He began seriously reading it, pretending to practice for over twenty minutes. Then he got really excited, wrapped up the book and gave it to me. You see, from 1968 to 1974 Rinpoche appointed me puja master at Sonada Monastery. It was my job to teach and discipline the monks. I was not learned, and had no skills to teach, but Rinpoche gave me the job and I did my best. Rinpoche, in his compassion, expressed that he was pleased with the way I taught and mentioned this to other people as well. So by giving me the book I felt he was showing me that he remembered me. He was Kalu Rinpoche.

Last time I saw him at the enthronement ceremony, hundreds of people came from all over the world to receive his blessings. He was Kalu Rinpoche for five minutes, then he was a little boy for five minutes, back and forth. He was tired and bored and even refused to give blessings at one point. All the attention was too much. So many people—a little boy cannot handle it.

**Q:** Should Kalu Rinpoche's students ask that he leave his monastery and visit his centers around the world, or should we give him an opportunity to study and practice?

**LLR:** If people need him and long to see him, then a visit is good. Yet, maybe it is better to pray for his health and long life, and wait until he is sixteen or eighteen and receive empowerments then. If

all beings. Waiting is more fruitful than if we rush.

**Q:** Will Rinpoche keep the same traditional teaching techniques of his predecessor?

**LLR:** That is a very difficult question for me to answer. He is too young—what kind of skillful teacher he may be when he is older I do not know.

**Q:** What is your opinion?

**LLR:** All I can say is that Rinpoche's blessings have fertilized my activity so I follow his style of teaching and keep the traditions precisely. That is what he taught: keep the traditions exactly or the blessings of the lineage will disappear. Vajrayana teachings rely on the guru's blessings. So I am firm in what Rinpoche instructed. I am speaking from my heart.

**Q:** Could you tell us about the enthronement ceremony?

**LLR:** The enthronement was scheduled for February 25, 1993. His Holiness The Dalai Lama was going to attend but was unable to come due to his busy schedule. So, the enthronement actually took place on February 28, 1993. His Eminence Tai Situ Rinpoche, His Eminence Gyaltzen Rinpoche, His Eminence Bero Khyentse Rinpoche, Venerable Bokar Rinpoche, as well as numerous high yogis and lineage holders were present. There were representatives of His Holiness the Dalai Lama, His Holiness Karmapa, His Holiness Dujom Rinpoche, His Eminence Jamgon Kongtrul Rinpoche, and His Holiness Drug-Chen Rinpoche. The Bhutanese royal family as well as officials from Nepal, Sikkim and Tibet were there. A few thousand people gathered from all over the world including Taiwan, Hong Kong, Europe, the U.S.A., Australia, New Zealand, Canada, and Argentina to pay their respects.

The enthronement ceremony started at 9:00 a.m. Tai Situ Rinpoche gave a talk about the Kagyu lineage, and the story of Kalu Rinpoche's life. This talk was given in English and translated into French. We heard how the new Kalu Rinpoche was recognized by the clear, pervasive wisdom of Tai Situ Rinpoche and by the omniscience of His Holiness the Dalai Lama. Even though so young, the new Kalu Rinpoche expresses the signs and manners of a holy being.

Gyaltzen Rinpoche presided over the mandala offering, explaining the significance of the ceremony, which was translated into English and French for the crowd. As representatives from Kalu Rinpoche's centers throughout the world as well as other important guests came forward with offerings, their names were announced over the microphone.

One of the most moving moments for me was Tai Situ's statement that Kalu Rinpoche was very unusual in that he was able to choose and manifest his emanation so swiftly, which showed that he is free from the Wheel of Karma. Tai Situ also said that when he and Gyaltzen Rinpoche get old, Kalu Rinpoche will be their helper.

The ceremony ended auspiciously with lama dances, Tibetan folk dances, Nepali dances, and lots of entertainment. The celebrations lasted for ten days.

**Q:** What would Rinpoche want us to do now? What advice would he give us?

**LLR:** Right now his advice is bring more candy and toys! (Laughter) I think Rinpoche is inside—he is absolute mind. He knows the different levels of stu-

dents; some can simply give up negative speech, mind, and body and do the best they can. That is good for people, good for the environment, and good for the world—those are his wishes. Do positive—give up negative. This is the first level student. The second level of students should practice devotion to the lineage, to the Buddha and Bodhisattvas and have compassion for all sentient beings. With this true intention, give up negative and do positive. For advanced level students: they can do ordinary foundation practice, extraordinary foundation practice, training the mind in the two Bodhichittas. After this comes three-year retreat. Then practice of the different yidams, Vajrayana deities practice, and the method to swiftly realize Mahamudra and Maha-Ati: the Six Yoga practice of Naropa and Niguma. Those were his daily wishes for his students, and I am sure they are still his wishes.

This little one has the same mind and the same benefit on the ultimate level. But on the relative level he likes chocolate and toys.

The other advice to his students that Rinpoche was very serious about was the need to maintain his Dharma Centers around the world. The Centers bring great benefit to all sentient beings. Whether he is here or he is gone to India, the Centers should continue just the same. However you can help the Centers will create great benefit for yourself and others. Old students should be an example for new students. And old students should bring new students to the Center. By introducing the Dharma to new students their benefit is your benefit, their merit is your merit, until enlightenment.

**Q:** Didn't the previous Kalu Rinpoche like toys as well?

**LLR:** Yes, many people gave him toys, and when he was here (KDK, San Francisco) he gave some of those toys to my little son, Yonten. One time Rinpoche lined the toy figures up and said to Yonten who was very little, "These will be your disciples." My son has been very interested in the new Kalu Rinpoche. He asked me, "You mean this old man is now a little boy? How could this happen?" My son knew Rinpoche very well, they ate together and spent lots of time together. Rinpoche gave Yonten the toys to keep for him. Yonten said that as soon as he sees Rinpoche again he's going to give them back. ■



Lama Lodu Rinpoche

someone to speak to him from the heart, who may not please him at the moment, but will benefit him greatly in the long run.

**Q:** Does Kalu Rinpoche resemble his predecessor?

**LLR:** There are similar personality traits. Right now he has lots of habits of Dharma: meditation, from time to time he joins the pujas; he likes to chant, to read the texts; he likes to play the ritual instruments, which is unusual in other children.

I receive a very strong feeling of the old Kalu Rinpoche. The second time I saw him he gave me a picture of the Medicine Buddha on one side and Amitayus, the Buddha of long life, on the other side. He secretly showed it to me. I was very touched because I had been terribly ill, and he was indicating that I needed medicine to protect my life. He put the picture in my pocket. During the same

you rush his visit there will certainly be benefits but the benefits may be temporary. It is better to wait until he is full grown because he may not be able to get back to Sonada. When traveling in the West it may take as long as a year to get back, which creates obstacles to his study and practice. The influences of Western culture, like TV, are not beneficial to so young a Rinpoche.

At the same time, I understand the need for people to see him. They have jobs and don't have the money to travel to Sonada. But sixteen years is not long. He will become a great teacher then. Now he is so cute.

Rinpoche has many students of all religions, not just Buddhists—some with no religion at all, who were drawn to his pure energy. These people long to see him soon. But if he is given time with good discipline and good teachers he will create unparalleled benefit for



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### Three Books

Continued from page 1

tachment and attraction to cyclic existence, because quiescence is the experience of mental contentment and bliss which is far more sublime than ordinary attractions that arise from confused perception. When the mind is at peace, it can then be directed to concentrate undistractedly for indefinite periods of time. Quiescence destroys delusion because mental afflictions do not arise when one is experiencing the equipoise of single-pointed concentration.

People who have achieved quiescence naturally experience compassion as they view the predicament in which other living beings are ensnared. Pure compassion arises as they begin to clearly perceive the nature of emptiness in all aspects of reality. These are only a few of many qualities as taught by the Buddha which are the direct result of accomplishing quiescence.

Quiescence is the preparation and basis for the main practice which is the cultivation of the primordial wisdom of insight. These two meditations are complementary. The success that one has in developing insight is dependent on the success that one has with developing quiescence. If you are able to develop quiescence only to a certain degree, then your experience of insight will be limited. However, if you are able to fully accomplish quiescence, then you will be able to fully perfect insight as well. If that is the case, then that is as good as saying perfect enlightenment will be realized.

Now as for accomplishing quiescence, initially you should try to practice in a place which is isolated, quiet, and comfortable. It is important to feel comfortable and content in the place you have chosen to meditate. After arranging a comfortable cushion to be seated upon, assume a very straight sitting posture. The seven-point posture of Buddha Vairocana is ideal. Otherwise, be sure to sit so that the spine is erect. If you are sitting in a cross-legged position, then the best position to sit in is the full lotus. If you are unable to sit in full lotus, you can sit in a cross-legged position and elevate your buttocks a bit so that your back will be straight. Otherwise you may sit in a chair so that your back is straight. Keeping your spine straight, you should bend your head down a bit so that the

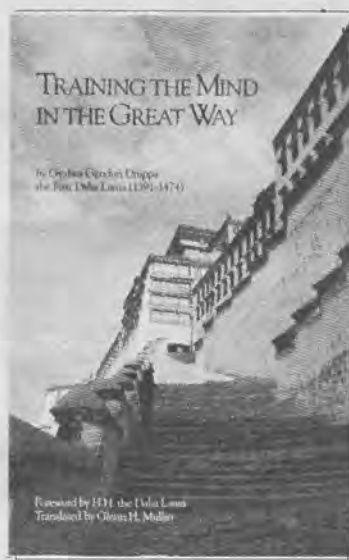
chin is slightly tucked in and allow the gaze to go out over the tip of the nose. Allow the tip of the tongue to barely touch the roof of the mouth in a natural way so that the mouth is neither tightly closed nor gaping open. The arms and hands should be down to the sides. If you are sitting in a cross-legged position, the hands can be placed right over left in your lap. Otherwise, if you are sitting in a chair, they can hang naturally.

The sitting posture is very important and so is the position of the speech. Allow the speech to be silent—no talking, no making of sounds, just natural breathing. There is nothing else to do other than remain calm and natural.

The position of the mind is to avoid recalling events of the past, anticipating future events, and contriving or controlling the present moment. Just allow yourself to remain natural and at ease. Whatever arises should be allowed to be as it is without alteration or adjustment.

To "allow your mind to rest in the natural state" is easier said than done. The main reason for that is because, from countless past lifetimes until now, you have established habitual instincts, mental impressions that make your mind chaotic and full of countless varieties of conceptual proliferations. In order to achieve peace, you must employ techniques. This does not mean that you should try to control thoughts by recalling, anticipating, or altering the experience. But rather, as you begin, you should attempt to place the mind upon an object so that the mind can focus and calm down. The use of objects on which to place the mind corresponds to the three kayas. The first step is the nirmanakaya method and is accomplished by using an image of Buddha Shakyamuni appearing as the nirmanakaya buddha (embodiment of intentional manifestation). An image of Buddha Shakyamuni is positioned directly in front of you so that you will gaze naturally upon it.

The second step is the sambhogakaya method accomplished by using an image of Vajrasattva appearing as the sambhogakaya buddha (embodiment of complete rapture). The third step, the dharmakaya method, is accomplished by visualizing an image of Vajradhara in the center of the heart. Once quiescence is accomplished in these three stages, you are ready to begin quiescence practice with no elaborations at all.



### TRAINING THE MIND IN THE GREAT WAY

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

Excerpts from the Foreword by the Dalai Lama:

The tradition of *Lojong Dondunma*, or *Seven Points for Training the Mind*, is an oral transmission of meditative techniques for spiritual development that comes down to us in a line of transmission deriving from the Indonesian Buddhist master Serlingpa, who lived in the late tenth and early eleventh centuries. Serlingpa studied in India for many years, and then returned to his homeland of Shri Vijaya. Numerous lineages from him were brought to Tibet by the venerable Atisha Dipamkara, who had travelled to Indonesia from India and trained there for twelve years. Atisha later was invited to the Land of Snows, and taught the Tibetans until his death. It is said that although he had studied with many different teachers, his Indonesian guru Serlingpa remained most close to his heart, and that tears would come to his eyes whenever he even mentioned this master's name.

Of all the teachings given by Atisha in Tibet, the *lojong* cycle from Serlingpa is considered the most quintessential. This cycle of instructions are prized by all schools of Tibetan Buddhism, and have profoundly influenced the sentiment of Tibetan spirituality in general. Over the centuries we Tibetans have drawn strength, courage and joy from the precious *lojong* instruction.

We can spend our life trying to tame the world, a task that would never end; or we can take the more practical path of taming our own minds. The latter is by far the more effective approach, and brings the most immediate, stable and lasting solution. It contributes to our own inner happiness, and also contributes to establishing an atmosphere of peace and harmony in the world around us.

As the Buddha has said, "The mind is the forerunner of all events." One way of understanding this line is that if our mind is positive, then our activities of body and speech, and thus our lifestyle, immediately become positive. This automatically renders them conducive to happiness for ourselves and those

around us. On the other hand when the mind is negative, then our activities of body and speech, and thus our lifestyle, become negative. This automatically contributes to frustration and unhappiness for ourselves and others.

Not only does the state of our mind dramatically affect the way in which we choose to shape our future, it also significantly influences the manner in which we experience the present moment. I have often pointed out to Tibetans that the *lojong* teaching is one of the principal sources of our strength as a people. It has helped us tremendously over the recent decades of hardship and suffering brought upon us by the Chinese invasion and brutal occupation of our homeland. I advise my people that if we rely upon the ideals of compassion and wisdom as taught in our spiritual traditions for so many centuries, and as expressed so well in the *lojong* teaching, then nothing the Chinese military does to us can harm us. In the end we will endure and succeed. On the other hand, if we give up the spiritual ideals that have characterized us as a people for so long, values that we as a culture can bring into the modern world as our small contribution to world civilization, then even if we win our struggle for self-determination we will have suffered a greater loss.

The First Dalai Lama's *lojong* commentary illustrates the commitment to the ideals of love, compassion and wisdom that characterized Tibetan Buddhism when he composed this work some five-and-a-half centuries ago.

We need to train the mind in the bodhisattva ways, in the practices that induce the qualities of kindness, love, compassion, tolerance, inner strength, wisdom, and so

forth. When we do that, we immediately become happier and more balanced people, and we contribute to happiness and harmony around us.

