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# SNOW LION

## NEWSLETTER & CATALOG

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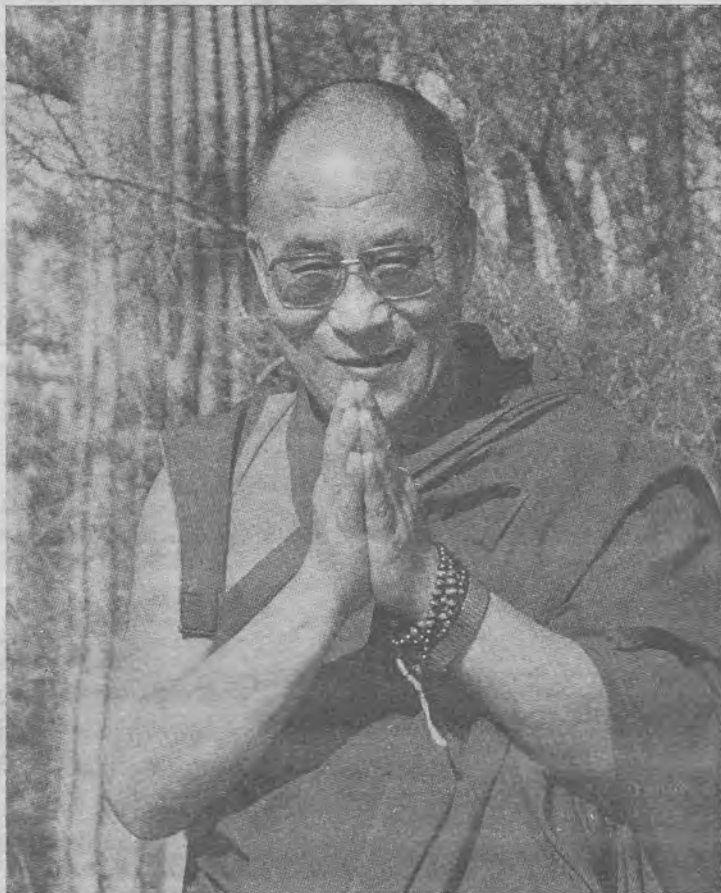
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## A TEARDROP IN CHENREZIG'S EYE

### Five-Day Intensive Teaching in Tucson, AZ by H.H. The Dalai Lama

Article by Victoria Huckenpahler

#### Background

Against a vast panorama of blue sky punctuated by mountains not unlike those of his native Tibet, H.H. the Dalai Lama presented an intensive teaching on the Patience chapter of Shantideva's *Guide to the Bodhisattva's Way of Life*. Dr. Howard C. Cutler, a Phoenix psychiatrist, Lopon Claude d'Estree, the Buddhist chaplain at the Univ. of Arizona, and Ken Bacher formed Arizona Teachings, Inc. to sponsor His Holiness' visit.

Words alone cannot do justice to the impact of this commentary on patience by one who has himself passed its harshest tests.

#### Teachings

His Holiness began his commentary on Shantideva's text with an analysis of the anatomy of anger—how it arises from a sense of injury, giving the illusion of acting as a protector in one's revenge. But because the harmful action has been completed, revenge cannot alter the situation. Indeed, it only complicates matters by causing the loss of physical health and mental peace, by destroying the virtue one has accumulated over aeons, and by acting as a stumbling block to the bodhisattva vow. Proposing antidotes to anger which can be implemented in real-life situations or in the imagination,

His Holiness suggested that since anger is a part of our mind we can engage in a dialogue with it.

He also counseled the development of tolerance, ranging all the way from the ability to endure minor physical inconvenience, such as poor weather, up to the high-level tolerance of the Bodhisattva. If we learn to ignore small sufferings, we become sturdier in the face of larger troubles. Because suffering is a fact of life, it is a useful reminder of the fundamentally unsatisfactory nature of existence, which helps us develop a taste for renouncing samsara. Endurance of suffering must, however, be understood within the context of the Buddha's Third Noble Truth: the end of suffering. One endures to reach a state beyond suffering, otherwise the emphasis on stamina would be merely morbid.

His Holiness cautioned that the cultivation of steadfastness did not imply that all situations should be accepted. Some circumstances require counter-measures, but even here one's principal concern is the well-being of one's opponent rather than personal gain. If, by not remarking on someone's ill deed one tacitly helps that person develop a negative habit, such passivity would constitute an infraction.

*Continued on page 4*

## H.H. DRIKUNG KYABGON CHETSANG RINPOCHE TO VISIT USA

His Holiness will be spending several months touring the Americas, giving teachings—especially on the Fivefold Path of Mahamudra, which is one of the main practices of the Drikung Kagyu Lineage.

He wrote in his introduction to the *Garland Of Mahamudra Practices* (Snow Lion, 1986) "Lord Gampopa drew together all of the teachings of the Buddha into one fivefold system. Gampopa's lineage holder and main disciple, Pakdru Dorje Gyalpo later named this teaching "The Profound Fivefold Path of Mahamudra."

The Fivefold Path of Mahamudra is a complete path of meditation. The practitioner begins meditating on the common preliminaries, also known as the four ways of turning the mind. These are the precious human birth, impermanence, karma and its results, and the suffering of all samsara. Then the practitioner engages the extraordinary preliminaries: refuge, Vajrasattva purification, mandala offering, and guru yoga. Then begins the actual fivefold path with the practice of bodhicitta. Next is the meditation on the Yidam Chakrasamvara, the four kayas of guru yoga and the actual mahamudra itself.

To make this practice more widely available to people who do not have the time for the traditional three year retreat, he has written a special practice text which he will be using for his teachings. In *Search of the Stainless Ambrosia* contains these teachings in addition to the practice of the four ways of turning the mind, and various Vajrayana meditations. In addition, *Prayer Flags, the Life and Spiritual Teachings of Jigten Sumgon* has a brief but very clear explanation of the path along with teachings on Mahamudra. *The Great Kagyu Masters* gives the life stories of the great masters of the mahamudra lineage and contain many profound teachings. These texts have all been translated by Khenpo Konchog Gyaltsen and are available from Snow Lion.

H.H. Chetsang Rinpoche was born in 1947 in Lhasa to the well-known Tsarong family. In 1950, he was recognized as the incarnation of the Drikung Kyabgon, head of the Drikung Kagyu order. He received his religious vows from H.H. the Dalai Lama at the age of five in the Drikung Monastery.

In 1959, His Holiness was forced to leave the monastery and live in Lhasa with one of his former tutors. From 1960 to 1969, he was a student in the Chinese schools and later worked in communes in Central Tibet. These

of the founding of the Drikung Kagyu lineage was observed. His Holiness is the 37th in the line of Drikungpa teachers from the great saint Jigten Sumgon who is in the direct line of transmission of the great saints Tilopa, Naropa, Mar-



years became an invaluable experience for learning about the Tibetan spiritual and temporal condition in a changed society.

In 1975, he escaped to India. A large number of his followers gathered at Dharamsala to celebrate his miraculous escape. He also visited the US that year and founded the first Drikung Kagyu center—now located in Frederick, MD.

He resumed his formal religious training in order to rekindle the embers of the Drikung Kagyu lineage in more than 100 monasteries outside of Tibet such as Lama Yuru Monastery and Phiyang Monastery in Ladakh.

In 1979, the 800th anniversary

pa, Milarepa, Gampopa, and Phagmo Drupa. The Drikung Kagyu lineage incorporates the teachings of all three levels of Buddhism but is especially known for those of the phowa, mahamudra, and the Six Yogas of Naropa.

His Holiness will be making another international tour this year. He will be in the Americas from April to October. He will be giving teachings on the fivefold path of mahamudra and empowerments for the practice of phowa, chod and Milarepa in many different locations. Contact: Tibetan Meditation Center, 9301 Gambrell Park Rd., Frederick, MD 21702, 301-473-5750. ■

## RED FLAG OVER TIBET

### PBS, Tuesday, Feb. 22, 9PM EST

FRONTLINE correspondent Orvill Schell traveled to Tibet to examine the fate of Tibet under Chinese occupation. Mr. Schell is the author of eight books on China. He chronicles Tibet's culture and history, examines the Chinese view of Tibet, and looks at why the survival of the Tibetan people and culture has become an international issue. "Ever since Mao Tse-tung's army liberated Tibet in 1950, Tibet has become a combat zone. Two of the most dissimilar cultures, political systems and ethnic people imagina-

ble have been in a state of almost non-stop tectonic collision. And the international consequences of this stand-off are now reverberating here in the US due to President Clinton's drawing Tibet into the debate over China's most favored nation trade status."

Schell's journey to Tibet combines both an in-depth report on these political tensions and a rich travelogue which evokes the grandeur of Tibet's landscape, the enchantment of its people and the fascination of Buddhism. ■







## NEWS FROM NAMGYAL MONASTERY INSTITUTE OF BUDDHIST STUDIES

The North American Seat of the Personal Monastery of H.H. the Dalai Lama



### GIFT OF LAND LAUNCHES NAMGYAL RETREAT CENTER DEVELOPMENT EFFORT

A spectacular tract of land has been donated to Namgyal Monastery Institute of Buddhist Studies as the site of a future Tibetan style temple, guest house and retreat center. This gift marks the beginning of a possible second phase of development that would allow Namgyal Monastery's spiritual and artistic legacy to reach a much wider audience. Major donors are now being sought in response to this gift. If sufficient financial support is found, Namgyal will accept the land and initiate development.

The new guest house and retreat site is partially a response to frequent inquiries from persons interested in visiting the monastery for personal contact with the monks or for individual retreat in a structured setting with access to authentic Tibetan Buddhist instruction.

Founded in 1992, Namgyal Monastery Institute is staffed by Tibetan Buddhist monks and Western scholars and provides the opportunity for systematic study in English of Tibetan Buddhism, as well as comprehensive instruction in the Tibetan language. Over 80 students have studied at the Institute since formal programs began in fall 1992, and more than double this number have attended summer retreats.

Located about twenty minutes from Namgyal Institute's downtown Ithaca location, the rural site occupies the highest hilltop in the area with spectacular views of the surrounding Finger Lakes woodlands. The gift of this land is intended to spur matching financial contributions from benefactors who share our interest in helping to preserve the best of Tibet's sacred culture.

#### A Traditional Temple

Initial sketches for the new assembly hall, guest house and retreat center reflect traditional Tibetan temple architecture with lodging quarters for guests and retreatants. The 3-story temple would include a ground floor with a large shrine room for teachings, initiations and rituals, a 2nd floor to house resident monks, and a small third floor apartment for H.H. the Dalai Lama.

The open courtyard would be surrounded by a dozen or more

private rooms for guests wishing to spend time in personal study with the monks or in retreat.