At present the world is not lacking in the technology of war. Our weapons of destruction are everywhere, and more are being produced every day, their sophistication and power constantly increasing. But what we are lacking is the technology of peace, the technology to produce love, kindness, and open-heartedness. Material development is useful and necessary, but unless linked to a corresponding development of humane spiritual vision it will not only be useless, but also harmful and counter-productive to the achievement of happiness during our life on this earth. The destruction of the environment and the extinction of numerous forms of wildlife are examples of how material technology devoid of spiritual sensitivity can have disastrous results.

Some of the *lojong* ideas may seem limited to a specific time and situation; but the essence carries a timeless message. This message recommends that we transcend spiritual pettiness and egocentric behavior, and instead learn to see ourselves in the context of a commitment to universal responsibility. We have to look less at what we can grab for ourselves from this world and from others, and more at how we can be useful in a universal sense.

Greed has no end, and from the beginning produces no happiness. This was expressed by the holy Indian master Shantideva, when he wrote, "The buddhas care only for others; worldly beings care only for themselves. Just look at the

Continued on page 4

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difference between the two." If we can become more like the former, like the buddhas and bodhisattvas, then we ourselves will become the immediate and direct beneficiaries of the consequent spiritual rewards.

I myself received the lojong teachings of holy Serlingpa when still a child, and have used them as the basis of my practice since that time. I include the lojong methods of meditation for cultivating the spirit of love and compassion in my own daily devotions, and have greatly benefited from them. There are several lojong texts that I memorized as a child, and I still recite these every day.

For me, the lojong tradition stands as the heart of the Buddha's message of peace. It teaches us how to regard others with the dignity and care that they deserve, and also how to transcend the limitations of conventional ego-grasping. Kindness is a universal need, and it is something that we all appreciate being shown.

I offer my prayers that an English translation of the First Dalai Lama's important text on lojong may contribute to the spirit of love and kindness in this world, and to an understanding of the rich spiritual heritage that once existed in the Land of Snow Mountains.

### WHAT COLOR IS YOUR MIND?

by Thubten Chodron

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This is a Buddhist approach to the concerns of daily life and a variety of contemporary issues. Written in clear and engaging language for people who are new to Buddhism, *What Color is Your Mind?* is also interesting to people who have studied and practiced for years. The first section of the book responds to questions people often ask about Buddhism: What is rebirth? How is Buddhism helpful in working with emotions? How can we practice in daily life? Thubten Chodron has taught widely and enjoys learning and teaching through questions. "It wakes you up!" she says.

The second section, *Working with Anger*, describes practical techniques for dealing with our own and others' anger. Although the Buddha is usually thought of as a religious leader, he was also a consummate psychologist and peacemaker. The approach presented here emerges from the author's discussions with mental health professionals, people in therapy and conflict mediators, and is based upon the Buddha's unique prescription for transforming anger.

"Thubten Chodron has present-

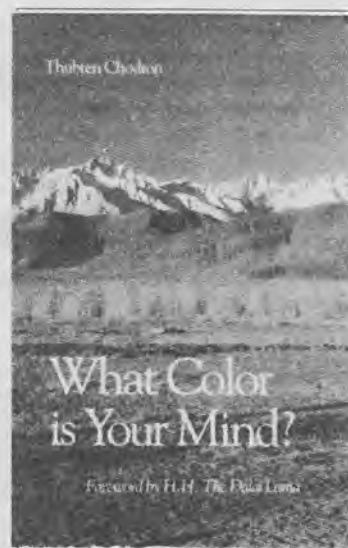
ed the Buddhist view on essential issues of spiritual development... a tremendous resource for those interested in Buddhist practice."—Karma Lekshe Tsomo, author and President of Sakyadhita International Association of Buddhist Women

"Ven. Thubten Chodron is especially skillful in presenting Buddhist philosophy and practices in ways that are easily accessible and practical for Buddhists who live in the Western world."—Ven. Hung I Shih, Jade Buddha Temple

Excerpts from the text:

**What is an empowerment? Why are some teachings "secret"?**

The purpose of empowerment is to ripen one's mindstream for the tantric practice by making a connection with the deity, who is a manifestation of the omniscient mind. One can't receive empowerment merely by being present in the room where an empowerment is taking place. Rather, people must meditate and visualize as the master instructs. Nor is empowerment having a vase placed on one's head, or drinking blessed water, or tying a consecrated string around one's arm. An empowerment ripens one's own potential through making a connection with a particular manifestation of the Buddha. This depends on having a virtuous motivation and on con-



centrating and meditating during the empowerment ceremony.

After empowerment, sincere practitioners seek instructions on how to do the practice. These instructions are not given before the empowerment because the students' minds aren't yet prepared to practice them. For this reason they are "secret." It's not that the Buddha was miserly and didn't want to share the teachings, nor is tantric practice the possession of an exclusive club that jealously guards its secrets. Rather, tantric instruction is given only to those who have received empowerment to ensure that those engaging in the practice have been properly

prepared. Otherwise, someone might misunderstand the symbolism employed in the tantra or engage in advanced and complex practices without proper preparation and instruction.

**Are all desires bad? What about the desire to attain nirvana or enlightenment?**

This confusion occurs because sometimes the English word "desire" is used to translate two different Buddhist concepts. There are different kinds of desire. The desire that is problematic exaggerates the good qualities of an object, person or idea and clings to it. Such desire is a form of attachment. An example is being very emotionally dependent on someone and clinging to him or her. When we look with a more balanced attitude, we'll see that the other person isn't nearly as fantastic as our attachment leads us to believe.

On the other hand, the desire that spurs us to prepare for future lives or to attain nirvana or enlightenment is completely different. Here we realize that better states of being are possible and we develop a realistic aspiration to achieve them. No misconceptions are involved, nor is there clinging to the desired result.

**What is offered on the shrine?**

Anything we consider beautiful can be offered. Traditional offerings are water, flowers, incense, light, perfume and food, but we can offer other things as well. Water is offered each morning and removed at the end of the day. It is thrown in a clean place or sprinkled over flowers and plants. Food that is offered should be removed from the shrine before it spoils. We may eat it or give it to others, although food that has been offered on the shrine isn't generally fed to animals.

**Is there a symbolic meaning to each offering?**

Yes. Flowers represent the qualities of the Buddhas and bodhisattvas, incense the fragrance of pure ethics. Light symbolizes wisdom, and perfume represents confidence in the holy beings. Offering food is like offering the nourishment of meditative concentration, and music symbolizes impermanence and the empty nature of all phenomena.

While we may physically offer one flower, mentally we can imagine the entire sky filled with beautiful flowers and offer these as well. It enriches our minds to imagine lovely things and then offer them to the Buddhas and bodhisattvas. Similarly, we can offer things mentally without placing them on the shrine. For example, when we see beautiful things in showcase windows or witness the loveliness of nature, we can mentally offer these to the Buddhas. This helps us avoid attachment to these things.

## 10 Billion Guru Rinpoche Mantras

Following the Kalachakra Initiation in Sikkim last April, His Holiness the Dalai Lama asked people to begin reciting the mantra of Guru Padmasambhava, *Om Ah Hum Benza Guru Padma Siddhi Hum*. Addressing the gathering in Gangtok on April 7, 1993, when the Sikkimese and Tibetan people offered long-life prayers to him, His Holiness asked for 10 billion repetitions of the mantra. Addressing a group of recent arrivals from Tibet, His Holiness requested them to inform Tibetans inside Tibet of this need to recite the prayers of Guru Rinpoche.



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### Open Letter

Continued from page 1

velop psychologically oriented practices from within the existing Buddhist traditions should be encouraged.

- An individual's position as a teacher arises in dependence on the request of his or her students, not simply on being appointed as such by a higher authority. Great care must therefore be exercised by the student in selecting an appropriate teacher. Sufficient time must be given to making this choice, which should be based on personal investigation, reason and experience. Students should be warned against the dangers of falling prey to charisma, charlatanism or exoticism.
- Particular concern was expressed about unethical conduct among teachers. In recent years both Asian and Western teachers have been involved in scandals concerning sexual misconduct with their students, abuse of alcohol and drugs, misappropriations of funds, and misuse of power. This has resulted in widespread damage both to the Buddhist commu-

nity and the individuals involved. Each student must be encouraged to take responsible measures to confront teachers with unethical aspects of their conduct. If the teacher shows no sign of reform, students should not hesitate to publicize any unethical behaviour of which there is irrefutable evidence. This should be done irrespective of other beneficial aspects of his or her work and of one's spiritual commitment to that teacher. It should also be made clear in any publicity that such conduct is not in conformity with Buddhist teachings. No matter what level of spiritual attainment a teacher has, or claims to have reached, no person can stand above the norms of ethical conduct. In order for the Buddhadharma not to be brought into disrepute and to avoid harm to students and teachers, it is necessary that all teachers at least live by the five lay precepts. In cases where ethical standards have been infringed, compassion and care should be shown towards both teacher and student.

- Just as the Dharma has adapted itself to many different cul-

tures throughout its history in Asia, so is it bound to be transformed according to conditions in the West. Although the principles of the Dharma are timeless, we need to exercise careful discrimination in distinguishing between essential teachings and cultural trappings. However, confusion may arise due to various reasons. There may be a conflict in loyalty between commitment to one's Asian teachers and responsibility to one's Western students. Likewise, one may encounter disagreement about the respective value of monastic and lay practice. Furthermore, we affirm the need for equality between the sexes in all aspects of Buddhist theory and practice.

The Western teachers were encouraged by His Holiness to take greater responsibility in creatively resolving the issues that were raised. For many, His Holiness' advice served as a profound confirmation of their own feelings, concerns and actions.

In addition to being able to discuss issues frankly with His Holiness, the conference served as a valuable forum for teachers from different traditions to exchange

views. We are already planning future meetings with His Holiness and will invite other colleagues who were not present in Dharamsala to participate in the on-going process. His Holiness intends to invite more heads of different Asian Buddhist traditions to attend future meetings.

The proceedings of the meeting will be disseminated to the wider public by means of articles, a report, a book, as well as audio and video recordings.

Signed: Fred von Allmen, Ven. Ajahn Amaro, Ven. Olande Ananda, Martine Batchelor, Stephen Batchelor, Alex Berzin, Ven. Thubten Chodron (Cherry Greene), Lama Drupgyu (Tony Chapman), Lopon Claude d'Estree, Edie Irwin, Junpo Sensei (Denis Kelly), Brendan Lee Kennedy, Bodhin Kjolhede Sensei, Jack Kornfield, Dharmachari Kulananda, Jakusho Bill Kwong Rosh, Lama Namgyal (Daniel Boscher), Ven. Tenzin Palmo, Ven. Thubten Pende (James Dougherty), Lama Surya Das (Jeffrey Miller), Robert Thurman, Sylvia Wetzel.

For more information contact: The Network For Western Buddhist Teachers, 4725 E. Sunrise Drive, Suite 137, Tucson, AZ 85718. ■



## First Western Lama to Grant Vajrayogini Empowerments in America

Venerable Gen Thubten Gyatso, an English Buddhist monk, is the first westerner to be fully qualified to grant the highest yoga tantra empowerments of Venerable Vajrayogini. At the request of many students, Gen Thubten is traveling to California in August to grant Heruka and Vajrayogini empowerments as part of his tour of Spain, Switzerland, the United States and Brazil. The practice of Venerable Vajrayogini, a female Buddha of wisdom, is especially suited to our modern times. This highest yoga tantra practice, which was taught by Buddha, enables us to transform all activities into meaningful actions and thereby attain enlightenment quickly.

Gen Thubten is the heart disciple of Geshe Kelsang Gyatso Rinpoche. For more information concerning the Vajrayogini em-



powerments or other New Kadampa Tradition activities, please contact Saraha Buddhist Center, PO Box 720156, San Jose, CA 95172. ■

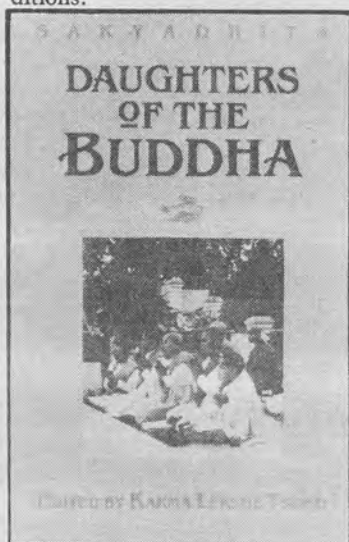
## SAKYADHITA: Daughters of the Buddha

Edited by Karma Lekshe Tsomo

Snow Lion Publications  
346 pp., \$14.95

Reprinted from *Religious Studies Review*, January 1993  
Reviewed by Janice D. Willis, Wesleyan University

This valuable collection of essays grows out of the first International Conference of Buddhist Nuns, held in Bodhgaya, India in 1987. At that conference, women renunciates from East and West came together to share their experiences and ideas about being Buddhist women practitioners from various countries and traditions.



The volume actually represents two books in one. There are numerous shorter presentations by various Buddhist nuns—arranged topically and by region, and, preceding each section, there are Tsomo's own lengthier introductory remarks, wherein she argues both passionately and with measured restraint for necessary reform. Roughly half the text was authored by its editor. Readers will feel that they have gotten a more extensive picture—not only of the key issues and concerns facing modern-day women practitioners, but also of the range and personalities of the women framing this important discussion. This book will interest students, scholars, and practitioners of Buddhism, as well as readers interested in women's studies and religion in the modern world. ■

## U.S. Visit of the Great Tibetan Mahasiddha H.H. Khenpo Jigmey Phuntsok

Pacific Region Yeshe Nyingpo, Chagdud Gumpa Foundation, Vajradhatu International and Kunzang Odsal Palyul Changchub Choling, as well as other sponsors, are pleased to announce the first visit to the West H.H. Khenpo Jigmey Phuntsok who is the present incarnation of Tertön Sogyal. He is considered to be a living mahasiddha who has performed many miracles and miraculously revealed many terma in this and previous lives.

In previous lives H.H. Khenpo Jigphun was Nanam Dorje Dudjom, the most prominent disciple of Guru Rinpoche, Rigdzin God Dem Chen—revealer of the heart treasure of Guru Rinpoche—and the master of hidden treasures, Lerab Lingpa. The Buddha actually prophesied Khenpo's incarnation in this life in the Manjushri root tantra. Guru Rinpoche also prophesied in *Clear Magic Mirror*, "Lerab Lingpa will be reincar-

Continued on page 9

## Delek Hospital Aid Foundation



Delek Hospital Aid Foundation (DHAF) was founded in 1990 to financially assist the activities of Tibetan Delek Hospital at Dharamsala, India. DHAF is a non-denominational, non-ideological organization based in Canada whose goal is to help Delek Hospital to develop its own financial, educational and institutional resources to provide health care to Tibetans in India. DHAF is a Registered Charitable Organization; memberships and donations are tax-deductible through Revenue Canada Taxation.

DHAF is appealing to all who are interested in the health of Tibetan refugees to join in the effort.

For information, please contact Dr. Andrew B Cooper, M.D., President, Delek Hospital Aid

Foundation, 103-876 West 16 Avenue, Vancouver, BC, V5Z 1T1 CANADA. Tel. 604-872-4766, Fax 604-875-4847. ■



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## Finally, Something from the White House

### A Letter from Lodi Gyari, President, International Campaign for Tibet

Tibet is prominently included in the President's MFN decision and thus is now an official and integral part of US-China relations. Under tremendous pressure, the President has done well in keeping his campaign promise with regards to Tibet.

Of course, the language is not everything we wanted, but it is a major step and all of you should be proud for making it happen. I want to thank each and every one of you. I especially think of all the Tibetans in Tibet who will have heard of this already through Voice of America and the satisfaction it brings them.

At the January "Tibet Conference of the Americas" we decided to combine our efforts and focus on MFN as the top priority for Tibet in the US. Citizens and groups all throughout the country wrote letters, contacted the media and mobilized their communities. And it worked!

The Administration would not have come out with a separate condition on Tibet without the strong grassroots and Congressional support. Our friends in Congress stood firm and new people in the Administration were supporting us. I want to share a statement made by Senate Finance Patrick Moynihan (D-NY) on Tibet and MFN:

"Today President Clinton has made history. He has told China that significant progress must be made in protecting Tibet's unique identity or he will effectively sever trade with China. He has not

submerged this issue with others. It stands alone as a separate MFN condition, a stark declaration—for the first time since the invasion of Tibet—that the Chinese subjugation of Tibet is a central issue in our relations."

Now we move to the next stage. We must begin to monitor whether "significant progress" is in fact being made in Tibet. Progress on protecting Tibet's heritage means changing current policies and halting the influx of Chinese into Tibet. We must actively monitor conditions in Tibet ourselves, and provide that information to the Administration. To do this, we will continue to conduct fact-finding trips to Tibet and maintain a constant dialogue with Congress and the Administration.

In past decades, our common cause has seen more setbacks than victories. But in recent years we have experienced more and more victories and this is a milestone victory. It creates a new context for Tibet in the US government and it should also establish a precedent for other governments to elevate Tibet to a priority position in relations with the PRC.

We have even more good news from Congress this week:

—Congressman Lantos (D-CA) introduced a bill opposing China's bid for the 2000 Olympics with a strong clause on population transfer to Tibet.

—Congressman Ackerman (D-NY), the new Chairman of the House Asia and Pacific Affairs Subcommittee, introduced a

## Executive Order: Conditions for Renewal of Most Favored Nation Status for The People's Republic of China in 1994

WHEREAS, the Congress and the American people have expressed deep concern about the appropriateness of unconditional most-favored-nation (MFN) trading status for the People's Republic of China (China);

WHEREAS, I share the concerns of the Congress and the American people regarding this important issue, particularly with respect to China's record on human rights, nuclear nonproliferation, and trade;

WHEREAS, I have carefully weighed the advisability of conditioning China's MFN status as a means of achieving progress in these areas;

WHEREAS, I have concluded that the public interest would be served by a continuation of the waiver of the application of sections 402 (a) and (b) of the Trade Act of 1974 (19 U.S.C. 2432 (a) and 2432 (b)) (Act) on China's MFN status for an additional 12 months with renewal thereafter subject to the conditions below;

NOW, THEREFORE, by the

resolution condemning Chinese population transfer into Tibet and calls on the President to take strong action to end the transfer; and

—A provision in the House version of the State Department bill that directs the US Information Agency to establish programs with the Tibetan people. The Senate will introduce their version later this summer.

ICT will need your continued support, but for now I simply want to congratulate and thank each of you. We are one step closer.

authority vested in me as President by the Constitution and the laws of the United States of America, it is hereby ordered as follows:

Section 1. The Secretary of State (Secretary) shall make a recommendation to the President to extend or not to extend MFN status to China for the 12-month period beginning July 3, 1994.

(a) In making this recommendation the Secretary shall not recommend extension unless he determines that:

\*extension will substantially promote the freedom of emigration objectives of section 402 of the Act; and

\*China is complying with the 1992 bilateral agreement between the United States and China concerning prison labor.

(b) In making this recommendation the Secretary shall also determine whether China has made overall, significant progress with respect to the following:

\*taking steps to begin adhering to the Universal Declaration of Human Rights;

\*releasing and providing an acceptable accounting for Chinese citizens imprisoned or detained for

the non-violent expression of their political and religious beliefs, including such expression of beliefs in connection with the Democracy Wall and Tiananmen Square movements;

\*ensuring humane treatment of prisoners, such as by allowing access to prisons by international humanitarian and human rights organizations;


\*protecting Tibet's distinctive religious and cultural heritage; and

\*permitting international radio and television broadcasts into China.

Section 2. The Secretary shall submit his recommendation to the President before June 3, 1994.

Section 3. The Secretary, and other appropriate officials of the United States, shall pursue resolutely all legislative and executive actions to ensure that China abides by its commitments to follow fair, nondiscriminatory trade practices in dealing with US businesses, and adheres to the Nuclear Non-Proliferation Treaty, the Missile Technology Control Regime guidelines and parameters, and other nonproliferation commitments.

Section 4. This order does not create any right or benefit, substantive or procedural, enforceable by any person or entity against the United States, its officers, or employees.



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## Clinton Conditions MFN on Preservation of Tibetan Culture

Washington, DC; 28 May—Today President Clinton announced that among the conditions placed on the future renewal of China's Most Favored Nation trading status is significant progress in protecting Tibet's distinctive religious and cultural heritage.

The President's report accompanying the Executive Order, which will be released soon, is said to discuss the influx of Chinese into Tibet as a threat to Tibet's heritage. Earlier this week thousands of Tibetans demonstrated in Lhasa in part because of their economic marginalization due to the population transfer of Chinese into their homeland.

This historic pronouncement is the first time in decades that the Executive Branch of the US government has formally made Tibet a priority in its bilateral relation with China.

The President's inclusion of Tibet is the result of tough bargaining over the ways in which Congress and the Administration seek to represent the Tibetan issue. There are still differences, however. Congress considers Tibet an occupied nation, while the Administration regards Tibet as part of China. However, this is the first time in a major US statement that the phrase "China, including Tibet" is absent.

This elevation of concern for Tibet by the Clinton Administration comes only weeks after the Dalai Lama met with President Clinton and Vice President Gore as well as with many Members of the House and Senate. The Con-

gress, which in 1991 declared Tibet to be an occupied country, has long given wide bipartisan support for the Tibetan people's non-violent struggle for human rights and self-determination.

The President's Executive Order operates just as Congressional legislation introduced by Rep. Nancy Pelosi and Senator George Mitchell proposed, giving China until June 1994 to meet the conditions.

The President's Executive Order is likely to render Congressional bills to condition MFN obsolete. Representative Nancy Pelosi said yesterday that her proposed bill was now not necessary. While the President's language on Tibet represents unprecedented support for Tibet from the Executive Branch, the proposed Senate bill conditioning MFN had even stronger terms with population transfer as a condition in itself.

The final condition, that China must make significant progress in protecting Tibet's distinctive religious and cultural heritage, is largely in keeping with the emphasis of the Dalai Lama. Several weeks ago, while in Washington, the Dalai Lama stressed to US policy makers that his foremost goal was the survival of the Tibetan people and Tibetan culture and the greatest threat was the Chinese population influx.

The decision to include a separate condition on Tibet, and its wording, was hotly debated within the Administration. Outside factors which played a role were the recent large-scale demonstra-

tions in Lhasa, the impassioned yet conciliatory statements of the Dalai Lama, and public support. In recent weeks Beijing made no gestures, such as token releases of Tibetan prisoners, in an attempt to avoid a strong condition on Tibet.

Since its assumption of power in 1949, the Chinese Communist Party has pursued a policy of population transfer, rendering native peoples of Manchuria, Inner Mongolia and Xinjiang (East Turkistan) small minorities in their traditional lands. In eastern Tibet, Tibetans are now a minority, their culture and economy considered "backward" and useless. In central Tibet, large-scale influx of Chinese began in 1983 and has accelerated in recent years. ■

## China Calls Clinton Trade Conditions Unacceptable

By David Schlesinger

Beijing, May 29, Reuter—China protested on Saturday against US President Bill Clinton's decision to make next year's renewal of Beijing's favourable trade status dependent on human rights improvements, calling the conditions unacceptable.

A foreign ministry spokesman, quoted by the official Xinhua news agency, said the conditions were an "open violation" of the principles which formed the basis for Sino-US trade and diplomatic relations.

China, ignoring the good news of renewal this year, focussed on the bad news of the conditions for next year, saying they were a serious interference in China's internal affairs.

"The Chinese government hereby expresses its strong opposition to the US move and lodges a pro-

test with the US government," the statement said. It said Washington's trade and diplomatic relations with Beijing would suffer if Clinton persisted in applying the conditions.

"If the US side should insist on its way, it can only seriously impair Sino-US relations and their economic and trade cooperation, which eventually will hurt the vital interests of the United States," it said. Economist said such an argument cuts both ways. While US companies were lining up to cash in after China's 12.8 percent economic growth last year, much of that growth was generated by export industries which needed the US as a market. The US trade deficit with China ballooned to \$18.3 billion last year, up from \$13 billion the year before, and is still growing.

But China's statement indicated that national pride was even more important to Beijing than trade. It said Sino-US differences over human rights and other issues should be settled "through dialogue, on an equal footing by seeking common ground while putting aside differences. Any attempt to impose one's way on others will go nowhere," it said.

A number of large US companies with business interests in China have urged that MFN should be renewed unconditionally in order to ensure their access to China's huge market of 1.2 billion potential consumers. The Chinese statement called on Washington to listen to them. "We have noticed that the American public and people of vision are increasingly supportive of the unconditional renewal of China's MFN status and of the maintenance and expansion of Sino-US relations. We hope that the US government will size up the situation, change its course and correct its erroneous practice on the MFN issue." ■



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## TEACHINGS ON DEATH AND DYING

By Lama Tharchin Rinpoche

These ten days at Pema Osel Ling will be devoted to the full spectrum of empowerments, teachings and practices related to death and dying. Rinpoche will be available for individual interviews throughout this time.

### Shitro: Empowerment of the 100 Peaceful and Wrathful Dieties

October 1 6:00 PM

Shitro is an introduction to one's own enlightened mind, which manifests as 100 peaceful and wrathful dieties arising in the bardo after we die. The dieties are no different than enlightened mind. By introducing us through empowerment to our enlightened mind, a connection with the dieties is made. (Donation \$10.00)

### Teachings on Death and Dying

October 2 7:00 AM- October 3 5:00 PM

The Tibetan Buddhist tradition is rich in its penetrating insight into death and the stages of dying. Rinpoche will teach inspiring methods on acceptance and familiarity with the death process. Teaching Cost: \$30.00/day

### Phowa: The Transference of Consciousness at the Time of Death

October 4, 7:00AM to October 10, 2:00 PM

Teaching Cost: \$25.00/day

Phowa is a practice for liberating the mind at the moment of death. This practice can be accomplished in a seven day retreat. Rinpoche will be able to assist each retreatant with his or her practice.

The Venerable Lama Tharchin Rinpoche is a Dzogchen master of Vajrayana Buddhism. He is the tenth lineage holder of the Repkong Ngakpas (yogis). The first Repkong Ngakpa founded the Repkong monastery, which became the largest and most famous college of Nyingma yogins in Tibet. Rinpoche is the founder and resident Lama of Pema Osel Ling, the Vajrayana Foundation's teaching and retreat center in the Santa Cruz mountains near Watsonville, CA. Pema Osel Ling is open year round to all Dharma practitioners. If you would like information about the Center, please call (408) 761-6266.



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**Rigpe Dorje Center**

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(210) 696-9818

## Nuclear Report Confirms Nuclear Build-up and Radioactive Dumping on Tibetan Plateau

The International Campaign for Tibet has released the first comprehensive study of China's nuclear activities on the Tibetan Plateau, in a report entitled **NUCLEAR TIBET**.

The result of a year-long research effort, **NUCLEAR TIBET** describes Chinese nuclear weapons production, nuclear missile deployment, radioactive waste dumping, and adverse health and environmental conditions near nuclear facilities.

The 64-page report reveals, for the first time, the history and role of a top-secret nuclear city built on the Tibetan Plateau and known as the "Ninth Academy," which built all of China's early nuclear bombs. This massive complex, which does not appear on any Chinese maps, has been China's "Los Alamos." **NUCLEAR TIBET** highlights testimony from one of the only Tibetans allowed inside the facility.

"China's nuclear missiles and facilities on the Tibetan Plateau undermine the area's traditional role as a buffer zone for the re-

gion," remarked Lodi Gyari, President of the International Campaign for Tibet. "These activities not only affect people living near the facilities, but also escalate regional tensions."

**NUCLEAR TIBET** verifies:

- eyewitness reports of illness and death among Tibetans near the Ninth Academy and uranium mines
- deployment of Chinese nuclear weapons in at least three sites on the Tibetan Plateau
- prison labor camps adjacent to nuclear missile sites, where prisoners have been forced to construct nuclear facilities.
- unregulated dumping of radioactive nuclear waste.