The downtown Ithaca site would continue to house scholar monks and serve as the site for Namgyal Institute classes. Additional monks would reside at the retreat site to host visitors and conduct special programs and retreats. This facility would also allow more Namgyal monks to live in the U.S. and be available for travels to create sand mandalas, conduct rituals and provide instruction.

#### Living Culture

Namgyal Monastery is noted for its mastery of exquisite sand mandalas and other sacred arts. These arts are a traditional way of transmitting spiritual knowledge. A major goal of the Institute is to preserve the very best of these seriously endangered sacred arts, including the traditional monastic instructional culture. The proposed new guest house and assembly hall will enable many more people to come in contact with Namgyal's profound spiritual and artistic legacy.

*If you would like to become a founding benefactor to help make this vision a reality, please write to the "Founding Benefactor Program", Friends of Namgyal, Namgyal Monastery, P.O. Box 127, Ithaca, NY 14851. With your help, we believe this goal can be met within two years.*

### NAMGYAL MONASTERY'S FIRST CHINESE LANGUAGE PUBLICATION

*Compassion and the Individual*, a booklet by H.H. the Dalai Lama, is now available in Chinese, published by Namgyal Monastery Institute of Buddhist Studies. A "Friend of Namgyal" got the idea of publishing the book in Chinese after hearing that His Holiness would visit Taiwan. She discussed the project with the Monastery and the Office of Tibet, arranged for the translation and provided the funds for publication. The booklet is available in both simple and literary Chinese and can be obtained free of charge from Namgyal Monastery and the Office of Tibet.

### MAKING SPECIAL PRAYER REQUESTS

Tibetans traditionally ask monks to say special prayers for the ill and deceased, to commemorate marriages and the birth of a child, and to consecrate statues for altars. For the latter, the base is removed and filled with powdered incense and small rolls of written prayers.

If you would like to make such a request please write to us. For statues, please tell us which figure it is and the size. The monks will be happy to offer appropriate prayers. Donations for these services help the monastery.

### THE STUDY AND PRACTICE PROGRAM OF THE INSTITUTE

Namgyal Monastery Institute of Buddhist Studies was founded in 1992 as a teaching institute and North American Seat of the personal monastery of His Holiness the Dalai Lama. Namgyal Institute was conceived to bring to the West the study program designed by H.H. the Dalai Lama for Namgyal Monastery. Open to qualified men and women, this unique 4-year program enables serious students to follow a consistent, progressive and authentic program of study in Tibetan Buddhism.

To round-out this rich and carefully designed curriculum, Namgyal Institute also offers courses and workshops in the arts and culture of Tibet, such as thangka painting, music, and mandala construction. The Institute's adjunct faculty gives special lectures and weekend programs from time to time. The Monastery provides personal guidance in practice to those wishing it as well as non-program classes and summer retreats. Students may pursue this program on either a full or part-time basis.

For application forms or further information regarding programs contact: Admissions Office, Namgyal Institute of Buddhist Studies, P.O. Box 127, Ithaca, NY 14851

#### Fall 1994 Semester Applications

The fall 1994 semester runs 9/5 to 12/16. Prospective students may write to the Admissions Office of Namgyal for application materials.



### SUMMER '94 RETREATS

Namgyal Monastery is considering expanding the 1994 summer retreat schedule in response to the overwhelming enthusiasm shown by retreatants in 1992 and 1993.

If you are interested in attending any of the retreats described below, please send us a postcard citing the retreat(s) that interest you and the dates in June, July or August that work best for you. We will finalize the schedule based on all responses.

Note that all retreats are held at beautiful Arnot Forest, the secluded wooded conference center maintained by Cornell University just south of Ithaca. The center has a large central lodge and 14 cabins, and we offer three wholesome vegetarian meals each day.

**3rd Annual "Get Acquainted with Namgyal" Retreat. An Introduction to Tibetan Buddhism** by the Monks of Namgyal Monastery. One week retreat Friday evening to Friday mid-day. Due to its popularity, this is the third year the "Get Acquainted Retreat" will be offered. It is characterized by individual attention from the monks and a unique introduction to Buddhism as practiced by the Dalai Lama's own personal monastery. Students learn about shamatha meditation, mahayana teachings, deity yoga, mandala theory, debate, Tibetan language, and engage in hands on art workshops on drawing Tibetan images and mandalas. All of the monks are informal and accessible throughout the retreat. After the last meditation and dinner each day, evenings consist of volleyball, badminton, discussion groups, slide lectures, and videos on Tibetan culture.

This is Namgyal's main summer event. The retreat is staffed by all of the Namgyal monks. Other retreats may be staffed by only two or three monks.

**Shamatha Meditation Retreat:** One week retreat Friday evening to Friday mid-day. This is an intensive!

meditation practice retreat for developing a clear, focused and calmly abiding mind. Instruction will be minimal and of a practical nature and will be interspersed between meditation sessions.

**Weekend Shamatha Meditation Intensives.** Friday evening to Sunday evening. These would be short intensive versions of the week-long Shamatha retreat described above. Please indicate the probable weekends you would consider attending to help us determine the feasibility.

**Medicine Buddha Meditation Retreat.** One week retreat Friday evening to Friday mid-day. This meditation concentrates on the strengthening of physical, mental and spiritual harmony and well-being. An initiation/empowerment will be given on the first day of the retreat.

**Yamantaka Meditation Retreat.** One week retreat Friday evening to Friday mid-day. This is an intensive practice retreat of a highest yoga tantra sadhana, open only to those who have taken a Yamantaka initiation. Please indicate who granted the initiation to you and where. Practicing together with others at an intensive retreat like this is a great way to strengthen your commitment and deepen your understanding of this practice.

**Kalachakra Meditation Retreat.** One week retreat Friday evening to Friday mid-day. This is also a highest yoga tantra practice. To practice Kalachakra with Namgyal monks is a very auspicious—and rare—opportunity for those who have received this initiation. Applicants are again asked to indicate when and where they have taken the Kalachakra initiation in order to be able to attend.

*Address your card to: Summer Retreats, Namgyal Monastery Institute of Buddhist Studies, P.O. Box 127, Ithaca, NY 14851.*

### NAMGYAL MONKS IN AMERICA

Namgyal monks (beside those at the Monastery in Ithaca) are also now living, studying or teaching in: Los Angeles (2), Bloomington, IN (1), Philadelphia (1), New York City (3), New Jersey (1) and Wisconsin (1). All monks in North America have been invited to Ithaca for the Tibetan New Year (Losar), Feb. 11-13th. As many as 15 monks may be present.

—Ven. (Pema) Losang Chogyen, Director of Namgyal Institute, earned his M.A. in religion and continues his PhD. studies at Columbia University.  
—Ven. Tenzin "Champa" Lhunpo completed a 3-month course in Business Computing.  
—Ven. Tsering Namgyal passed his written driving test.

Travis McCauley is a new faculty member and translator at Namgyal Institute. Travis spent 3 years at the Buddhist School of Dialectics in Dharamsala, India.

### NAMGYAL MONASTERY WISH LIST

—External CD ROM drives, one each for a Macintosh and an IBM PC, are needed to read new Tibetan texts that were recently made available on CD ROM.  
—Modems and communications software for the Mac and IBM.  
—Minivan in good condition, for transporting monks, shopping, etc.



## A Teardrop

Continued from page 1

tion of the Bodhisattva vow. One is therefore sometimes bound, out of compassion, to take a strong stand. But why feel compassion toward an aggressor? His Holiness explained that it is because such a person is in the causal state of accumulating non-virtue, whereas oneself as victim has already experienced the ripening of negative karma.

His Holiness remarked that a disciplined mind is a religious mind, and far more indicative of a spiritual life than outer displays such as robes or shrines. He then elaborated on Shantideva's statement that people inflict harm without the consciousness of real choice. Rather, they are moved by negative emotions dependent on a collection of conditions. These conditions, in turn, have no choice or intention to produce a result. Thus, nothing has independent status or control over itself. If we examine the situation carefully we see that in many cases people harm themselves out of ignorance or carelessness. If this is so, how more easily can they visit the same on others? Thus we should respond with compassion, not anger.

A question arose as to whether afflictive emotions were caused by habit. The Dalai Lama responded that afflictions result from a continuum of conditioning which, within Buddhism, must be understood in the framework of reincarnation. In a single family each member is born with natural tendencies which are later enhanced by conditioning. These tendencies can only be attributed to the beginninglessness of consciousness. Here he likened the practice of Dharma to a surge suppressor because it helps stabilize our moods.

The discussion progressed to personal responsibility involved in

situations where we feel anger. If we are injured, we must reflect that it is our own karma which has attracted our misfortune. Further, it is our attachment to the body that has led us to acquire a material form whose nature is to feel pain. And once we accept the inevitability of pain within samsara, how greatly we suffer depends on how we respond to situations. His Holiness laughingly remarked that whereas we are often hypersensitive about minor issues, we ignore major points having long-term consequences. He recalled the Tibetan saying, "treat insults like wind behind your ear"—i.e., pretend you haven't heard a slight and in this way you protect yourself. He reiterated the truth of dependent arising, and how collections of conditions, rather than clearcut personal volition, usually lie behind injury. Citing the example of the Gulf War, he said: "many people blame Saddam Hussein. That is not fair. I feel some kind of sympathy for him. He is a dictator and there are bad things, but without that powerful equipment his army couldn't function. All that equipment wasn't produced by itself! Many nations were involved."

Noting the human tendency to blame situations on external factors, exonerating oneself, he related this to the Tibetan situation. "If we look at things the holistic way we cannot pinpoint one person. Much contribution was made by ourselves and the previous generation. It's not fair to blame everything on China."

Later, the discussion shifted from the elimination of anger to the active practice of altruism, whose basis is compassion. However, compassion is not to be confused with attachment, which can readily turn to hatred. Whereas attachment relates to subjective relationships with friends and family, genuine compassion is based on an

objective awareness that others have as valid a wish as oneself to gain happiness and be free of suffering. Describing attachment to sounds, tactile sensation, etc., he called sexual attachment the strongest of all because "in it attachment to all five senses is completed." He then contrasted relationships based on immediate gratification in which individuals relate not as persons but as objects, with those in which there is underlying appreciation such that the individuals accord each other respect. "There is some role of compassion here because there is a sense of responsibility."

Turning to the doctrine of karma and its role in bringing about negativity, he corrected the misinterpretation causing some people to blame karma alone for their woes. If we understand karma properly we know it means action, so that far from becoming passive we take initiative. Karma is not static, but a process, which indicates that the individual plays a large role in determining his or her course.