This report comes at a time when China's obstructive role in the North Korea nuclear debate is in the international spotlight. **NUCLEAR TIBET** is one of the few complete compilations of the sparse information about China's nuclear activities. Unlike the attention focused on the future of nuclear issues in the former Sovi-

et Union, little information has circulated regarding China's nuclear program until now.

"Now that the Cold War is over, China needs to be a full nuclear partner in the disarmament process," comments Bill Arkin, Greenpeace International Director of Military Research, in the report's preface. "It mostly stands on the sidelines, however, and rarely is subjected to the same scrutiny leveled on the other nuclear powers."

"The report identifies the problems... with an unbiased and independent eye," Arkin added. "It reveals much new information while laying other rumors to rest. And in its method, the report breaks through the Cold War iron curtain habit of writing and theorizing from afar. China and Tibet are not dealt with as theoretical places; the authors went to Tibet, and frame the problem beyond merely the comfortable nuclear crisis mode, integrating environmental, political, social and human rights dilemmas."

Copies of **NUCLEAR TIBET** are available from the International Campaign for Tibet, 1518 K St, NW, Suite 410, Washington, DC 20005 for \$7.50 plus postage (\$1.50 domestic, \$3.50 international). International payment must be in US dollars. Allow 2-3 weeks for delivery. ■

## Be Informed About Tibet

It is vitally important that the people who are concerned about saving Tibetan culture know about the key issues and do what they can to help. The way to be informed is to read some of the following journals and newsletters, which provide up-to date news and information. We especially recommend **News Tibet**, which carries valuable news items that we don't need to duplicate since they are easy to obtain.

**News Tibet** (quarterly, free) and the **US Tibet Committee Newsletter**. USTC, 241 E 32 St, NY, NY 10016 (tel: 212-213-5010). Political and cultural news.

**Tibet Press Watch** (bi-monthly, \$25) From the International Campaign for Tibet, 1518 K St NW, Suite 410, Washington, DC 20005 (tel: 202-628-4123). Reproduces news articles from worldwide sources.

**Tibetan Review** (annual subscription of 12 issues is \$20 including airmail postage) c/o Tibetan SOS Youth Hostel, Sector 14 Extn, Rohini, Delhi-85, India, North American subscriptions through Potala Publications, 241 E 32 St., New York, NY 10016 (tel: 212-213-5010). Independent

publication by Tibetans in Delhi.

**Tibetan Bulletin** (bi-monthly, free; donation to defray postage is appreciated) The Office of Information and International Relations, Central Tibetan Secretariat, Gangchen Kyishong, Dharamsala (H.P.) 176215, India. Official publication of the Government-in-Exile.

**Canada Tibet Newsletter** (quarterly, \$20) Canada Tibet Committee, 4675 Coolbrook Ave, Montreal, Quebec H3X 2K7, Canada. International news as well as information of interest to Tibet supporters in Canada.

**Tibetan Rights Campaign** (monthly, \$10/year). Articles and action items in support of the Tibetan cause. Three-month free trial period to try it out! TRC, 4649 Sunnyside Ave. N., #342, PO Box 31966, Seattle, WA 98103, 206-547-1015 (phone & fax).

**Snow Lion Newsletter** quarterly, free) Snow Lion Publications, PO Box 6483, Ithaca, New York 14851. tel: 607-273-8506. This is the paper you are presently reading. It is available to anyone on request and sent for free. Please let your friends know about Snow Lion! ■

## His Holiness the Dalai Lama AVALOKITESHVARA INITIATION

August 8, 1993, 9am - 5 pm  
Lisner Auditorium

George Washington University

*Tickets for the Avalokiteshvara Initiation:*

\$50.00 early registration: through July 23, 1993  
\$60.00 registration: after July 23, 1993

*Please register early as seating is limited.*

*To order tickets by phone, please call  
Ticketmaster at 202-432-7328.*

*Tickets only available at all Ticketmaster  
outlets.*

☐ I am unable to attend but wish to make a donation in support of this event. (Please make your contribution payable to *Avalokiteshvara Initiation* and mail to the Silver Spring address below.)

☐ To receive detailed event information, fill out and return form below to: *Avalokiteshvara Initiation, 608 Ray Drive, Silver Spring, MD 20910*, or call voice mail 703-385-4138.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (day) \_\_\_\_\_ (evening) \_\_\_\_\_





Ven. Tsering Namgyal



Ven. Tenzin Lhunpo

Photos: Gigi Ammar

## NAMGYAL MONASTERY, ITHACA TWO AUGUST RETREATS AND FALL SEMESTER

Namgyal Monastery, the personal monastery of His Holiness the Dalai Lama, will hold two retreats this summer at its North American location in Ithaca, New York.

### "GET ACQUAINTED WITH NAMGYAL" RETREAT, AUGUST 1-8

Six Namgyal monks and Professor Joseph B. Wilson will hold the second annual "Get Acquainted with Namgyal" summer retreat. Characterized by individual attention and a unique program of courses and meditation, the retreat received an enthusiastic endorsement from those who attended the first "Get Acquainted" retreat last year. This retreat is designed as an introduction to Namgyal's philosophical and artistic training programs.

Each day of the seven-day retreat will begin with teachings by Geshe Tenzin Rabgye on Mahayana Buddhism followed by shamatha meditation practice. For years Geshe-la has been a teacher of philosophy at Namgyal. He is currently resident Geshe at Namgyal-Ithaca.

The monks will offer several hands-on workshops. They will instruct participants in the drawing of mandala lines and participants will practice sand painting; another drawing workshop will focus on drawing peaceful and wrathful faces.

Participants will also have the opportunity to learn about and discuss with the monks setting up a daily practice and symbolism of

the altar or shrine.

A unique class on mandala theory will be offered by Ven. Pema Losang 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.

"Introduction to Tibetan Language," written and spoken, will provide the beginner with an acquaintance with Tibetan alphabet and general conversation. Professor Joseph B. Wilson, author of *Translating Buddhism from Tibetan* (Snow Lion, 1992), will lead the workshop.

In the evenings there will be slide shows and videos on Tibet and Tibetan culture. Last year's participants requested a class on Tibetan cooking, which will be added to this year's program.

### AVALOKITESHVARA MEDITATION RETREAT, AUGUST 10-17

This retreat is especially intended for those who have received or wish to receive the Avalokiteshvara initiation and would like instruction on this practice.

The seven-day retreat will begin Tuesday, August 10th, with an early evening meal and afterwards a meditation led by Namgyal's Chanting Master, Ven. Tsering Namgyal. Geshe Tenzin Rabgye will give the Avalokiteshvara initi-

ation on the 11th.

Each day will include four sessions of practice and meditation, with instruction from Geshe Rabgye on the Avalokiteshvara sadhana. In the evenings there will be opportunity for individual instruction from the monks. A fire puja will conclude the retreat.

### GENERAL RETREAT INFORMATION

The site for the retreats is Arnot Forest, located one-half hour from Ithaca. This wildlife forest is maintained by Cornell University's Department of Natural Resources. The cost of each retreat (\$200), cabin lodging (\$10/night), and 3 vegetarian meals a day (\$11/day) is \$347. Particulars, including directions, will be mailed to registrants. A deposit of \$100 is required.

Please address registration and correspondence to either: "Get Acquainted with Namgyal" Retreat or Avalokiteshvara Meditation Retreat, P.O. Box 127, Ithaca, NY 14851

### FALL SEMESTER AT NAMGYAL

Classes for the fall semester commence Monday, August 30th. Prof. Bill Magee will be returning as the Western Scholar-in-Residence. Courses will include Tibetan Language, Introduction to Tibetan Buddhism, Presentation of Tibetan Buddhism (Calm Abiding), Collected Topics, Buddhist Tenet Systems and Entering the Practices of Bodhisattvas. In addition, there will be guest lec-

tures, mini-courses and weekend workshops. The first weekend workshop will be September 24-26 with Georges Dreyfus (Geshe Sangye Samdup), the first and (so far) only Westerner to receive a Geshe Lharampa degree. Georges Dreyfus is a Namgyal adjunct faculty member and teaches at Williams College.

A future project of Namgyal Institute is an Oral Translators Training Program for translators and students of Tibetan language wishing to become translators. This intensive program will be open to translators from Buddhist centers throughout the world. Write to Namgyal if you are interested in this program.

### FRIENDS OF NAMGYAL

If you would like to help sustain and develop the North American seat of the personal monastery of H.H. the Dalai Lama and its teaching institute, please contact the Monastery at the Ithaca address. You can become a Friend of Namgyal. All donations are tax deductible. Namgyal Monastery Institute of Buddhist Studies is a registered 501(c)(3) tax-exempt non-profit organization.

If you are interested in any of the above programs, please contact Namgyal Monastery, Institute of Buddhist Studies, P.O. Box 127, Ithaca, NY 14851. Please include a small donation to cover the costs of keeping you informed about our programs. Programs of the Namgyal Monastery Institute of Buddhist Studies are open to all qualified students regardless of age, gender, race, or religious creed.

fall (there are two within 10 minutes), dancing to a local band (especially swing or blues), appreciating the architecture at Cornell, or window-shopping on the Commons.

A plea from a soon-graduating senior (May 1994): if anyone hears of a job teaching music (especially elementary), please let her know!!

## Snow Lion People

Jennifer Birnbaum's duties at Snow Lion are wide-ranging. She started working at Snow Lion in

1987 as a file clerk, and has since dipped her finger into nearly every pot here. Most of her day is spent taking orders, filing, and doing various customer service activities. She is known at the post office as "Bulk Mail Diva." She enjoys Snow Lion's friendly working atmosphere, helping customers, and especially receiving letters and unusual postcards from Snow Lion's many readers.

Jennifer has been lucky enough to have seen the Dalai Lama six times. The photo of Jennifer and the Dalai Lama was taken during His Holiness's visit to Ithaca in 1979.

Jennifer is currently entering her senior year at Ithaca College working towards a Bachelor of Music in Music Education with a concentration in voice. She somehow manages to juggle classes and re-



### U.S. Visit of H.H. Khenpo Jigme Phuntsok

Continued from page 5

nated in lower Kham in the Bird Year. Lerab Lingpa himself prophesied his rebirth by means of the seven unchanging characteristics, all of which were fulfilled with Khenpo Jigme Phuntsok's birth. At his birth, he recited the mantra OM AH RA PA TSA NA DHI seven times and wore the placenta like the robes of a monk.

H.H. Khenpo Jigphun displayed many siddhis even as a child. At a very young age, he revealed many terma, including sadhanas and statues, and accomplished reading and writing in several days after revealing the sadhana of Orange Manjushri. He became a monk at age sixteen and was fully ordained at twenty-two. Though he is well-known for extraordinary accomplishment in all aspects of monastic life, he is best known as an adept in the oral instruction of dzogchen teachings.

In 1987, with ten thousand Tibetan pilgrims, H.H. Khenpo Jigme Phuntsok visited the great Five-Peaked Mountain in China, where he prayed in front of a relic stupa for the flourishing of the Buddha's doctrine and for the benefit of all beings. At that moment in the sky, people saw a vision of Manjushri, sacred letters and rainbows. In the same year, a statue of the Buddha dropped from the sky on Khenpo Jigphun as he meditated and he has left footprints and fingerprints in stone several times.

In 1990 he met with H.H. the Dalai Lama for the first time in Dharamsala, India, where they acknowledged the close relationship between the 13th Dalai Lama and the previous Terton Sogyal. Khenpo Jigphun gave His Holiness many gifts of terma, including a nine-eyed zi stone which had belonged to Yeshe Tsoygal and a small statue of Vajrapani which had been revealed by the previous Terton Sogyal and was supposed to have been given to the 13th Dalai Lama. His Holiness the Dalai Lama requested and received the initiation of Phurba Gurkhukma and then gave H.H. Khenpo Jigphun an extremely auspicious statue of Amitayus, the Buddha of Long Life. They spent several days together and exchanged many gifts and teachings.

Throughout the Communist Chinese occupation of Tibet, H.H. Khenpo Jigme Phuntsok has continued to spread the Dharma and has actually attracted Chinese followers. Amidst adverse conditions, he had maintained and inspired undefiled morality within the monastic communities and has continued to build and restore monastic institutions and retreat centers all over Tibet.

Through his miraculous activities and dzogchen teachings, H.H. Khenpo Jigme Phuntsok is an inspiration to Buddhists of all sects, from H.H. the Dalai Lama to the simplest monk in the mountains of Tibet. Beginning in July, this great teacher will inspire Buddhist students in the United States. He will give dzogchen teachings and empowerments on the west coast, in Boulder, Washington, D.C. area and on the east coast. Write or call Chagdud Gonpa, California, 707-944-8280 or 707-944-1907; Vajradhatu, 1345 Spruce, Boulder, CO 80302; KPC, 18400 River Road, Poolesville, MD 20837, 301-428-8116; John Giorno, 222 Bowery, NY, NY 10012, 212-966-7574; or Malcolm Smith, 92 Inman St., Cambridge, MA, 617-492-1341 for a schedule of events in each location.



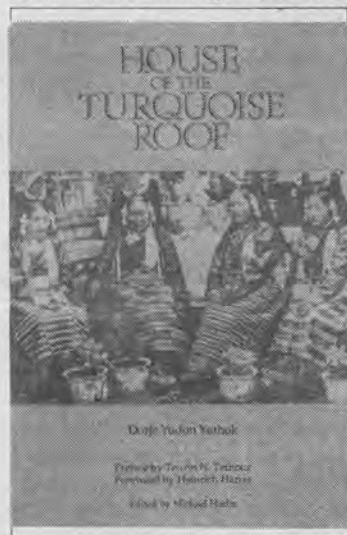
## House of the Turquoise Roof

By Dorje Yudon Yuthok  
Edited by Michael Harlin

Snow Lion Publications  
330 pp. \$14.95

Reprinted from *Journal of Asian Studies*, February 1993  
Reviewed by Marcia Calkowski,  
The University of Lethbridge

This book makes a valuable contribution to the Tibetan ethnographic and historical record and to the burgeoning genre of women's narratives. Since autobiographies were (and are) rarely written by lay Tibetans, they afford precious glimpses into traditional Tibetan life that are excluded in Tibetan hagiographies. Dorje Yuthok's book, rich in vignettes of the quotidian life of Tibetan aristocrats prior to the Chinese invasion, reflects a sensitivity to readers' interests in finely drawn portraits of Tibetan social interaction, ritual observances, and material culture. In her selection of events, environments, and moods, Yuthok selects the appropriate generational lens through which readers may view her childhood, adolescence, or adulthood as she leads them through her life.



Yuthok comes from one of the most influential Tibetan families and thus was exposed to the more sophisticated and cosmopolitan circles in Tibetan society. Yuthok focuses on detailed descriptions of the intimacies of family life as well as on what might meet the eye of a spectator observing a ritual

procession or a participant in a New Year's celebration. In doing so, she deftly conveys the immediacy of her experience to readers.

Yuthok begins with her birth to the Surkhang family, one of sixteen families belonging to the third rank of Tibetan aristocracy, during the unrest of 1912 when fighting between the Tibetan army and Manchu soldiers in Lhasa forced her mother to flee the city. She situates herself by outlining the privileges and duties assigned to the four aristocratic ranks and noting how these privileges and obligations shaped the professional and personal lives of her ancestors and immediate family. She follows celebrations of her childhood. In the process, Yuthok provides well-wrought descriptions of school-room discipline and instruction in Lhasa, the arrangement of New Year altars and festivities, and the sharply contrasting experiences of a pilgrim traveling in traditional Tibet.

Yuthok next turns to events that abruptly changed her life. One, an example of the complexities of aristocratic marriage and inheritance in traditional Tibetan society, is her departure from her family to become the heiress of a childless noble family; another is her marriage, followed by the loss of her first child and the births of ensuing children. Her frank narrative includes vicissitudes of her personal life, her escape from Tibet, and her immigration to the United States. She concludes fittingly with her pilgrimage to India, her joy at the discovery of the reincarnation of her guru, and, finally, with a reflection on the meaning of Buddhism for Tibetans, the ultimate context through which she would have us understand her life.

This book will assist any student of Tibetan culture and should also prove an illuminating addition to women's studies. Particularly valuable for ethnohistorians are the appendixes that provide the ranks and names of Tibetan noble families and delineate the Yuthok and Surkhang family trees.

## Portraits of Tibetan Women

The photography of Susan Lirakis Nicolay

In recent years thousands of Tibetan women have become refugees following the treatment they have received at the hands of the Chinese authorities in Tibet. Nuns especially have been forced to give up their vows of ordained life. They have been imprisoned and tortured, and their religious activities have been curtailed in many ways.

The Tibetan Nuns Project, The Tibetan Women's Association, and the Council for Religious and Cultural Affairs all strive to provide assistance to these refugees in the form of food, housing, medical treatment and education.

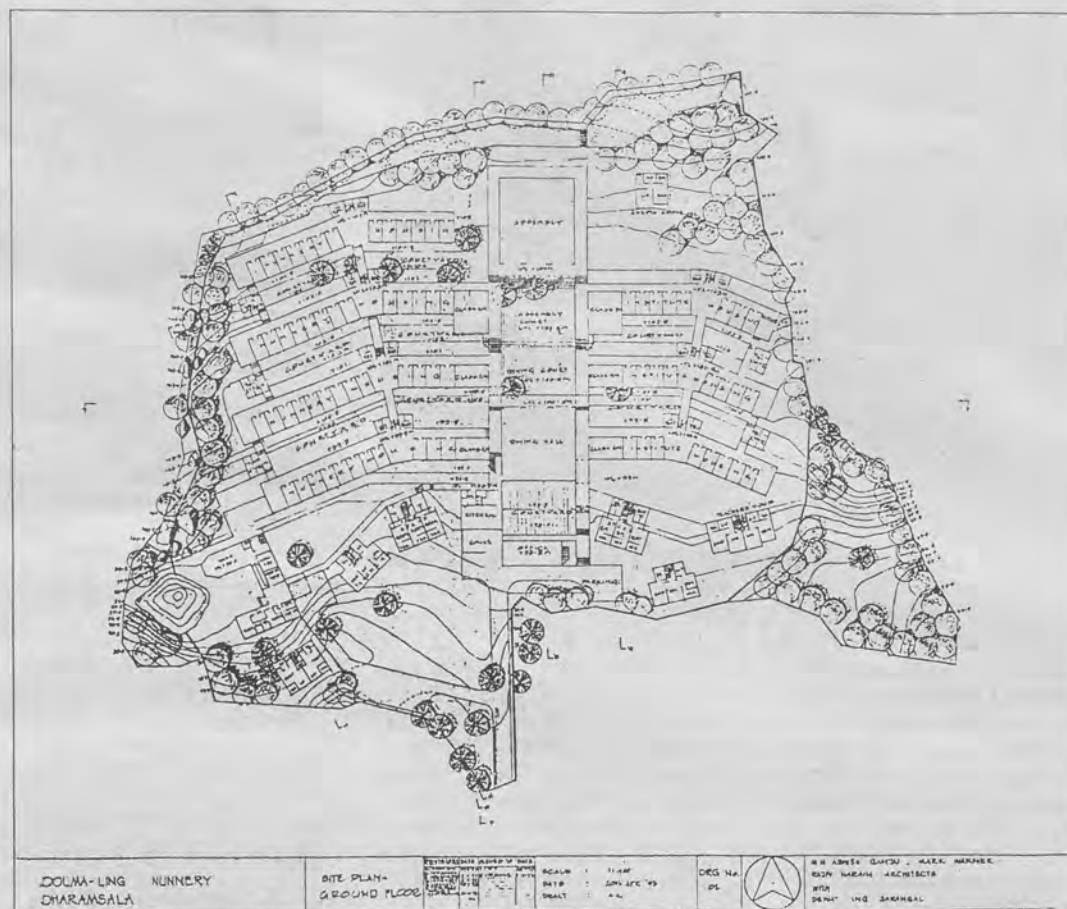
Susan Nicolay has been working with these organizations to photographically document the condition of Tibetan nuns and women in exile in India. Her hope is to bring attention to and find support for these women and their unique culture by exhibiting the photographs together with the personal stories of their subjects. She has recently made portraits of each of the Shungsep nuns, newly ar-



rived in Dharamsala, and of each of the Dolma Ling nuns of Moli.

Individual images from this series have won awards. The work has also been part of juried exhibits at Levy Gallery in Portsmouth, NH; Abington Art Center in Pennsylvania; and the Leedy-Voullkas Art Center in Kansas City. Most recently the series has been on view in Santa Barbara.

If you would like to arrange an exhibit of Susan's work, she may be contacted at 162 Mount Israel Road, Center Sandwich, NH 03227, 603-284-6920.



## Tibetan Nuns Project: Dolma Ling Nunnery and Institute

The Tibetan Nuns Project was initiated in Dharamsala, India, in 1987 as a centralized entity for channelling assistance to Tibetan nuns in exile. It operates under the auspices of the Tibetan Women's Association and the Department of Religion and Culture of the Tibetan Government-in-Exile.

The primary goal of the Tibetan Nuns Project has been to improve the educational level of the nuns, seeing education as the key to providing these women with the resources leading to eventual self-sufficiency and improved status within the Tibetan community. However, education is only possible when the basic necessities of food, shelter, and health care have been provided.

During the past two years approximately 200 nuns have arrived in Dharamsala from Tibet. One large group spent two years on a pilgrimage from Eastern Tibet to Lhasa. When they were denied access to the religious sites of Lhasa by the Chinese authorities, they fled to India. Many others are from the Lhasa area, where the monks and nuns have been instrumental in leading the demonstrations against the Chinese presence. Because they have provided courageous leadership, retaliation against them has been brutal; many have been imprisoned and tortured, and even those who have not been politically active have found their nunneries closed down and their freedom to practice religion denied. Those

who flee to India arrive with no resources at all, into a community whose existing support structures are already severely overtaxed by the continuing influx of refugees.

The Tibetan Nuns Project has been able to meet the immediate needs of the newly arrived women through an international sponsorship program that is providing enough funds to supply them with food, basic health care, a preliminary educational program, and temporary shelter. However, the housing shortage in Dharamsala is critical and the housing that is available for rent is inadequate. The nuns are living in overcrowded conditions without bathing or toilet facilities and only the most rudimentary of kitchens.

The Tibetan Nuns Project has developed a plan to construct a new facility that will provide both adequate housing and the facilities to put a strong educational program in place. The plan also calls for the implementation of income-generating projects that will enable the nuns not merely to become self-sufficient but also to take on leadership roles within the Tibetan community.

Dolma Ling, as the new facility is known, will be a combined nunnery and institute for higher studies. The nunnery will concentrate primarily on providing the most recent refugees from Tibet with a basic education. The model curriculum will focus on basic education in Tibetan language,

education in English that will include the basics of a modern education, and Buddhist philosophical study. As this program is tested and refined, it will be made available to other nunneries in the refugee community who are also struggling to improve their educational level.

The institute for higher studies will be the first-ever non-sectarian educational facility for Tibetan Buddhist nuns. This institute will be open to women from all nunneries and will offer advanced training in traditional Buddhist topics as well as in leadership, teaching, community service and traditional arts.

Given the desperate need for funding, Kalon Rinchen Khando Choegyal, President of the Tibetan Women's Association, will be taking a personal leave from her post in the Cabinet (Kashag) of the Tibetan Government-in-Exile to come to North America on a fundraising tour. Together with Dr. Elizabeth Napper, she will speak in the following cities during the month of September: Seattle (Sept. 1-2), Vancouver (3-4), Calgary/Edmonton (5-8), New York/Washington (12-16), Charlottesville, VA (17-18), Mexico City (19-23), Los Angeles (23-24), Santa Barbara (25-26), and San Francisco (Sept. 28-Oct. 1).

For more information, please contact The Tibetan Nuns Project, P.O. Box 374, San Geronimo, CA 94963.

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## Prayer Flags

By Jennifer Birnbaum & Ngodup Sangpo

Many of our readers have inquired about the symbolism and use of prayer flags and banners. We hope you find the following information about prayer flags helpful.

Snow Lion carries many sets of prayer flags: Wind Horse, Tara, Chenrezig, Padmasambhava and Milarepa. With the exception of the Wind Horse, the flags have mantras that relate specifically to the deity depicted in the center. Each set consists of five flags of different colors. These colors have significance—they represent the five elements: air (blue), water (green), fire (red), earth (yellow), and ether or mind (white).

Wind Horse prayer flags carry woodblock-printed prayers, invocations and images of power-animals. The customary power-animals are depicted at the corners and center of the flag. These are *cha kyung* (garuda), the spiritual eagle devouring a snake; *druk*, the dragon whose voice and flashing tongue produce thunder and lightning; *ta*, the tiger, master of the forests, and *sen ge*, the snow lion, living in the glaciers of the Himalayas and the animal symbol of Tibet. Mantras on the Wind Horse flag include those of Mahabodhisattva Manjushri, Chenrezig, Padmasambhava, Amitayus, Amitabha, Manjushri, Tara and Vajrapani. In the center is the *lung ta*, the wind horse, which carries the prayers printed on the flag.

In a broader sense, Tibetans refer to all prayer flags as *lung ta*, literally "wind horse." Each prayer flag is imbued with the prayerful mental offerings of the people who make and use them. By

means of the wind horse, prayers are offered up into the spiritual realms with the speed of the wind. Like the prayers enclosed in the prayer wheel, when the prayer flags flutter in the breeze, their religious messages are multiplied and sent off on behalf of those who make or use them, and of all other sentient beings as well.

Tibetans refer to the state of their luck as having *lung ta*: "My *lung ta* is high today" is a common expression.

Prayer flags are strung up high on hills, from house top or tree to adjacent tree, and on vertical tree-branch poles. Banners (such as Snow Lion's Chenrezig and Tara) hang vertically on flag poles, trees, or posts on mountain tops. Both prayer flags and banners should remain fluttering in the wind, bleaching in the sunlight and rain until they fade and decompose and, in the process, intimately merge their requests with the universal energy source. At this point they should be replaced (all the prayers have been sent).

All of Snow Lion's sets of prayer flags and banners (except the Wind Horse set, which are made by Tibetan nuns in south India) are hand-made by Tibetans who have recently fled Tibet to the Tibetan community in Dharamsala. They make their living by producing prayer flags, all the while praying for world peace and Tibetan independence. This brings merit to themselves and to those who use the flags. They hope the flags will help to spread Buddhism and keep Tibetan culture alive.



## Jacques Marchais Museum of Tibetan Art Tibetan Odyssey

Join Barbara Lipton, Director of the Jacques Marchais Tibetan Museum, for a 14-day tour of Central Tibet.

Optional extension for the adventurous to seldom visited monasteries and sites.

14-day Tibetan Odyssey  
March 4 - March 19, 1994

\$3895 all-inclusive from L.A. (based on minimum of 15 persons)  
Price includes a \$300 tax-deductible museum contribution.

8-day optional extension  
March 18 - March 26, 1994  
\$1450 (based on minimum of 6 persons)

Contact Tibetan Museum, 338 Lighthouse Ave. S.I., N.Y. 10306  
(718) 987-3500

## English for Tibetans

On April 2, 1993 a graduation ceremony was held at the International Institute in San Francisco to commemorate the first graduating class of the Tibetan English Book Project. This group of nine Tibetan students arrived in San Francisco as part of the Tibetan US Resettlement Project on February 12, 1993. Of all the Tibetans who have resettled, these students were among those considered to have the lowest level of English skill.

Through this course the Tibetans achieved basic communication skills, were able to write short stories about themselves and their families, and read short passages on Tibetan culture. The core of the class was *Book One* of the Tibetan English Book Project. *Book One* is set within Tibetan culture and contains short stories on such subjects as the Dalai Lama and Losar. This created the security and support to allow the language learning process to be easy and fun. The results were im-

pressive in terms of the amount of English the students mastered, their positive attitude toward the English language and American culture, and their ability to express Tibetan culture in English.

*Book One* allows Tibetans to learn English in a way that meets their needs while affirming their own Tibetan culture. All of the students emphasized the importance of making it available to Tibetans in India, Nepal, and Tibet.