His Holiness urged caution in choosing a spiritual guide. Referring to certain "crazy wisdom" gurus of the past, he noted that although such beings often manifested strange behavior, they had skills denoting a high level of spiritual realization. "But some modern-day teachers have the same excesses, yet lack the counterbalancing factors!" Once having chosen a guru, we should reject his actions if they go against Dharma. "Students should make sure they don't spoil the guru! If unhealthy things happen you are at liberty to reject."

His Holiness then remarked that we tend to resent praise and other benefits received by our enemies. Yet praise is little more than empty sounds, and if we try to justify our craving for it on the basis of immediate gratification, we could

as easily justify substance abuse. Further, praise is a distraction to practice because it undermines dissatisfaction with cyclic existence. "Then, when you read about the faults of samsara, you begin to think, 'maybe this was just written by some impoverished meditator living in a far-out place having nothing to do with the world!'" If one has the material comfort one needs for practice, there must also be an internal restraining factor so that one doesn't become self-indulgent. "If you are aware of this, it is possible to see enemies who are obstacles to wealth as protectors who keep us from the obstruction of being spoiled."

His Holiness concluded by referring to the historic signing of a peace agreement between the Israelis and Palestinians, noting that he had personally written the leaders involved. One sensed in the minds of the audience the unspoken thought of His Holiness' own unresolved plight.

His Holiness recalled Shantideva's statement that all virtues and favorable circumstances in our life are the results of merit acquired through our kindness to other beings. Moreover, health, possessions and friendship are inevitably dependent on others' effort and cooperation. Even those who harm us enable us to acquire merit, so that in terms of contributing to our welfare sentient beings play an even greater role than the Buddhas.

At this point His Holiness was for several long moments completely overcome by emotion. When at last His Holiness resumed speaking, he said: "though sentient beings are fully equipped with faults and delusory states of mind, yet even with these limitations their contribution to our well-being shouldn't be underestimated. So we should be all the

more grateful to them. The statements made by Shantideva are not exaggerations."

Noting the parallel between Buddhist compassion and Christian practice, His Holiness noted that if one mentally substituted God for the Buddhas, one could carry the practices, because to live in a way that pleases God is reflected in the way one deals with fellow beings. But to generate compassion it is necessary to appreciate the pervasiveness of suffering. Normally, only when we see someone in pain do we feel spontaneous sympathy; successful people rouse our envy. If we reflect on the impurities of the body, we see that even successful people are within the bondage of suffering. "So one should try to develop a sense of urgency like an AIDS patient. Once you have that illness you know your days are numbered. Think: as long as I am under the power of ignorance, sooner or later something negative will turn up, so I must work now."

As he left the hall that day, His Holiness saluted the Buddha figure in the thangka above his chair with one hand as if to say "hi." The familiar gesture conveyed an enchanting sense of intimacy, as of one being having long had vast experience of the other.

The format for each session include time for questions:

Q: What is the Buddhist position on abortion?

A: We believe human life in general is precious, even though a lot of people are troublemakers! Normally, to control precious life is not advisable, but today there is too much precious life! So logically we have to think about birth control. Now abortion is killing. It should be avoided, but there are always exceptions—for example if a child will be deformed and great suffering will result on the mother's or

Continued on page 5

## Teaching Tour of His Holiness Chetsang Rinpoche, The Drikung Kyabgon.

### Locations, approximate dates and contact

#### Los Angeles, California

April 2 - April 18  
Drikung Kagyu Center  
(805) 257-2943

#### Mexico City, Mexico

April 20 - April 26  
Casa Tibet Mexico  
52-5-514-4290

#### Santiago, Chile

April 28 - May 11  
Centro De Meditacion Tibetana  
fax: (526) 2790193

#### Clearwater, FL

May 13 - May 23  
Drikung Kagyu Center  
(813) 593-2292

#### Frederick, MD

May 25 - June 13  
Tibetan Meditation Center  
See below

#### Vancouver, BC

July 1 - July 10  
(604) 597-6963

#### Portland, OR

July 16 - July 20  
Combined Vajrayana Centers  
(503) 224-3307

#### Toronto, ON

July 22 - July 27  
(416) 412-6302

#### Rochester, NY

July 29 - August 4  
Drikung Kagyu  
Enlightenment Institute  
(716) 454-3844

#### Boston, MA

Northampton, MA  
August 6 - August 15  
(617) 332-1835

#### Bristol, VT

August 17 - August 23  
Sunray Meditation Society  
(802) 453-4610

#### Chicago, IL

August 25 - August 28  
(312) 525-1088

#### Madison, WI

August 30 - September 5  
Drikung Kagyu  
Dharma Study Group  
(608) 829-2781

#### Ypsilanti, MI

September 7 - September 12  
Jewel Heart Center  
(313) 434-4411

#### San Francisco, CA

September 14 - September 27  
Ratna Shri Sangha  
(415) 469-7445

#### Tucson, AZ

September 29 - October 5  
Arizona Teachings, Inc.  
(602) 624-4517

#### Pahala, HI

October 7 - October 14  
Nechung Dorje  
Drayang Ling  
(808) 928-8539



His Holiness is one of two lineage holders of the Great Drikung Kagyu sect of Tibetan Buddhism. In order to further the growth of Dharma practice in the West, he will give a series of teachings and empowerments throughout the Americas. The main focus of this trip is to give teachings on the Fivefold Path of Mahamudra, the central teachings of the Drikung Kagyu. His Holiness will give the Phowa transmission, Chöd empowerment and many other teachings for people at all levels of practice. This tour is being coordinated by the Tibetan Meditation Center, near Frederick, Maryland, the main center for the Drikung Kagyu in the Americas.

For information about the teachings, please contact  
the locations listed above or write:

Tibetan Meditation Center, 9301 Gambrill Park Road,  
Frederick, MD 21702 (301) 473-5750





## THE PASSING OF GESHE KHENRAB GAJAM (1928-1993)

by Kristine Paknys, Joan Scott  
and Miriam Zehavi

On Monday October 4, 1993, probably in the early hours of the morning, our precious Spiritual Master, Geshe Khenrab Topgyal Gajam, began his journey into the Clear Light. One of Geshe-la's disciples came to make breakfast at the Temple Bouddhiste Tibeitain that day, and discovered him lying peacefully on his right side. He had not been ill, and his death in his sixty-sixth year aroused reactions of shock and disbelief.

Fortunately several monks from Gaden Jangtse Monastery, who had just left Montreal to resume their North American tour, quickly returned upon learning the news. Although they had been on the road all day, they began the funeral rituals immediately after the abbot had examined Geshe-la's body. That night they recited the Yamantaka self-initiation.

On Tuesday, the monks performed the rituals for Guhyasamaja. In the evening many students and friends of Geshe-la filed past the door of his room where he continued to lie in state, and made offerings of prostrations and white katas.

On Wednesday, Geshe-la's body was wrapped seated in meditation posture in golden cloth and silk of five colors. He was clothed in tantric costume, with topknot, brocade shawls and apron, and five-petaled Bodhisattva crown. Completely surrounded by flowers, seated upon a wooden throne (constructed with great caring, skill and speed the previous night), Geshe-la's body was carried into the Temple's shrine room, which was filled beyond capacity with students and friends, both Buddhist and non-Buddhist. Having respectfully bid farewell, we escorted Geshe-la's body from the Temple, led in procession by students holding symbols of the Buddha's body, speech and mind—a statue of the Buddha, a scriptural text, and a small stupa—and accompanied by the music of cymbals and gyalings, as well as by fragrant clouds of incense.

Slowly the funeral procession wound its way to Montreal's south shore. For many of us this journey evoked memories of receiving

teachings at Geshe-la's tiny apartment on Cremazie Street in Longueuil and at the Temple on Vercheres Street. There was a feeling of returning to the beginning, to the memories of wonder and enthusiasm with which we discovered the most miraculous and precious jewel of Dharma through Geshe-la's astounding patience, energy and kindness.

The morning after the cremation, we all assembled at the Temple to await the return of the ashes. After carrying them back into the shrine room in procession, we performed a Lama Chopa offering ceremony. To house the greater portion of these, we plan to construct a reliquary stupa which will be consecrated by the Gaden Jangtse monks when they return to Montreal in the spring or early summer of 1994. A small portion of the ashes will be sent to Gaden in south India, where they will be received by the Ven. Tsetan Norbu, one of Geshe-la's most senior disciples.

All of us who loved and cared for Geshe Khenrab would like to express our deepest gratitude to the Ven. Khen Rinpoche, Geshe Losang Thinley, and the monks of Gaden Jangtse Monastery, whose knowledge and expertise were so kindly and selflessly shared with us so that all the necessary funeral procedures were carried out in a timely and proper fashion.

We would also like to thank the Ven. Geshe Losang Chopel for very kindly remaining in Montreal and teaching, so that activities at the Temple have been able to continue uninterrupted.

Finally, our gratitude extends to all those many people who have expressed their condolences on Geshe-la's sudden passing, and to those who continue to support the activities of the Temple Bouddhiste Tibeitain. May the Dharma always continue to grow and flourish. By practicing diligently, may we give lasting meaning to Geshe-la's efforts to work for the endless welfare of all beings.

From the depths of our hearts we pray for Geshe Khenrab's quick return. ■

### Teardrop / Cont. from page 4

child's side. The Buddhist way of looking at things is to take situations on a case-by-case basis.

Q: What is the role of solitude in enlightenment?

A: Some of the monasteries are busy—I think too much. These days people think that if there are no ritual performances like beating drums, the monastery is not complete. That is wrong. (Here he assumed a wrathful expression.) Monasteries must be filled with meditation. Without that it's just like any other institution.

Q: Is there a way to train our minds so we are not overwhelmed by suffering in the world?

A: In my own case, there is a big difference when I compare my mental attitude today with twenty or thirty years ago. I learned Buddhism since five years old, but at that time I had no interest in it even though I was its highest incarnation! Around sixteen years I began some serious feeling. Then in my twenties, in spite of many difficulties when I was visiting China, I made effort from within. Around age 34, as a result of serious effort my understanding about shunyata became real. But still Bodhicitta was very difficult. I admired that kind of mind as something marvelous, but in terms of practice I was still far. My mind was in very bad shape! But mainly as a result of Shantideva's book and Nagarjuna's *Ratnamala* [see *Buddhism of Tibet* section on *Precious Garland*] I got some kind of conviction. So look... more than 40 years! Sometimes when I meet people who claim to have high realizations within a short period of time, it makes me laugh, though I try to hide it! Mental development takes time.