A pilot version of *Book One* is now available to all supporters of the Tibetan English Book Project with your tax deductible donation of \$25 or more. The Project encourages you to make copies of *Book One* and let them know how it works. An instructional booklet will soon be available and additional information and teacher support can be obtained by calling or writing the TEBP at: 305 Vista De Valle, Mill Valley, CA 94941, 415-388-6569.



## KÜN-ZANG LA-MAY ZHAL-LUNG

Jig-me Ling-pa, the exponent of Dzog-pa Ch'en-po Long-ch'en Nying-tig, provides the required preliminary for the practice of Dzog-ch'en in a short liturgical prayer called *The Excellent Path to Omniscience*. One of his eminent disciples, Jig-me Gyal-way Nyu-gu, gave an oral instruction on it, which his disciple, Dza Pal-trül Rin-po-ch'e, transcribed and gave the title, *Kün-zang La-may Zhal-lung*. Preface by Cha-tral Rin-po-ch'e, Translated & edited by Sonam T. Kazi

"An excellent, faithful translation . . . an authentic preliminary work which will benefit all those who are interested in Dzogchen."

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PART TWO & PART THREE: 352 pp., 4 color plates, endnotes, line drawings, \$50.00, cloth

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## Mustang, Forbidden Himalayan Kingdom A Photographic Exhibition

Mustang is one of the few areas in the Nepal Himalaya that is still relatively untouched by the outside world. It is a vast and barren land located north of the great Dhaulagiri and Annapurna mountain ranges and east of Dolpo. Once part of western Tibet, Mustang joined the Kingdom of Nepal at the end of the eighteenth century but remained an independent principality. The people of Mustang, who call themselves Lobas, are ethnically and culturally Tibetan and are very warm and friendly toward outsiders. They primarily follow the Sakya form of Tibetan Buddhism and many monasteries in Mustang are embellished on the exterior with white and



maroon vertical stripes, resembling the great Sakya Temple in Tibet. The treeless landscape of Mustang, with its beautiful vistas of snow-capped peaks and cloudless sky, is similar to that of the Tibetan plateau.

In November, 1992, a group of seven American women formed an expedition to Mustang. Their journey was the subject of a February 1993 *LIFE Magazine* article. An exhibition of extraordinary photographs taken by the women who were on the trek as well as photographs taken when Prince Joachim of Denmark visited Mustang two years ago, will be held at the Mokotoff Asian Arts Gallery, 584 Broadway, Manhattan, from Sept. 22-Oct. 16. The show will also be on exhibit at the Tibetan Museum, 338 Lighthouse Ave., Staten Island, from Oct. 23-Nov. 21. An opening reception will take place on Oct. 24 with a slide show by Dorothy Reilly, one of the expedition members.

## BUDDHIST PEACE FELLOWSHIP

The Buddhist Peace Fellowship publishes a quarterly journal of articles by and about Buddhist peace-workers of all traditions.

Recent issues feature:

Mayumi Oda, Tai Situ Rinpoche, Joanna Macy, and Gary Snyder; reports on engaged Buddhism in all parts of the world, including Burma, Central America, and Tibet; and articles on human rights, environmental action, homelessness, AIDS, abortion and Buddhism, and Buddhist responses to the Middle East war.

BPF develops and supports such projects as:

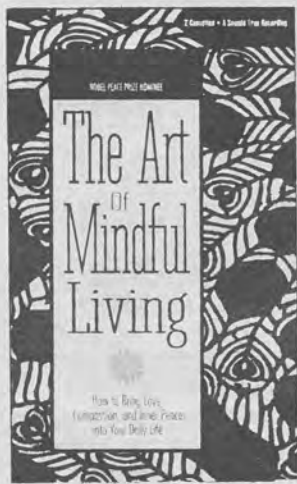
- letter writing for human rights
- working with refugees from foreign countries
- supporting socially conscious consumption
- workshops, public talks, retreats and mindfulness days.

We invite your inquiry.

BUDDHIST PEACE FELLOWSHIP  
P.O. Box 4650, Berkeley, CA  
94704  
415-525-8596



## NEW ITEMS



**THE ART OF MINDFUL LIVING**, by Thich Nhat Hanh. (2 cassettes) 3 hrs., #ARMILI \$18.95. Presents practical teachings about how to bring love and mindful awareness into our daily experience. Kind, purposeful, illuminating—here is an abundant treasure of traditional teachings that unify meditation practice with the challenges of today's world.



**BELL & DORJE COVERS** #BEDOCO \$20. These are elaborately brocaded covers that are perfect for the standard size bell and dorje.



**CHENREZIG PRAYER FLAG SET** #CHPRFL \$12. Five Chenrezig prayer flags with his OM MANI PADME HUM mantra, each in one of the five colors, strung on a chord. Each flag measures 13 x 16".

**MILAREPA PRAYER FLAG SET** #MIPRFL \$12. Five Milarepa prayer flags with a Milarepa mantra, each in one of the five colors, strung on a chord. Each flag measures 13 x 16".

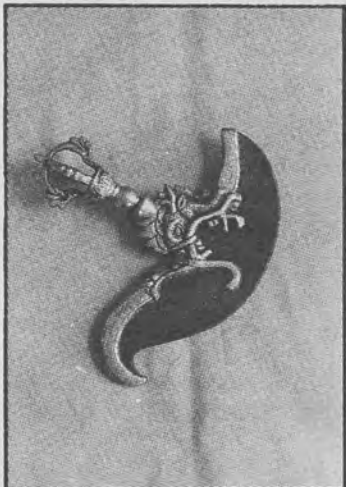
**PADMASAMBHAVA PRAYER FLAG SET** #PAPRFL \$12. Five Padmasambhava prayer flags with a Padmasambhava mantra, each in one of the five colors, strung on a chord. Each flag measures 13 x 16".



**CHENREZIG BANNER** #CHBA \$16. Six foot long banner that can be attached to a pole. The color is green with Chenrezig surrounded by his OM MANI PADME HUM mantra.



**BROCADE BAG** #BRBA \$6. Cotton bag with shoulder cord. Outside has beautiful silver threaded brocade. Measures 8" high by 6" wide and has two compartments, one with zipper.



**CURVED KNIFE** #CUKN \$40. This is the ritual knife referred to in many tantric practices.



**PRAYER FLAGS—Support Tibetan Nuns**, \$12 for set of five #SEPRFL.

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

**21 TARA PRAYER FLAGS** #TAPRFL \$12.

A lovely traditional design is silk screened on the five colors of cloth and have a string for easy hanging. Comes with a detailed explanation of the 21 praises and the design.

**TARA BANNER** #TABA \$16. This vertical banner is 6' feet long and has attachments for a pole. It has green prayer flags of Tara.



**COTTON CHANGE POUCH** #CHPO \$3.

Traditional Tibetan designs in cotton with draw strings to open and close. Holds money or other valuables and measures 5" wide by 4" high.



**MALACHITE PENDANTS** #MAPE \$24. Lovely silver pendant with blazing green oval malachite.



**MALA BAG** #MABA \$8. These are lovely silk brocade pouches with draw strings. They are 6" in diameter. Beautiful gift item.



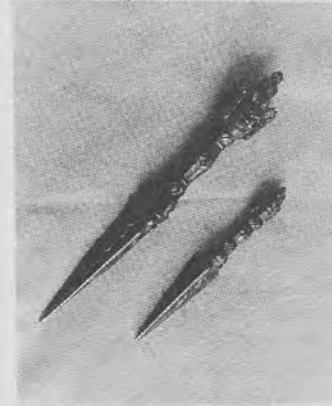
**OM MANI PADME HUM RINGS** #OMRI \$17. Women and men's styles; adjustable.



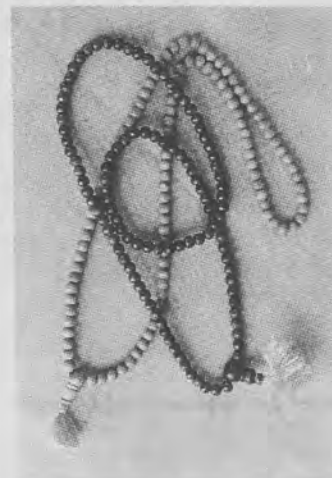
**PRECIOUS STONE GAUS** #STGA \$52. These are some of the most beautiful we have seen. The surface is covered with either lapis or turquoise and there is an oval red coral in the middle.



**PURBA PENDANT** #PUPE \$14. Silver purba 1.5" long—looks great!



**PURBAS**. Tantric daggers made of iron. 9" #9PU \$30. 5" #5PU \$12.



**SANDLEWOOD MALAS** \$14. Red or natural color sandlewood malas with guru bead and tassels. They smell wonderful!

**Red Sandlewood** #RESAMA. **Regular Sandlewood** #RGSAMA.



**VIDEO!**

**THE XVII KARMAPA'S RETURN TO TSURPHU**, by Tsurphu Foundation. 100 min. #KARV \$39.95.

The reincarnation of the 16th Karmapa was recently discovered in Tibet, where many wondrous signs appeared at his birth. The seven year old Karmapa, destined to be one of the greatest living masters of our time, arrived in triumphal celebration at his original seat at Tsurphu Monastery and was enthroned on Sept. 27, 1992. See it all!



Karmapa 8" \$375.



Vajrayogini 12" \$495.



Mipham 7.5" \$360.

**STATUES** #RU.

High quality statues of the Buddha and various deities are available on request. We have numerous rupas and our stock is always changing. Materials range from brass to copper with gold and painted faces. Contact us for photos of these images:

Chenrezig 8" \$295  
Chenrezig 12" \$495  
Green Tara 13" \$495  
Jigme Lingpa 8" \$370  
Karmapa 8" \$375  
Maitreya 10" \$395  
Medicine Buddha 5.5" \$195  
Milarepa 3 1/2" \$225  
Milarepa 3 1/2" \$200  
Mipham 7.5" \$360  
Padmasambhava 14" \$495  
Rahula 12" \$595  
Shakyamuni Buddha 4" \$85  
Vajradhara 5" \$200  
Vajrapani 12" \$495  
Vajrasattva 6" \$158  
Vajrasattva 6" \$165  
Vajrayogini 12" \$495  
White Tara 12" \$495  
Yamaraja 6" \$120.



Jigme Lingpa 8" \$370.



## NEW ITEMS



Rahula 12" \$595



Vajrapani 12" \$495



## VIDEO!

**MAHAMUDRA**, by Kalu Rinpoche. #MAHA \$33

As the highest goal and practice of the Kagyu tradition, Mahamudra is a teaching on Sunyata (voidness) which leads to the realization of the Dharmakaya or Primordial Mind. In 1986, the Venerable Kalu Rinpoche gave this lecture in San Francisco. He describes the nature of mind and teaches a clear and direct meditation to introduce us to Mahamudra, the non-separateness of awareness and emptiness.

**MANDALA PLATES #MAPLA \$5CALL**

We have available mandala plates for mandala offerings. The sizes and type of metal varies considerably—copper, white metal, silver plated, pure silver—so call us for prices and style.



**TIBETAN BAG, 5 x 7 x 1.5" #TIBA \$8**

Maroon and black with brightly colored trim, this woolen bag has three pouches for holding valuables. Two pouches have wooden buttons.

## THANGKAS

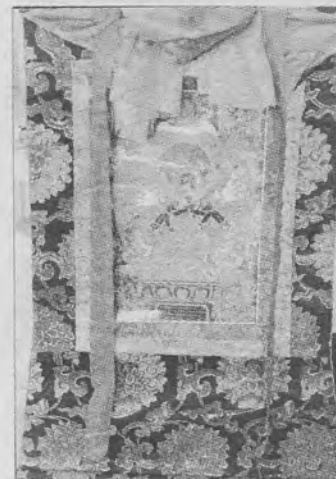
We now have smaller thankas of principle deities mounted in brocade. There are three different styles. Call to reserve the one you want.



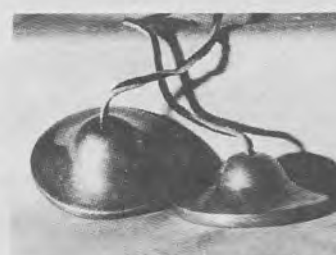
Thangka print, laminated, mounted in brocade with multi-color fringe at bottom, measures 14 x 26" # \$60. Selections: Gelupa Guru Tree #GTLATH; 1000-Arm Avalokiteshvara #AVLATH; Milarepa #MILATH; Green Tara #GRLATH; Kalachakra KALATH; White Tara #WTLATH; Buddha #BULATH; Padmasambhava #PALATH.



Brocaded Deity Thangka, mounted with multi-color fringe at bottom, measures 14 x 25" # \$60. Selections: Padmasambhava #PAEMTH, Buddha #BUEMPR, Green Tara #GTEMTH.



Thangka print, laminated, mounted in brocade with wooden rod at bottom, measures 20 x 23" # \$75. Selections: Padmasambhava #PATHPR, 1000-Arm Avalokiteshvara #AVTHPR, Milarepa #MITHPR, Buddha #BUTHPR, Kalachakra #KATHPR, Long-Life #LLTHPR.



**DINGSHA BELLS (cymbals) #DI \$30**

The sound of these bells is psychically cleansing.



**SACRED ART OF TIBET MAGNETS, 2 x 3", \$3.95 ea.** Well-made images of deities mounted on magnets.

Kalachakra #KAMA  
Niguma #NIMA  
Padmasambhava & Yeshe Tsogyal #PAMA



**TIBETAN BACKPACK #BAC \$35**

This sturdy, attractive cotton backpack is well-designed and washable. The main compartment measures 16" high, 14" deep and 12" wide and has a double zipper. Another smaller compartment measures 6" deep and it has other pockets inside including an 8" one with zipper. Loop at top makes it easy to hang. Cloth design is Tibetan and pack is made by Tibetans in Dharamsala.



**TIBETAN INCENSE 10" bundle #EXGRS \$10**

This is a high-grade incense which we have also sold in 16" bundles that contained fewer sticks.

**SAVE TIBET FROM CHINA!**

**SAVE TIBET LICENSE PLATE #LIPL \$9**

An automobile license plate based on the Tibetan flag that says "Save Tibet From China."