The Arizona teachings left a deep imprint on the hearts and minds of those fortunate enough to attend. Perhaps the episode which best sums up the Dalai Lama's power to capture the devotion of his followers occurred one afternoon. Exiting the conference room, he was assailed by the usual crowd, from which stepped a young Chinese woman, clearly distraught. Grabbing His Holiness' hand, she relayed how she had recently left Tibet where for five years she had been a guide for a Chinese tour group. "I have seen your picture in Lhasa, and always I knew I would see you," she said. "I took visitors to the Potala and I knew you couldn't be there." At this point she broke down completely. Embracing the woman and pressing her head to his heart, His Holiness said, "Like that we can solve any problem." ■



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## THE STORY OF ANI KELSANG PELMO

*From the Human Rights Desk, Central Tibetan Administration, Dharamsala, Dec. 22, 1993*

Since spontaneous resistance to Chinese rule erupted in Tibet in September 1987, sparked off by China-controlled media criticizing the Five Point Peace Plan for Tibet outlined by His Holiness the Dalai Lama on September 21 in Washington, D.C., 178 peaceful independence demonstrations have taken place in Lhasa up to August 1993. Of these at least one-third were led by nuns.

Ani Kalsang Pelmo (age 27) of Shungseb Nunnery, located 45 km southeast of Lhasa, was a monastic activist leader until her arrest in May 1988. She was tortured, sexually abused and finally, in 1990, expelled from Shungseb by the Chinese authorities along with 43 fellow nuns.

Today she lives, studies and practices with 48 former Shungseb nuns at the new Shungseb Nunnery in Dharamsala. Her experiences are common many other nuns now in prison in Tibet or living in exile in India. She tells her own story.

"I became a nun in 1985 and began my religious training by working on the renovation of Shungseb Nunnery. Later I was admitted to this nunnery on the condition that I provided my own food and clothing. We had around 200 nuns.

"In January and March 1988 five of us nuns launched wall-poster campaigns to protest against the continued persecution of our people by the Chinese. The Chinese made every effort to ferret out the authors of these posters, but they did not succeed.

"On May 15, 1988 nine of our nuns and two monks from Ganri Thokar held a secret meeting and decided to stage a protest march calling for Tibetan independence and the release of Tibetan political prisoners. We vowed that we would keep our activities peaceful, as advised by His Holiness the Dalai Lama. We pledged that if any of us were arrested and interrogated, no one would divulge the identity of the others, even on pain of death. We also took an oath to sacrifice everything, including our lives, for the cause of our nation and religion. Then, one by one, we secretly left our nunnery.

"On May 17, 1988, we met in front of the Jokhang temple and began the demonstration at about 10 AM. We made three circuits of the Jokhang, shouting slogans. We were about to complete the third round when Chinese armed police arrived in trucks and arrested us. They were heavily armed.

"The police forced us onto trucks and ordered us to stand with our hands raised in the air. But while the trucks journeyed towards the prison we kept shouting slogans. This really infuriated the Chinese Public Security Bureau police, who began beating us with truncheons, rifle butts, etc. Some were kicking us. A monk bled profusely; he was seriously hurt by the assault.

"We were taken to Lhasa's Gutsa prison. Chinese guards registered our names, plus the names of our nunneries and monasteries. Then they took our photos and began interrogating us individually.

"I was asked the names of the ringleaders. I replied that we were all ringleaders. When I refused to

say anything more, they brought a dog to attack me. Fortunately I was wearing thick robes that day, so the dog could only injure my ankles and shoulders.

"They then took me to another room where an officer kicked me several times. He also hit me in the face with a flat shiny object. Whatever that object was, it caused unbearable pain. He kept on hitting me with this thing until he himself was exhausted. My face became swollen. They searched me once again and then handed me over to a woman officer.

"The woman took me to another room where she made me take off all my clothes. I was ordered to lie prone and beaten with truncheons from head to heels. Then I was made to stand up and jabbed with a stick into my private parts. They did this in full view of some male prisoners who were watching from two windows.

"Then a Chinese officer took out an electric cattle prod and jabbed it into my private parts. I felt overwhelmingly embarrassed, ashamed and humiliated. The pain was so great that I nearly lost consciousness. Finally, they dragged me into another cell, still naked.

"At around midnight I was called for reinterrogation. There were three Chinese and two Tibetan officers. I continued to stand by my earlier statements. They became angry and made me lie down and stomped on my body. Then they brought a chair and made me squat, balanced on my toes with my chin resting on the chair. Every time I fell they beat me. This went on for quite a while. After that, five prison guards came and kicked me around with all their might. They twisted my arms behind me. I lost consciousness.

"The next morning I found myself alone in a cell. There was blood on my face and my whole body was in excruciating agony.

During the following ten days my urine was red with blood. Some time later, two female doctors came to see me. I showed them my body and told them of the pain I was suffering. Instead of giving me medical care the doctor slapped me across the face and walked off. I had no food on that or the previous day.

"On the third day I was again taken for interrogation and was beaten, once more.

"After two months in captivity I was released along with the other Shungseb nuns. Although the Chinese ordered us to go straight to our nunnery, I went to the hospital for treatment. After a month in the hospital, the Chinese forced me to leave my nunnery.

"When I reached there I discovered that the Chinese had begun daily 're-education' sessions to indoctrinate our nuns about the virtue of the communist system and to try to convince us that Tibet is an inalienable part of China. The nuns were ordered not to follow the 'few splittists' headed by the Dalai Lama. The abbess and administrators of the nunnery were warned that they would be held responsible for any future demonstrations by our nuns. This went on for two months.

"In October 1989, nine Chinese came to our nunnery and stayed there to 're-educate' us till January 1990.

While they were there it was not possible for us to pursue our religious activities. All prayers composed by His Holiness the Dalai Lama were banned.

"Then on February 11, 1990 the Chinese expelled 43 nuns, including myself, from Shungseb. We were handed over to the district authorities with this order: henceforth we should not undertake any religious activities; we should stay home and work in the fields; all nunneries were banned from admitting us.

"On reaching my home in Lhoka, south of Lhasa, I found my mother ailing. She had been made to stand naked on ice for three days for shouting slogans criticizing the lack of religious freedom in Tibet. My sister, Gyaltsen Choenyi, had served a nine-month term in Gutsa prison for taking part in the March, 1988 demonstration. I decided that I must escape and tell the world what the Chinese are doing to our people. I left home by lying to my parents that I was going to Shungseb to collect my remaining belongings.

"I went straight to Lhasa, collected some money and made for Mount Kailash in western Tibet. From there, I escaped to Nepal with five nuns and eight monks. We wore lay clothes and reached Dharamsala on August 21, 1990."

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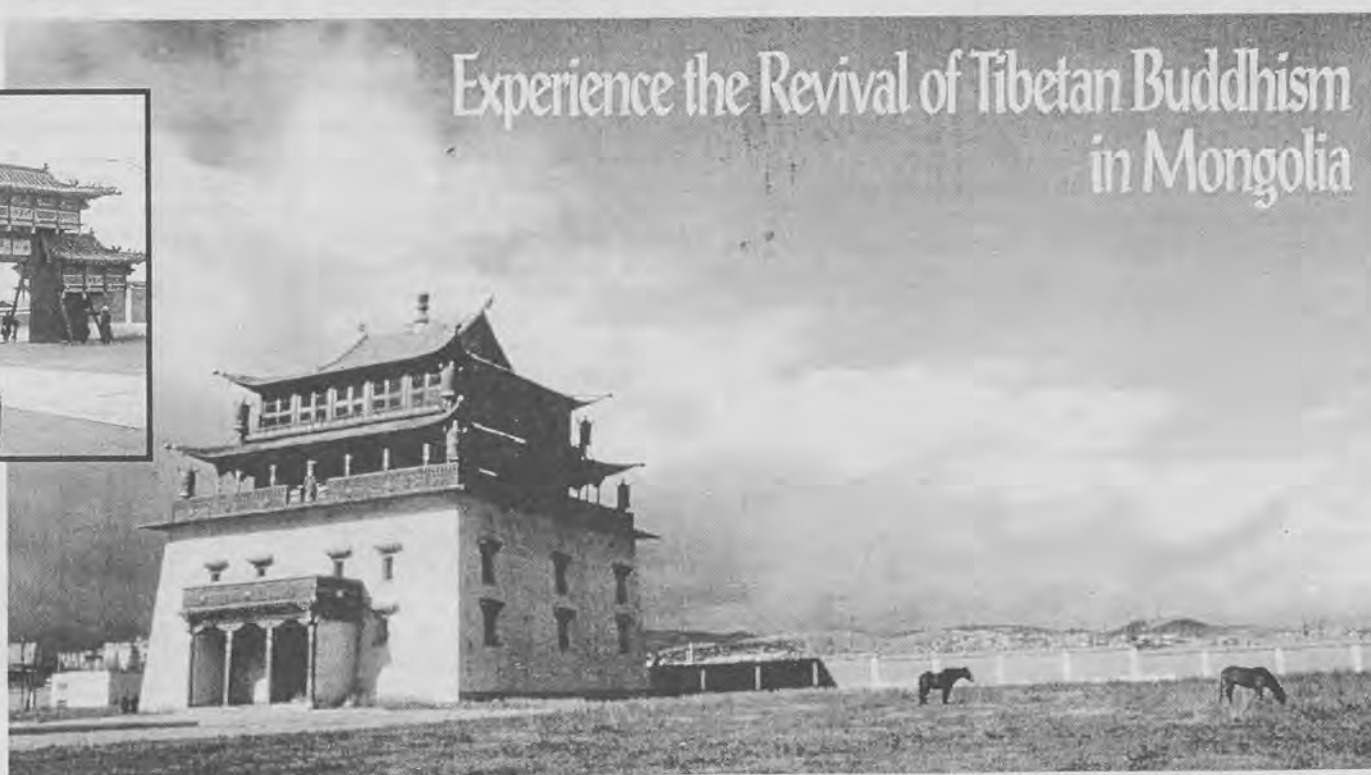
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## YONG LING SCHOOL

by Heather Harrick and Emily Smith

Just below Mcleod Ganj in Dharamsala, India, lies the Yong Ling Creche and Kindergarten. The Yong Ling student is easily identified—gray pants, red sweater, extra-large backpack and definitely under three feet tall.

Although by the 1980s Tibetan schools for children over five had been established in most of the settlements in India, no "head start" programs or kindergarten had been implemented. After a great deal of organization and negotiation, Dawa Tsering and his wife Jampa Choedron, with the help of other families, opened the Yong Ling Creche and Kindergarten in 1984. Once just a small school, Yong Ling now educates over 150 children from the ages of 6 months to 6 years. During the winter months the school functions as a boarding school for approximately 40 children whose parents travel to different locations in India to sell Tibetan handicrafts.

One of the most effective ways in which the Tibetan refugees have preserved their culture and community in exile has been a commitment to the education of their

children. Yong Ling has a school policy that no child be turned down, and that the tuition remain low so that parents can afford it. As a result, the small school is overcrowded and underfunded.

Ideally, Dawa and Jampa would like the school to be able to provide for all the Tibetan families with young children in Dharamsala. Being a private organization as well as only a kindergarten, Yong Ling does not receive as much aid as the government-run upper-level schools. The school's only income is the low annual tuition (less than \$20 US per child), rental fees, and occasional donations. Dawa and Jampa live at the school with their five children and pay the remainder of the bills themselves.

General donations can be made to the Yong Ling School through the Tibet Fund in New York. Checks must be made payable to "Tibet Fund" and are tax deductible. Please indicate on the check "General Donation—Yong Ling School". Please send to: Tibet Fund Attn: Yong Ling School, 241 E. 32nd Street, New York, NY 10016.

## SECRET DOCUMENTS OUTLINE CHINESE PUBLIC RELATIONS PLAN TO "DIVIDE AND DESTROY" TIBETAN SUPPORTERS

Leaked Classified Documents Could Affect Renewal of China's Most Favored Nation Trade Status

WASHINGTON, DC—Classified documents leaked from Beijing detail the Chinese government's aggressive, multi-pronged propaganda offensive to sanitize its occupation and oppression of Tibet and "eradicate... divide and destroy" the international supporters of the Dalai Lama, Tibet's exiled leader.

"During the whole period of the 1990s, it will not be possible to eradicate" the Dalai Lama's supporters, "yet it may be possible... to divide and destroy them," observes one of the four secret Chinese government documents obtained by the Washington-based International Campaign for Tibet (ICT). The documents were prepared for a March, 1993 meeting of government officials to review an external propaganda strategy regarding Tibet, which China invaded in 1949 and has occupied ever since.

"These documents reveal how worried the Chinese government is about the negative publicity their suppression of Tibet is having on their image and how determined they are to callously and cynically manipulate the foreign press and public opinion," said Lodi Gyari, president of ICT.

The documents, along with an analysis and introduction were released today by ICT in a report titled "China's Public Relations Strategy on Tibet."

ICT says the secret documents may affect the Clinton Administration's decision on whether China has met the conditions regarding Tibet that were part of President Clinton's Executive Order last May conditioning future renewal of China's Most Favored Nation (MFN) trading status. One of the conditions calls for steps by the Chinese to protect Tibet's distinctive cultural and religious heritage.

The documents show that China instead plans to employ Tibetan culture to "conduct propaganda on the question of Tibet." The comprehensive Chinese campaign includes proposals to play upon the "deep feeling for their homeland" harbored by Tibetans living abroad by persuading them that Chinese rule in Tibet has led to "economic and social development."

"China will be hard pressed to contend that it is representing Tibetan culture now that these documents have been made public," said ICT's president, Lodi Gyari. "These documents make clear that Tibetan culture is being used as a tool for Beijing's political propaganda."

The Chinese propaganda campaign already has included well-planned trips by foreign journalists to Tibet; Chinese government-financed overseas trips by Tibetan singing and dancing groups; and even the use of the Chinese Army's political department to produce "Karioké tapes of popular Tibetan songs sung by famous Tibetan singers," according to the documents.

On December 18, using a reproduction of the Potala Palace, where practicing Buddhism remains forbidden, China also will open a \$100 million theme park, "Splendid China," less than two miles from Disney World in Florida. While not mentioned, "Splendid China" appears to be exactly the kind of cultural propaganda initiative envisioned by these documents.

The unnamed authors of the Chinese propaganda plans, which cover 27 pages, contend that China should "launch a tit-for-tat struggle in public opinion against the Dalai Clique and the international forces" that want Tibet to be free and independent again. Not only should China continue to send Tibetan singing and dancing troupes abroad but also "organize experts and scholars to write articles and books and use historical facts to declare righteousness to the world that Tibet is an inseparable part of Chinese territory," the documents say.

"We should use people from abroad to carry out the propaganda on Tibet for us, which is more powerful than [if] we do it," the Chinese propaganda experts write.

ICT noted that the Clinton Administration has placed considerable emphasis on negotiations between Beijing and the Dalai Lama in monitoring China's compliance with his MFN order. However, the documents reveal that China considers negotiations with the Dalai Lama to be an exercise to resolve the problem of his "repatriation" rather than to address the issue of Tibet's future as outlined in a Five-Point Peace Plan proposed by the Dalai Lama, who was awarded the Nobel Peace Prize in 1989.

The classified Chinese documents scoff at the Dalai Lama as the "so-called 'Nobel Peace Prize winner'" and ridicule his "high level lobbying" with officials in many nations. "It seems that under the cloak of the so-called 'Nobel Peace Prize Winner,' Dalai has a certain international market," one of the secret Chinese documents states.

The documents offer the most

complete view of China's high-level policy planning on Tibet to emerge publicly since the communists occupied Tibet in 1949. The papers paint a portrait of a Chinese leadership that feels besieged and beleaguered by "international enemy forces" such as ICT, Amnesty International and the International Human Rights Law Group, as well as the "Dalai Clique," all of whom are seen to be conspiring to weaken China by using the issue of Tibet as a weapon.


The documents identify the United States and France as the two nations most hostile to China on Tibet, characterizing the US and French position as "especially ugly." Cited specifically for their pro-Tibet views are US Senator Clairborne Pell (D., Rhode Island), Chairman of the Senate Foreign Relations Committee, and Danielle Mitterrand, wife of French President Francois Mitterrand, who attended a "Tribunal on the Question of Tibet" in Strasbourg in November 1992. The documents also decry a March 1992 resolution passed by the US Senate that called Tibet "an occupied country" and "the Dalai's exiled government... the legitimate government of Tibet."

Plans for China's external propaganda strategy on Tibet include directly broadcasting government-produced TV programs on Tibet to the US and Europe; inviting sympathetic reporters to visit Tibet; and publicizing important Tibetan religious events internationally while suppressing them there.


"The documents may provide the most important insider's glimpse into the workings of Communist Party authorities who are clearly shaken over the threat posed by Tibet to the image of China as she tries to gain legitimacy with the outside world," ICT says in the introduction to its report on the secret Chinese propaganda plans.

The International Campaign for Tibet (ICT) is a Washington-based Tibet monitoring and advocacy group. Established in 1987, ICT is a non-profit organization promoting human rights and democratic freedoms for Tibetans.


Copies of the secret Chinese propaganda plans on Tibet are available in English and Chinese from ICT, which is headquartered at 1518 K Street, N.W., Suite 410, Washington, DC 20005. Tel: 202-628-4123. Fax: 202-347-6825.



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## Tibet-China Relations: Statement of His Holiness the Dalai Lama

It is once again necessary for me to state clearly what my position is with respect to the future of Tibet. The problem of Tibet is not the question of the Dalai Lama's return and status. It is the problem of the rights and freedom of the six million Tibetans in Tibet. I am convinced that this question can only be solved through negotiations. My position over the years has been consistent. However, Chinese government statements create confusion by suggesting that the Chinese government is always open to negotiations but that Tibetans are not.

One such statement, made by a Chinese Foreign Ministry spokesman on 25 August 1993, repeats the position first conveyed to my emissary by Mr. Deng Xiaoping in 1979, namely, that "except for the independence of Tibet, all other questions can be negotiated." The statement also declares that "the door to negotiation remains wide open."

For the past 14 years since that position was first put forth, I have not only declared my willingness to enter into negotiations but also made a series of proposals which clearly lie within the framework for negotiations proposed by Mr. Deng Xiaoping. The ideas put forward during discussions which my representatives held with Chinese officials in Beijing, and later made public in the Five Point Peace Plan for Tibet (1987) and the Strasbourg Proposal (1988), envisage a solution that does not ask for independence of Tibet. Yet, China has refused to enter into negotiations of any kind or otherwise to

seriously discuss any of those proposals or to constructively respond to them. Indeed, the Chinese government has refused to discuss any question of substance, insisting that the only issues to be resolved are those pertaining to my personal return to Tibet, about which it has made a number of public statements.

As I have stated again and again, my return is not the issue. The issue is the survival and welfare of the six million Tibetan people and the preservation of our culture and civilization.

I have made it clear that negotiations must center around ways to end China's population transfer policy which threatens the survival of the Tibetan people; the respect for fundamental human rights and freedoms of Tibetans; the demilitarization and de-nuclearization of Tibet; the restoration of control to the Tibetan people of all matters affecting their own affairs; and the protection of the natural environment. I have always emphasized that any negotiations must comprise the whole of Tibet, not just the area which China calls the "Tibet Autonomous Region."

I am releasing today the text of my most recent letter and accompanying note to Mr. Deng Xiaoping and Mr. Jiang Zemin which were delivered to them by my emissaries in Beijing in July 1993, as well as my first letter to Mr. Deng Xiaoping. They show the consistency of my approach and my determined efforts to seek a peaceful, reasonable and just solution, within the framework for-

mulated by Mr. Deng Xiaoping. I have never called for negotiations on the independence of Tibet. There has been no constructive response by China to these letters.

I am deeply concerned about Chinese government's intentions with regard to Tibet: Official Chinese statements are aimed at confusing the real issue and delaying any substantial discussion of the problem. While repeating the position that China is prepared to negotiate, the Chinese government continues to seek a "final solution" to the question of Tibet: the flooding of Tibet with Chinese settlers so as to entirely overpower and assimilate the Tibetan people. This concern is heightened by the revelation last week of a secret meeting held on 12 May 1993 in Sichuan, in which a dual strategy was agreed upon by the Chinese authorities in order to suppress the Tibetan resistance:

- to transfer even larger numbers of Chinese into Tibet in order to make it demographically "impossible for the Tibetans to rise up"; and
- to manipulate important Tibetan religious persons, to infiltrate religious institutions and to create divisions in the Tibetan movement.

If the Chinese government is sincere about negotiating a solution to the question of Tibet, it must unequivocally reverse this decision, not only in words, but in actions. I call upon the Chinese government to start negotiations without delay and without preconditions.