Vajrasattva



Kalachakra



Maitreya



Simha-Muka



Niguma



White Tara

**SACRED ART OF TIBET NOTECARD SET, 8 notecards w/envelopes, #SAARTI \$12**

Notecard images of Tibetan Buddhist Deities, painted in the brilliant Nepalese style: White Tara, Maitreya, Padmasambhava & Yeshe Tsogyal, Niguma, Dorje Drolo, Kalachakra, Simhavaktra, Vajrasattva.



Dorje Drolo



Padmasambhava



## NEW ITEMS



Green Tara in Jungle



Rainbowhouse



White Tara in The Rainforest



Medicine Buddha



Birthscene



Eagle Dream



Chen Rezig



The Long Journey



Awakening

### TRANSFORMATIVE ART NOTECARD SET, 12 cards w/envelopes, #TRARNO \$24

These thangkas, murals and adventure/fantasy paintings of Marianna Rydvald are a wonder to see. They are full of myth, fun and spirituality. Two of the images are life of the Buddha murals that she painted in Bero Khyentse's monastery in Kathmandu. Some are huge murals that were painted on the sides of buildings. There are also cards of Green Tara, White Tara, Chenrezig and the Medicine Buddha.

White Tara in  
Snowmountains

### THANGKAS

These thangkas are excellent in quality and are all properly mounted and brocaded for hanging. Please call us for information as to availability. Contact us for photos of the following in stock:

Amitabha \$295  
Buddha \$395  
Buddha \$350  
Buddha \$320  
Guru Drappo \$295  
Guhyasamaja \$360  
Machig Labdron \$350  
Mahakala (2-Arm) \$395  
Mahakala (4-Arm) \$360  
Mahakala (6-Arm) \$360  
Marpa \$295  
Medicine Buddha \$560  
Padmasambhava \$320  
Padmasambhava (w/deities) \$320  
Singhamukha \$320  
Singhamukha \$290  
Twenty-One Taras \$395  
Vajradhara \$400  
Vajrakilaya \$350  
Vajrayogini \$395  
Vajrayogini \$280  
Vajrayogini w/4 Dakinis \$320  
White Tara \$300



White Tara \$300



Machig Labdron \$350



Marpa \$295



Singhamukha (single) \$290



### TIBETAN SHOULDER BAGS, #TISHBA \$16 ea.

Hand woven shoulder bags with black background and bright, multi-colored patterns, one featuring the wheel of dharma and the other has a lively striped geometric design. Both have zippered outside pocket. Specify design choice.



**TIBETAN WALLET #TIWA \$6**  
Brightly-colored cloth wallet with four pockets (two zipper pockets)—enough room for bills, change, and cards. Folds in thirds with velcro seal.

### EXQUISITE HAND-WOVEN 100% WOOL TIBETAN CARPETS

We have commissioned the manufacture of beautiful high-quality traditional style carpets. The designs selected are from photos of carpets in museum publications we've been admiring but were unable to find. Tibetan weavers were located who could produce them. We don't think you have seen carpets like these before since weavers have, for some time, been selling designs that are more mass-marketable but lack the refined look of these carpets. You may be interested to know that a number of these are hard-to-find Tibetan Tiger Rugs.

The carpets vary in size and pile density and the price varies according to this. Most are approximately 3 x 6', some are larger, up to 6 x 9'. Please contact us for photos of available carpets. Prices range from \$400 to \$995.

**ASK ABOUT OUR  
NEW TIGER RUGS**



### TIBETAN BELT POUCHES AND SHOULDER BAGS \$35 ea.

Made of leather with metal ornaments these pouches and bag are attractive as well as useful. There are four designs:

#LEPUC Half-Moon Belt Pouch, 2 x 4"  
#LEPUHB Rectangular Pouch with belt, 4.5 x 8"  
#LEPUHS Rectangular Pouch with shoulder strap, 4.5 x 8"  
#LEPUV Square Pouch with shoulder strap or belt attachment, 4.5 x 6"



Contemporary and Traditional  
Native American Flute Music

### TURTLE ISLAND FLUTE, by Joe Salzano. Cassette #TUISFL \$10

The indigenous flute music of Turtle Island (N. American continent) has, for centuries, passed down the stories, songs and traditions of the Mother Earth, courtship and love. The practice of young men paying homage to the beauty and grace of the Earth or a specific woman has created an ever-growing repertoire of songs that are rich in beauty and variety. This is one of the best Native American flute tapes we have heard.



### TIBETAN NATIONAL FLAG #TIFL2 \$25

This is a printed flag on cotton-poly with grommets for hanging. It measures 3 x 4 1/2'.



## NEW ITEMS

## Ancient Wisdom

Nyingma Teachings on  
Dream Yoga, Meditation,  
and Transformation



By Venerable Gyatrul Rinpoche  
Translated by B. Alan Wallace and Sangre Khendri

**ANCIENT WISDOM: Nyingma Teachings of Dream Yoga, Meditation and Transformation**, by Gyatrul Rinpoche. 150 pp., #ANWI \$14.95 Available now! If dharma practices are condensed into the most essential activities necessary to accomplish realization, one must consider how time is spent during formal practice, during various daily activities and during the night. Essential teachings containing practical instructions for these three periods were chosen and elaborated upon by the Venerable Gyatrul Rinpoche. The first is one of the most direct and useful dream yoga accomplishment manuals available. The second is one of the most useful manuals for the Dzogchen meditation practices of shamatha and vipassana and was written by H.H. Dudjom Rinpoche. The third selection, entitled *Transforming Felicity and Adversity into the Spiritual Path* is a contemporary classic for improving the quality of daily life experiences.



**THE BUDDHA'S QUESTION**, by W.W. Rowe, illus. by Pamlyn Grider. 24 pp., 8.5 x 11," #BUQU \$9.95 Sept.

Queen Videhi of Rajagaha asks the Buddha to teach four hundred children about the way of awareness and love. In reply, the Buddha recounts his previous life experience as a plumeria tree. This tree painfully witnesses the cruel deceptions of a heron upon forty fish and a wise and crafty crab. Though helpless to intervene, the compassionate tree takes vows with far-reaching consequences.

Jataka Tales, or past-life stories of the Buddha, are traditionally used to teach wisdom and compassion. This rhymed version makes the story enjoyable for modern English-speaking children ages five to ten.

## BACK IN PRINT!

**THE BUDDHISM OF TIBET**, by H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 219 pp., #BUTI \$12.95 Aug.

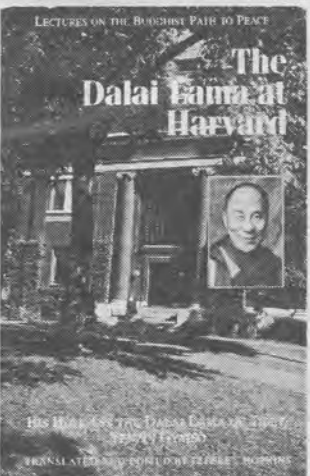
"The book will give the beginner an excellent foundation in Tibetan Buddhism."—*The Tibet Journal*

*The Buddhism of Tibet* consists of four texts that the Dalai Lama specially wrote or chose for Western readers:

*The Buddhism of Tibet* by the Dalai Lama is a concise introduction to the principle topics and central practices of Buddhism. *The*

*Key to the Middle Way* by the Dalai Lama is an acute and precise presentation of the nature of emptiness. *The Precious Garland* by Nagarjuna is a description of the Bodhisattva path of compassion and a clear, concise analysis of the Buddha's teaching on emptiness. *The Song of the Four Mindfulnesses* by the 7th Dalai Lama, a short poem, accompanied by a commentary by the present Dalai Lama, containing all the essentials of sutra and tantra. It is to be used as a basis for meditations on mindfulness of the guru, altruism, deity yoga and emptiness.

## The Buddhism of Tibet



## BACK IN PRINT!

**THE DALAI LAMA AT HARVARD: Lectures on the Buddhist Path to Peace**, by H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 255 pp., ISBN 0-937938-71-8 #DALA \$14.95 Aug.

"The best teachings from the East are the ones given by the Dalai Lama"—Joseph Campbell

In 1981, His Holiness the Dalai Lama gave a series of lectures at Harvard University which fulfilled magnificently his intention of providing an in-depth introduction to Buddhist theory and practice. The Dalai Lama's imposing intellect, power of exposition, and practical, compassionate implementation pervade these lectures. He covers a spectrum of issues important to anyone concerned about individual and world peace and answers questions that those interested in Buddhism have long hoped to see addressed.



**EXPLORE TIBET**, by the Junior Museum Staff of the Newark Museum. 32 pp., 9 x 12," #EXTI \$9.95 Oct.

This is an activity book that was developed in conjunction with the special Newark Museum project "Tibet: The Living Tradition." Exploring unknown places, meeting new people, and seeing different ways of life can be among the greatest joys of childhood. *Explore Tibet* is designed to introduce the young reader to Tibetan culture. The combination of hands-on activities with stories and illustrations offers something for every child.

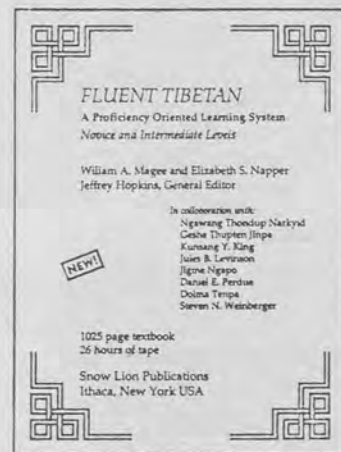


DHARMA PATHS  
VEN. KHENPO KARTHAR, RINPOCHE

**DHARMA PATHS**, by Khenpo Karthar Rinpoche, ed. by Laura Roth. 270 pp., #DHPA \$14.95

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 affiliated centers throughout the United States.



**FLUENT TIBETAN: A Proficiency-Oriented Learning System, Novice and Intermediate Levels**, by William A. Magee and Elizabeth S. Napper; Jeffrey Hopkins, General Editor. In collaboration with: Ngawang Thondup Narkyid, Geshe Thupten Jinpa, Kunsang Y. King, Jules B. Levinson, Jigme Ngapo, Daniel E. Perdue, Dolma Tenpa and Steven N. Weinberger. 1010 page, 3-vol. text, 8 1/2 x 11," 18 cassettes (26 hours), #FLTI \$250 Available in August

The most systematic and extensive course system available in spoken Tibetan language, *Fluent Tibetan* was developed by a team of language experts working in conjunction with indigenous speakers at the University of Virginia under a grant from the International Research and Studies Program of the Department of Education in Washington, D.C.

*Fluent Tibetan* is based upon the courses developed by the U.S. State Department's Foreign Service Institute (FSI) specifically for diplomats needing to learn a language quickly. The FSI model used for this course is unsurpassed in its proven effectiveness. The method acquaints students with the sounds and patterns of Tibetan speech, through repetitive interactive drills, enabling them to learn increasingly complex structures quickly, and in this way promotes rapid progress in speaking the Tibetan language. *Fluent Tibetan* is the best course available anywhere for learning Tibetan on your own.

The *Fluent Tibetan* package consists of a textbook and a set of tape recordings, arranged in fifteen units. The first three units are devoted to recognition and pronunciation of the Tibetan alphabet and its combinations in syllables and words. Beginning with unit four, vocabulary and grammatical patterns are introduced in the form of situational dialogues. Each dialogue is followed by extensive drills which repeat the vocabulary and grammatical patterns in different contexts. In this way the student learns not merely to mimic the phrases but to use the language creatively.

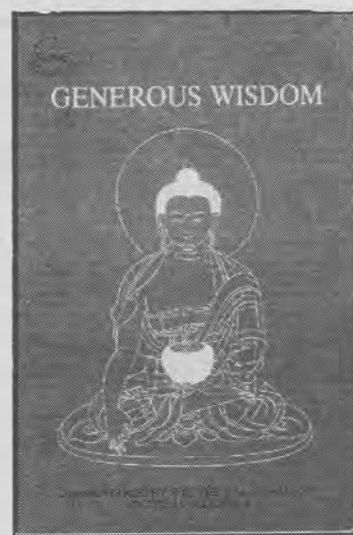
All the voices in the dialogues and drills are those of indigenous Tibetan speakers and the material is given by both male and female voices alternately. The Tibetan voices on the tape are exceptionally clear. The end-of-text glossary is both Tibetan-English and English-Tibetan.

The material covered in *Fluent Tibetan* roughly corresponds to what is covered in two semesters of college-level language study. Having completed this text, students should be capable of intermediate level speech as defined by the University of Virginia's Tibetan Oral Proficiency Guidelines formulated by William Magee.



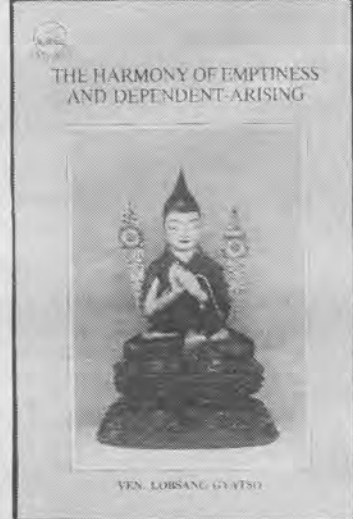
**GATES TO BUDDHIST PRACTICE**, by Chagdud Tulku Rinpoche. #GABUPR \$14.95

This is a collection of teachings that first grounds the practitioner in the basic principles of Buddhism and then dives deep into the theory and practice of Vajrayana. It captures the warmth and vastness of Rinpoche's heart-mind, the humor of his stories and the simplicity with which he communicates the essence of the spiritual path.



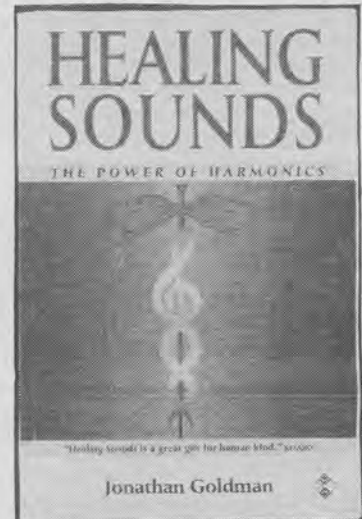
**GENEROUS WISDOM: Commentaries by H.H. the Dalai Lama XIV on the Jatakamala**. 122 pp., #GEWI \$6.95

This is a set of four teachings on the *Jatakamala: Garland of Birth Stories of Buddha* given by His Holiness during the Great Prayer Festival in Dharamsala. The theme of these stories is the perfection of generosity of the bodhisattvas—but His Holiness also speaks on the perfection of ethics and patience, dependent-arising and karma.