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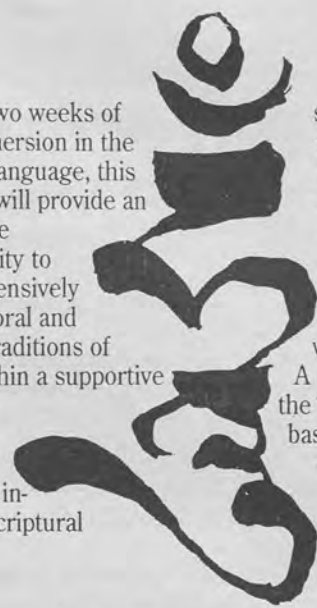
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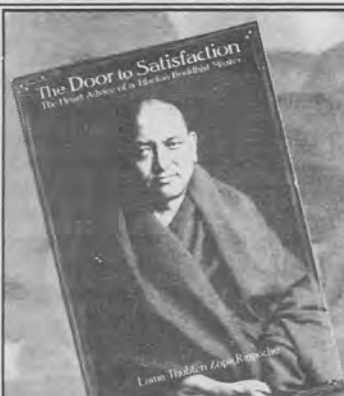
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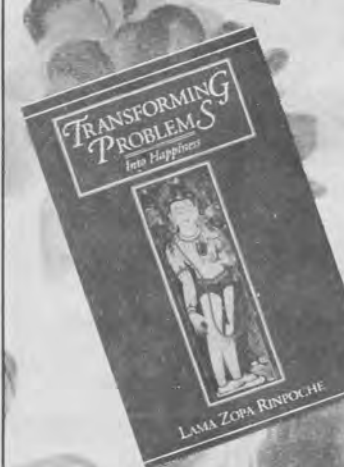


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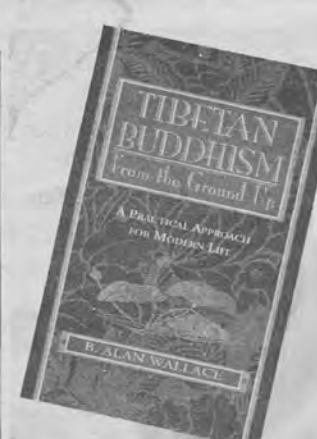
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## THE VENERABLE JAMPA RINPOCHE

Losel Shedrup Ling Tibetan Buddhist Center announces the arrival of a new resident teacher, the Venerable Jampa Rinpoche from Drepung Loseling Monastery in India. We are very grateful to Rinpoche for his kind willingness to share his vast knowledge with us by teaching at our centers in Atlanta, Knoxville and Mineral Bluff, GA, and by accepting invitations to travel and teach throughout the United States.

Born in Tawo, Kham, Tibet in 1936, Jampa Rinpoche is the first reincarnation of the great practitioner, physician-adept Gonpo Rinchen. Jampa Rinpoche was recognized at the age of 3, and his initial education took place at the hermitage of his predecessor in Kham.

During this time Rinpoche received teachings from all four major schools of Tibetan Buddhism. He was ordained as a novice monk at the age of 13 and at 18 he entered Drepung Loseling Monastery in Lhasa for advanced studies and practices. While pursuing his studies, Jampa Rinpoche received many rare transmissions

and empowerments and spent many years in retreat.

Rinpoche has studied with many great teachers and was a very close disciple of Kyabje Ling Rinpoche, senior tutor to His Holiness the Dalai Lama.

Throughout his life, Rinpoche has always worked to help others, not only through giving spiritual teachings, but also through making use of the many healing techniques handed down to him through his lineage. Due to his mastery of these healing practices, Rinpoche is highly capable of alleviating the suffering of others and is frequently requested to give consultation and advice to those suffering from various physical and mental imbalances.

We are deeply honored and grateful to Drepung Loseling Monastery for assigning such a highly realized and great teacher as Jampa Rinpoche to our Center.

Jampa Rinpoche will be offering many weekend workshops on a variety of topics. For further information contact: Losel Shedrup Ling, 5840 Allen Court, Atlanta, GA 30328. Tel: 404-231-4128. ■

## DIALING FOR DHARMA IN THE COMPUTER AGE

The Bodhi-Line, a new telephone information service for the computer age, went on-line in October, providing the general public with a means to find out about New York area Buddhist centers. The taped message includes the centers' locations, schedules of classes and meditation sessions, and a list of books, tapes and other materials available. In addition, Bodhi-Line will refer callers to bookshops and mail-order publishers of Dharma material.

All that is required to use the service is a touch-tone phone.

"Our aim is to give a person every opportunity to find out about the wealth of Buddhist learning available in New York," says Michael Wick, founder and operator of Bodhi-Line. "We're using some of the most up-to-date technology available for information services."

He said that an additional feature of the Bodhi-Line is to provide information via fax. It will also be redirecting useful information

such as notable articles being carried on electronic bulletin boards and e-mail services and other sources. People who don't have a fax machine can receive printouts by mail.

Bodhi-Line has permission from publishers, including Wisdom, Snow Lion and Dharma Publishing, to reproduce parts of books, including covers, tables of contents and introductions. In addition, there are also taped lectures and computer clip art available. Actual excerpts of lectures can be heard on the Bodhi-Line by pressing the appropriate number.

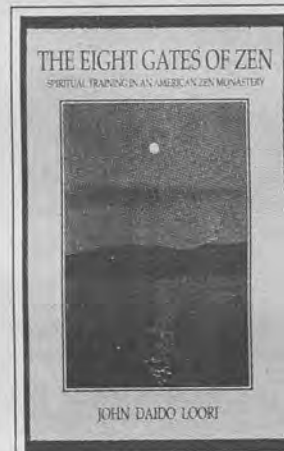
All services offered by the Bodhi-Line are free of charge.

The Bodhi-Line number is 212-677-9354.

For more information about Bodhi-Line, contact Michael Wick at Buddhist Information Service of New York, 331 E 5th Street, New York, NY 10003. Tel: 212-777-3745. Fax & voice mail: 212-677-9354. ■

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## PRC Opens Theme Park in Florida

On December 19, 1993, "Splendid China," a Chinese theme park opened in Florida less than two miles from Disney World. Nearly half of the 60 exhibits focus on religion or "minorities" which have been devastated and continue to be severely persecuted by the Chinese government. Yet the park was designed to portray a picture of tolerance, tranquillity, and openness to the American public.

Tibetans in America, who have formed a coalition calling on "Splendid China" to remove all exhibits and references to Tibet, have denounced the theme park as a cynical and racist portrayal of Tibetans and other peoples. Lodi Gyari, President of the International Campaign for Tibet said, "Splendid China" is part of a long tradition of China showing off its happy natives to the world. Their depiction of us in this sort of exhibit is racist and we are shocked that it is opening on American soil."

The park is also being seen as a cynical use of Tibetan culture by experts familiar with China's repressive policies toward Tibetan culture. "It is ironic that China sees fit to exploit Tibetan cultural



heritage at the same time they are systematically undermining and destroying it," said Professor June Teufel Dreyer, Director of East Asian Programs at the University of Miami, who wrote a seminal book on minorities in China called *China's Forty Millions*.

The theme park is part of an external propaganda policy being carried out by Beijing in an effort to show how well it treats the Tibetans, Mongolians, Uigurs, Miao and a host of other peoples whose cultures are being suppressed—and in some cases obliterated.

The "Splendid China" theme park, which costs \$100 million, is a public relations vehicle backed by the Chinese government to promote tourism in China, and ac-

cording to one report, to "deflect attention" from China's human rights record. The park is a coven-  
*Continued on page 12*

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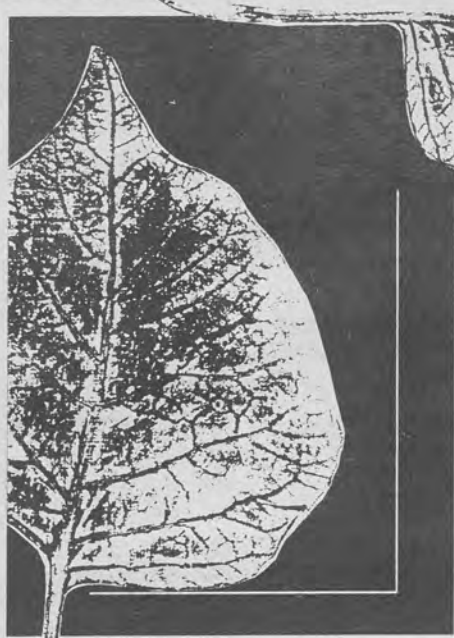
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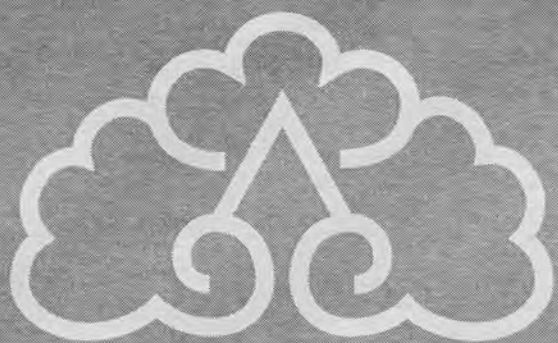
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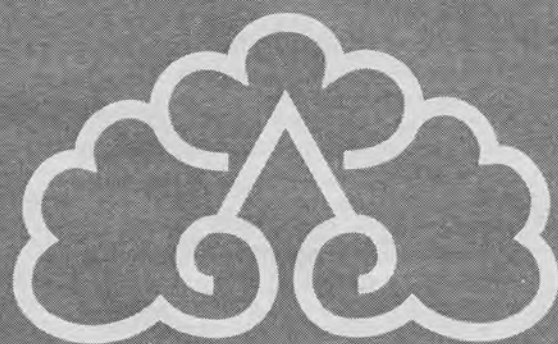
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## CALENDAR

February 10, 1994. **1993 Great Miracle Prayer Festival** The Benefit to be held at Carnegie Hall, featuring Spalding Gray, Richie Havens, Lou Reed, Paul Simon, Laurie Anderson, Allen Ginsberg, Philip Glass and Nawang Khechog. Monks from the Drepung Loseling Monastery will also perform an invocation and blessing ceremony. For information, contact: Tibet House, 241 E. 32nd St., New York, NY 10016.

March 8, 1994. **Worldwide Meditation and Prayer for Tibet** His Holiness the Dalai Lama has selected a date—March 8, 1994—and a time—from 9:00am to 9:15am EST (19:30 hours to 19:45 Indian Standard Time) for a 15-minute period of global meditation and prayer for peace and freedom in Tibet. We hope that spiritual practitioners of all traditions from around the world will participate.

May 16-June 9. **Venerable Ayya Khema Retreats** Deva Loka is pleased to announce the 1994 USA visit of well-known international meditation teacher, Bhikkhuni Ayya Khema. This year Venerable Ayya Khema will offer a twenty-five-day retreat comprised of two parts. In the first part (May 16-22) she will give detailed instructions in both Samatha (Calm) and Vipassana (Insight) meditation methods. She will also teach the meditative absorptions as described in the original Pali Canon. This seven-day intensive is open to beginners as well as experienced meditators. In Part II (May 23-June 9) Ayya Khema will explain one of the Buddha's Discourses (Suttas) and show how its guidelines and profound insights apply to our daily lives. Part I (7 days), \$245. Part II (18 days), \$685. For further information: Toni Stevens, PO Box 1087, Felton, CA 95018. Tel. 408-335-3733.

July 22-August 17. **The Path to Enlightenment, Retreat with Ven. Thubten Chodron at Cloud Mountain Retreat Center, Castle Rock WA** An American and a graduate of UCLA (1971), Ven. Thubten Chodron was ordained as a nun in the Tibetan Buddhist tradition in 1977. She is the author of several books, including *Taming the Monkey Mind*, *Open Heart*, *Clear Mind* and the recently published *What Color is Your Mind?* Ven. Chodron is especially skillful at presenting Buddhism in ways that are easily understood and practiced by Westerners. During this twenty-six day retreat, Ven. Chodron will present teachings on the *Lam Rim*, or the Gradual Path to Enlightenment, as practiced in the Tibetan tradition. The retreat will be primarily held in silence. Both sections will include teachings and meditation, with more emphasis being placed on meditation in the second section. During the later half, Ven. Chodron will also lead meditations on Chenrezig, the embodiment of the Buddha's enlightened compassion. Cost is \$280 for the first section (7/22-7/30; deposit \$150), or \$780 for the entire 26 days (7/22-8/17; deposit \$200), plus a voluntary contribution to the teacher. To register send the deposit to Northwest Dharma Association, 311 W McGraw, Seattle, WA 98119. A letter of confirmation, additional information, and directions will be mailed to you. For further information, call 206-286-9060. ■

## Padma bSam-yas Ling RETREAT CENTER IN UPSTATE NEW YORK

Since 1984, at the behest of H.H. Dudjom Rinpoche, Khenchen Palden Sherab Rinpoche and his brother Khenpo Tsewang Dongyal Rinpoche have been working and teaching in the United States. In 1988, they founded the Padmasambhava Buddhist Center in New York and currently pursue an active teaching schedule instructing students at over a dozen centers on four continents.

Through the blessings of Guru Padmasambhava, the mandala of the Khen Rinpoches has been opened and made available. A long, patient search by students and friends has led to the purchase of over 250 acres of woods and fields in the Catskill Mountains near Delhi, New York. The center has been consecrated "Padma bSam-yas Ling" in honor of bSam-yas (pronounced "sam-yay"), the first Buddhist monastery in the land of snows. The establishment of a rural center is the fruit of the Khenpos' ongoing efforts to make authentic lineage teachings available to western students and simultaneously preserve a wisdom tradition that goes back over a thousand years.

This past summer a group of seventy students representing most of the practice centers gathered at Padma bSam-yas Ling with the Khenpo Rinpoches on Padmasambhava's birthday. Prayer flags were raised and Khenchen Palden gave terma lineage teachings originally revealed by Tsa-sum Lingpa.

The Khenpos' plans for the land include designs for a temple, a stupa and the bSam-yas mandala and meditation gardens. Also being considered is an extensive library where the Khenpos can work with students, collaborating scholars, and translators in making more teachings available to the western world. Preliminary building has already begun. All forms of help are appreciated to bring the designs into reality. Volunteers will have an opportunity to learn Tibetan architecture. Any contributions in the form of technical skills or financial assistance are more than welcome.

Contributions toward the Padma bSam-yas Ling project may be addressed to Padmasambhava Buddhist Center, PO Box 1533, Old Chelsea Station, New York, NY 10011.

*Ceaseless Echoes of the Great Silence*, a new book by Khenchen Palden Sherab Rinpoche translated by Khenpo Tsewang Dongyal Rinpoche is currently available through Snow Lion (\$15.00). Featuring five color plates and heavy cover stock, this beautiful book presents a clear and concise exegesis on the Prajnaparamita Sutra. Also included, perhaps for the first time in the West, is the Tibetan text of the Heart Sutra with English transliteration suitable for chanting. *Ceaseless Echoes* is published by Sky Dancer Press. Further titles by the Khenpo Rinpoches are to be released by Sky Dancer in the near future. ■



## CEASELESS ECHOES OF THE GREAT SILENCE

Prajnaparamita

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by  
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## 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 Infor-

mation 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.

**Tibet Brief International Committee of Lawyers for Tibet** (quarterly, free). A group of volunteer lawyers who, through legal channels, work to improve conditions in Tibet. For more information contact: ICLT, 347 Dolores Street, Suite 206, San Francisco, CA 94110. Tel: 415-252-5967 Fax: 415-626-0865.

**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!

### Theme Park / Cont. from p.10

ure partnership between China Travel Service, one of the largest PRC-owned Hong Kong companies, and the American Eastern International Company.

To advertise the park, the promoters have chosen to feature the Potala Palace: "Headlining the outstanding reproductions at Splendid China is... the imposing Potala Palace, the former home of the Dali [sic] Lama... [which]... Florida style, towers over the landscape at Splendid China." The Potala Palace was looted and shut down for decades and today exists as little more than a museum under the grip of the Communist Party.

Professor Jeffrey Hopkins, Director of the Center for South Asian Studies at the University of Virginia and a guide who frequently takes tours to the Potala Palace, says that religion remains completely suppressed at the Potala Palace. According to Professor Hopkins, the monks are not even allowed to wear robes and informers "roam through the Palace reporting to the police what foreigners and Tibetans are doing and saying." Moreover, it is a "nightmare for the Tibetan people to be called a 'minority' of China and to have the Potala Palace included as a Chinese site. It is a Tibetan site," says Professor Hopkins. The Potala Palace is the one major Buddhist site in Lhasa, the capital of Tibet, where Communist authorities still do not allow the practice of Buddhism.

Many of the other "minority" and religious sites depicted in the theme park are also under strict regulation and control of Party authorities and

## 1994 DOLMA LING

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are not allowed to return to their original functions.

"If the US set up a theme park of idyllic native American exhibits without focusing on the true fate of Native Americans in this country, there would be an enormous outcry from politicians, the public and Native American groups—as there

should be," Lodi Gyari, ICT President said. "American visitors should realize that they are participating in a propaganda exercise," Gyari continued.

"Splendid China" expects three million guests in a year, including many charter tours and school groups.

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## SNOW LION— WE'VE MOVED!

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From the first step of placing three orphaned street children into a boarding school at her own expense, it has grown into a vigorous, expanding organization.

In its first three years, ETC has placed over 100 impoverished children into both day and boarding schools, thanks to individual and shared sponsorship pledges from around the world. Advised by UNICEF and Save the Children they are limiting the number of children supported by individual sponsorships and are diversifying their work.

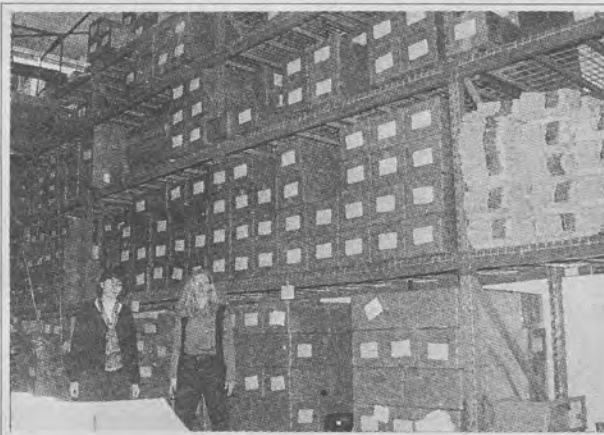
They have established village-based projects in Chitwan and Rasuwa, funded variously by national groups (such as their "Friends from Greece" group), individuals and international non-

government organisations (UNICEF; Save the Children, Norway). These projects involve and benefit the whole village, with donations of materials and labor from the men, provision of literacy classes for the women and education for their children.

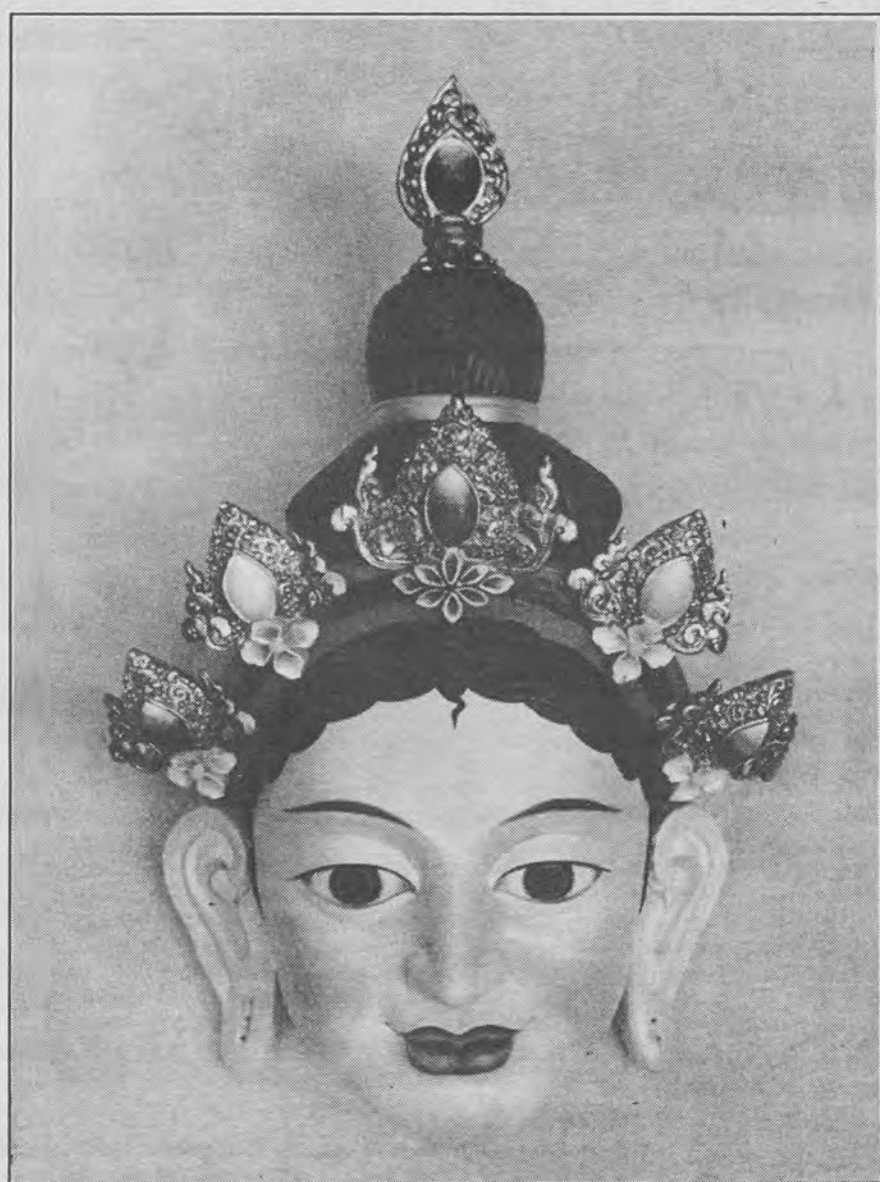
They have been innovative in offering a highly-acclaimed camp, free health clinics and a "Convention for Street Children." This was a great success, involving not only concerned professionals, but the street children themselves, allowing them a voice in their own lives.