**THE HARMONY OF EMPTINESS AND DEPENDENT-ARISING**, by Ven. Lobsang Gyatso. 156 pp., #HAEMDE \$9.95

This is a commentary to Tsongkhapa's *The Essence of Eloquent Speech*. The subject of the work concerns two important themes—emptiness and dependent-arising. All schools of Buddhism expound theories of emptiness and dependent-arising, but their interpretations vary greatly and are even contradictory. Ven. Lobsang Gyatso very skillfully explains these two theories through logical analysis combined with simple and concise metaphors.



**HEALING SOUNDS: The Power of Harmonics**, by Jonathan Goldman. 170 pp., #HESO \$14.95

*Healing Sounds* explains the ancient secrets of sound and the extraordinary power of harmonics to heal and transform. Jonathan Goldman discusses the overtone chanting of the Tibetan monks and relates sounds to the energy centers of the body. Along with instructions on how to produce and use these vocal harmonics. You will find information on the ancient shamanic, mystical and spiritual traditions that employed sound in their rituals.



**INITIATIONS AND INITIATES IN TIBET**, by Alexandra David-Neel. 240 pp., 27 photos, #ININ \$7.95

Alexandra David-Neel delves into Tibetan mysticism, describing the masters of the mystic rites and doctrines, their disciples and the methods of psychic training they employ. Examined in detail are the various kinds of initiations and their aims, the role of the spiritual guide and the choice of a master, traditional oral instruction and its transmission along a line of initiates, and the initiate's daily spiritual exercises. This is a treasure of lore from one who was there before the Chinese invasion.



## NEW ITEMS



**HEART DROPS OF DHARMAKAYA:** Dzogchen Practice of the Bon Tradition, by Shardza Tashi Gyaltsen, trans. & comm. by Lopon Tenzin Namdak, intro. by Per Kvaerne, ed. by Richard Dixey. 200 pp. #HEDR \$15.95 Available Now!

This is the first complete text in English concerning Dzogchen meditation. It comes from the ancient Bonpo tradition of Tibet and pre-dates the advent of Buddhism. Dzogchen is an ancient system for realizing the foundational nature of mind. Written in the style of personal instruction from Shardza to his students, the text is supplemented with a commentary by Lopon Tenzin Namdak given in the course of teaching the text to a small group of Western students in his monastery in the Kathmandu Valley in Nepal. He clarified many points about the practice as he taught this method. In explicit terms, Lopon, himself an acknowledged master of Dzogchen, makes these valuable teachings available to readers today.

The book has six parts: preliminary practices; the practice of trekcho; the practice of togel; phowa and bardo practice; the rainbow body; a short history of Bon.



**IS ENLIGHTENMENT POSSIBLE?:** Dharmakirti and Gyalshabje on Knowledge, Rebirth, No-Self and Liberation, by Roger Jackson. 520 pp. #ENPOP \$29.95 paper, #ENPOC \$45 cloth, Oct. *Is Enlightenment Possible?* is an exploration of the most sustained and sophisticated argument for the truth of the Buddhist world-view, that of the seventh-century Indian philosopher Dharmakirti. Dharmakirti sets forth a rational demonstration that past and future lives are real, mind is separable from the body, mind's nature is such that enlightenment is possible, and the attainment of enlightenment requires realization of the uniquely Buddhist view of no-self. These arguments deeply influenced the Buddhist tradition of Tibet and have a cogency that makes them of interest not just to Buddhists, but to anyone concerned with the problems of truth—especially religious truth. Dharmakirti's thought is challenging and important, and *Is Enlightenment Possible?* makes it accessible and comprehensible as few works before it have.

Liberation in the Palm of Your Hand



**BACK IN PRINT!**

**LIBERATION IN THE PALM OF YOUR HAND:** A Concise Discourse on the Stages of the Path to Enlightenment, by Pabongka Rinpoche, ed. by Trijang Rinpoche, trans. by Michael Richards. 978 pp. #LIPAHA \$37.50

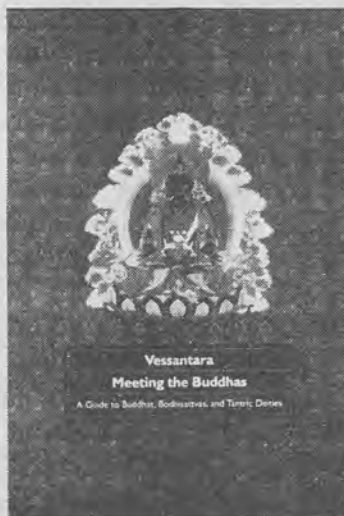
Pabongka Rinpoche, one of the best teachers in contemporary Tibet, gave an elaborate explanation of the path to enlightenment using the outline of Je Tsong Khapa. The teaching was originally edited and published in Tibetan by Trijang Rinpoche, the late junior tutor to the Dalai Lama, and is used widely by lamas. This single volume contains the entire commentary.



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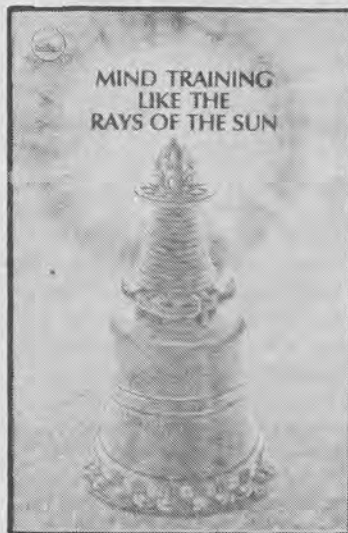
This biography of the founder of Tibetan Buddhism, Padmasambhava (755-797), was written by his most important female student. A combination of history and legend, the book narrates the story of this outstanding spiritual person and also contains instructions and advice that he gave for the benefit of future generations. Included is a commentary by Tsele Natsok Rangdrol, a seventeenth-century author.



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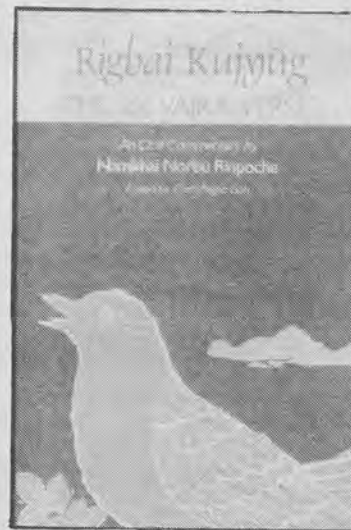
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"The Dzogchen teaching is a living knowledge which is transmitted and applied. The teaching is useful for those who want to go on living. To find real tranquillity, you must have experience of the state of knowledge and know how to relax. When you discover the real condition for yourself and actually find yourself in this condition, you finally discover the real meaning of relaxation. That is why the learning, application and practice of Dzogchen is indispensable for every individual."—Namkhai Norbu

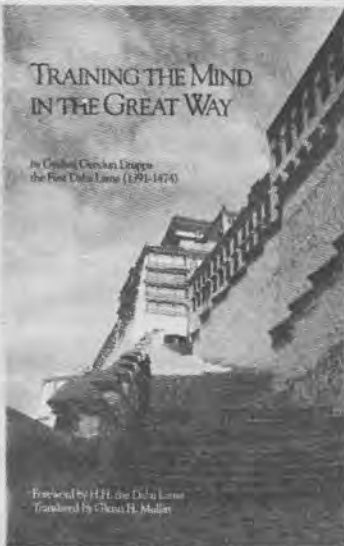


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In 1949 the Chinese Communists announced their intention to "liberate" Tibet, and Chinese armies began crossing the eastern borders of the country. These events set in motion a gradual process of occupation and repression that culminated in the crushing of the 1959 Tibetan popular uprising against Chinese rule. In *A Strange Liberation*, David Patt presents the inspiring and unforgettable accounts of two Tibetans who tell what it was like to be Tibetans in Chinese hands during thirty years of Chinese occupation.

Ama Adhe, now a well-known spokeswoman for the Tibetan cause, was born in Eastern Tibet to a family of nomadic farmers. A teenager when the Chinese arrived, she witnessed the first overtures of the communists in Tibetan communities, and candidly recalls the events that followed in this moving account of her life.

Tenpa Soepa was a government official who was intimately involved in organizing the flight of the Dalai Lama from Lhasa in 1959. In the dramatic story of his escape, eventual capture and years of imprisonment, he presents a vivid picture of the final fall of Tibet.



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

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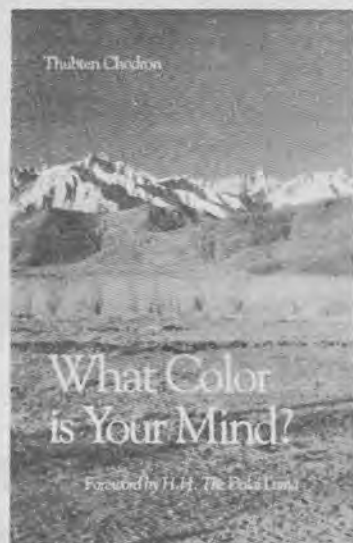
"For me, the lojong tradition stands as the heart of the Buddha's message of peace. It teaches us how to regard others with the dignity and care that they deserve, and also how to transcend the limitations of conventional ego-grasping. Kindness is a universal need, and it is something that we all appreciate being shown."—The Dalai Lama

**TRIGG IN TIBET**



**TRIGG IN TIBET** 64 pp. #TRTIB \$6.95

*TRIGG in Tibet* is a series of topical cartoons from *The Hongkong Standard*, a daily newspaper. The creator of the series used satire, "barbed" humor, symbolism—any device at hand to express the worldwide concern about Chinese oppression in Tibet. The result is a cartoon book with a social conscience.



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This is a Buddhist approach to the concerns of daily life and a variety of contemporary issues. Written in clear and engaging language for people who are new to Buddhism, *What Color is Your Mind?* is also interesting to people who have studied and practiced for years.

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birth? How is Buddhism helpful in working with emotions? How can we practice in daily life? Thubten Chodron has taught widely and enjoys learning and teaching through questions. "It wakes you up!" she says.

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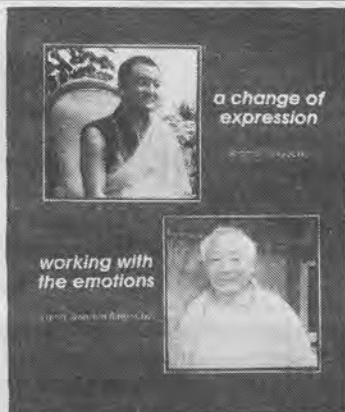
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**WONDERS OF THE NATURAL MIND: The Essence of Dzogchen in the Bon Tradition of Tibet**, by Tenzin Wangyal, foreword by Lopon Tenzin Namdak. 256 pp. #WONAMI \$14.95

This is the first introduction to Dzogchen philosophy from the Bon perspective, fully compatible with the major Buddhist teachings. Tenzin Wangyal explains the specific meaning of the teachings, and takes the reader step-by-step through their practice. He covers both meditation and the visionary aspects of Dzogchen previously regarded as secret. Including examples from his own life, with drawings and photos, Wangyal explains the various kinds of energy and states of mind the reader is likely to experience. For practitioners at every level, this succinct guide will prove a key tool on the path to enlightenment.



**WORDS OF TRUTH: A Prayer for Peace in Tibet and Compassion in the World**, by H.H. the Dalai Lama. 18 pp. #WOTR \$2. Words of Truth was composed by His Holiness during the autumn of 1960, a year and a half after he was forced into exile in India. It is one of the most important prayers for Tibetans today. It is recited each morning with their daily prayers and sung on special occasions. It is dedicated to restoring peace, the Buddhist teachings, and the culture and self-determination of the Tibetan people in their homeland. It is also an invocation of compassion towards all suffering beings.



**WORKING WITH THE EMOTIONS & A CHANGE OF EXPRESSION**, by Lama Gendun Rinpoche & Shamar Rinpoche. 122 pp. #WOEM \$17.95

*Working with the Emotions* is an insightful teaching on how to abandon, remedy, transform and see into the true nature of the emotions. Lama Gendun Rinpoche finishes by showing how to use the emotions as a spiritual path. *A Change of Expression* is a teaching on how to differentiate between ordinary consciousness and original awareness. The commentary is based on a text written by the third Karmapa.



**YOGIC DEEDS OF BODHISATTVAS: Gyeltsap on Aryadeva's Four Hundred**, by Geshe Sonam Rinchen, ed. & trans. by Ruth Sonam. 400 pp., #YODEBP \$24.95 #YODEBC \$40 cloth, Oct. According to Gyeltsap Darma Rinchen, Aryadeva's *Four Hundred Stanzas* was written to explain how, according to Nagarjuna, the practice of the stages of yogic deeds enables those with a Mahayana motivation to attain Buddhahood. Both Nagarjuna and Aryadeva urge those who want to understand reality to induce direct experience of ultimate truth through philosophic inquiry and reasoning. Aryadeva's text is more than a commentary on Nagarjuna's *Treatise on the Middle Way*, for it explains the extensive paths associated with conventional truths.

Mahayana practitioners must eliminate not only obstructions to liberation but also obstructions to the perfect knowledge of all phenomena. This requires a powerful understanding of selflessness coupled with a vast accumulation of merit or positive energy resulting from the kind of love, compassion and altruistic intention cultivated by bodhisattvas. The first half of the text focuses on the development of merit by showing how to transform disturbing attitudes and master the practices of bodhisattvas. The second half explains the nature of emptiness.

Gyeltsap's commentary on Aryadeva's text takes the form of a lively dialogue and he uses the words of Aryadeva to answer hypothetical and actual assertions, questions and objections. This device is effective since the reader frequently identifies with the protagonist's psychological or philosophical position. In addition, Geshe Sonam Rinchen has provided a commentary to the section on bodhisattva paths elucidating their relevance for contemporary life.

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