They have an office and staff in Kathmandu and our programs benefit both Nepalese and Tibetan children. In the US, they fund their operating expenses by importing quality Nepalese clothing, jewelry and giftwares.

Your tax-deductible donations and sponsorship pledges will encourage and aid their work. Contact: Educate The Children, PO Box 414, Ithaca, NY 14851. ■



Various views of Snow Lion's new location.



Mandarava mask created by Lama Tharchin Rinpoche in 1991

### VAJRAYANA FOUNDATION SACRED ARTS RETREAT

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**"NATURE OF REALITY"  
CONFERENCE  
SET FOR  
OCTOBER 1994  
WILL FEATURE  
TEACHERS  
FROM FOUR  
BUDDHIST  
TRADITIONS**

Arizona Teachings, Inc. a Tucson-based, non-profit organization has announced plans for a five-day conference on the "Nature of Reality," featuring eight teachers representing the Theravada, Mahayana, Zen and Vajrayana Buddhist traditions.

The conference will be held from Oct. 1 through 5, 1994 at a resort in Phoenix. Principle teachers include:

\*Robert Aitken Roshi, founder of the Diamond Sangha based in Hawaii, will represent the Zen Buddhist tradition.

\*H.H. Drikung Chetsang Rinpoche, head of the Drikung Kagyu order of Tibetan Buddhism, will represent the Vajrayana Buddhist tradition.

\*Ven. Dr. Gunaratana, founder of the Bhavana Society which operates a forest meditation center in West Virginia, will represent the Theravada tradition.

\*Ven. Sangharakshita, founder of the Western Buddhist Order, which operates retreat facilities and study centers in Great Britain, Canada and the U.S., will discuss the Mahayana tradition.

Each evening, question-and-answer and commentary sessions will be offered by prominent American practitioners in each tradition. Scheduled evening speakers include Sharon Salzberg, Ven. Thubten Chodron, Yvonne Rand and Lopon Claude d'Estree.

"The goal of this conference is to provide participants with practical assistance in transforming their day-to-day lives, rather than simply a theoretical discourse. This conference will be patterned after our successful presentation of H.H. the Dalai Lama's teachings on patience in the fall of 1993 here in Arizona," said Dr. Howard C. Cutler, chairman of the board of directors of Arizona Teachings, Inc.

The choice of a self-contained resort environment is based on the creation of a "campus," or "Buddhist institute" that offers participants ample opportunity for personal and group practice, as well as interaction with teachers and other participants.

Fees for the conference total \$300 (a \$100 registration fee, and a tax-deductible donation of \$200). For registration materials, contact Arizona Teachings at 4725 E. Sunrise Drive, #137, Tucson, AZ 85718, 602-624-4517, fax# 602-624-0408. ■

**SOUTH INDIA  
TIBETAN REFUGEE  
ASSISTANCE PROGRAM**

One of the most crucial responsibilities of Tibetans in India is to educate the children who are the future seeds of Tibet. To ensure the education of the next generation, a sponsorship program has been established for Tibetan refugees in S. India in 1990. This program is under the administration of the Council for Tibetan Education, Dharamsala.

Sponsorship for a Tibetan child to attend boarding school is approximately \$10 per month. Sponsors send an annual sponsorship of

\$120 and additional one dollar per month (optional) to help defray the administrative expenses of the program. The US representative forwards the funds to the Council for Tibetan Education to make the international money transfer efficient. The entire sponsorship dues of \$10 per month is used for educational expenses.

Contact: Ngawang Jorden, PO Box 381144, Cambridge, MA 02238 (617-492-8977). Make checks to: South India TRA Program. ■

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founder,  
Western Buddhist  
Order

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head of,  
Drikung Kagyu Lineage  
Tibetan Buddhism

**Evening Talks by:**

**Sharon Salzberg**

**Yvonne Rand**

**Ven. Thubten Chodron**

**Lopon Claude d'Estrée**

**Dates:** October 2-6, 1994

**Location:** Sheraton El Conquistador Resort  
Tucson, Arizona

**Cost:** \$100 non-refundable registration  
\$200 tax-deductible donation

Send registration to: Arizona Teachings, Inc.  
4725 E. Sunrise Drive, #137  
Tucson, AZ USA 85718  
(602) 624-4517



## IS ENLIGHTENMENT POSSIBLE?

Dharmakirti and rGyal tshab rje on Knowledge, Rebirth, No-Self and Liberation

by Roger Jackson

576 pp. \$29.95 paper  
\$45 cloth

Is Enlightenment Possible? is an exploration of the most sustained and sophisticated argument for the truth of the Buddhist world-view—that of Dharmakirti. He 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 achievement of enlightenment requires the attainment of the uniquely Buddhist realization 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 problems of truth. Is Enlightenment Possible? includes a lengthy introduction that situates Dharmakirti's work within the larger framework of Buddhist thought, against the background of Indian and Western attempts to deal with the problem of truth and truth-claims. It also includes an extensively annotated translation of Dharmakirti's arguments and a commentary upon them by the Tibetan thinker Gyal-tshabje. Dharmakirti's thought is challenging and important, and Is Enlightenment Possible? makes it accessible and comprehensible as few works before it have. Here is an excerpt:

Enlightenment (Sk. *bodhi*, T. *byang chub*), and such cognates as *nirvana* (T. *mya ngan las 'das pa*), *vimoksha* (T. *nam thar*) and *vimukti* (T. *nam 'grol*), all connote for traditional Buddhists the attainment of a state that radically and finally transcends the unsatisfactoriness that pervades existence in the cycle of rebirths known as *samsara*. Whether enlightenment is conceived of as "merely" the elimination of attachment, aversion and ignorance, or is invested with such qualities as omniscience, omnibenevolence and miraculous powers, it is a state far beyond anything most of us have ever believed possible, let alone experienced. In the West, in particular, where secular and psychological views of human possibility have by and large replaced religious notions, traditional Buddhist descriptions of enlightenment most often are greeted either with incredulity or with a "demythologized" reformulation along psychological or existential lines more palatable to the agnostic tastes of the late twentieth century.

Westerners usually must reformulate traditional descriptions in order to assimilate them at all, and Asian Buddhists often choose to do so as to ease their communication with an increasingly non-traditional audience. This may be fine, and may simply represent another of the periodic transformations undergone by Buddhism in the course of its adaptation to different cultural circumstances, but it ought to be remembered that the meaning such a concept as "enlightenment" may have for contemporary Westernized Buddhists is not the meaning it has had for most Buddhists in most places throughout the centuries. For traditional Buddhists, enlightenment was, and is, precisely the radical transcendence of the suffering of *samsara* outlined above, no more and no less—for the simple reason that traditional Buddhists still see the cosmos primarily through the lenses of the *samsara-nirvana* cosmology so pervasive in Asia, partic-



ularly among Indians and peoples influenced primarily by India, such as the Sinhalese, Burmese, Thais and Tibetans.

When, therefore, Tibetan lamas expound the four noble truths and describe the enlightenment that is the culmination of the Buddhist path, they are not being fanciful, they are not being metaphorical, and they certainly are not joking; they are describing a set of facts that follow from their paradigmatic assumptions about how the cosmos functions. Now, just as most Westerners do not question the secular-scientific paradigm from which they operate, so most traditional Buddhists have been content to accept the cosmology presented by their culture, satisfied that it bore the weight of tradition, was socially and personally useful, and was not grossly contradicted by experiences they might have. On the other hand, there have been a great many Buddhists who recognized that Buddhist beliefs were not necessarily self-evident, could not simply be accepted on faith, and rested on problematic philosophical assumptions that needed to be defended rather than simply asserted. There were, in short, Buddhists who recognized that the Buddhist world-view, to be regarded as "true"—taken in its most common usage, as corresponding to the way things actually are in the cosmos—must be susceptible of validation by an uncommitted observer through the universally accepted means of perception and inference. Not all thoughtful Buddhists have believed that Buddhist religious beliefs can thus be validated—some Madhyamikas and later "logicians" arguably are exceptions—but there does exist a tradition that takes such validation seriously, stemming from the Indian pandit Dharmakirti (seventh century C.E.) and continuing to this day in Tibetan schools.

\* \* \*

Few truths come unattended; they usually are surrounded by a wraith-like host of presuppositions. The four noble truths are no exception, for implicit in them are a number of cosmological and philosophical assumptions. In the most general sense, the four noble truths are posited against the background of a two-fold cosmological vision. The universe, in this vision, holds open two, and only two, possible modes of existence for conscious beings: (1) the beginningless, ignorance-rooted experience—in life after life—of pain, sorrow, the transience of joys, separation from the pleasurable, encounter with the

unpleasant and unfulfilled desires; and (2) the incorruptible peace that is the cessation of suffering, and which results from the eradication of the ignorance and craving that perpetuate that suffering. The universe, in short, holds open the possibilities of *samsara* and *nirvana*.

This cosmology, in turn, entails certain philosophical assumptions, which are, above all, assumptions about the nature and function of the mind: (1) the reality of past and future lives, which are contingent on the mind's independence of particular bodies; (2) the existence of a universal moral law, karma, that works with the same predictability in the psychological realm as causality does in the physical realm; (3) the fundamental perfectibility of mind, such that when its adventitious defilements have been removed one attains an undecaying liberated state that is beyond suffering, and makes the greatest of worldly joys seem infernal by comparison; (4) the possibility of control of the causal factors related to the universal moral law such that the liberated state can be attained. Assumption (1) bears most strongly on the truth of suffering, assumption (2) on the truth of origination, assumption (3) on the truth of cessation and assumption (4) on the truth of path. Common sense would dictate that if these four assumptions are true, the four noble truths are true, and that if any or all of them are false, then the four noble truths—and thus the Buddha's teaching—are at best partially true and at worst simply false.

Here, however, there is a still more fundamental question that must be asked, namely: In precisely what sense are the four noble truths, along with their cosmological and philosophical presuppositions, "true"? The answer is not as self-evident as common sense might dictate, for the word "true" is in fact ambiguous—a fact recognized not only in the Western, but also in the Buddhist philosophical tradition. Thus, we find that there are, in fact, at least three possible ways of interpreting the statement, "The four noble truths, along with their cosmological and philosophical presuppositions, are true":

1. The facts and processes described by the four noble truths are "literally" true. In other words, such facts and processes as rebirth, karma, nirvana, etc., have a reality independent of the terms that describe them or the conceptual schemes out of which those terms arise. Furthermore, even if the terms that describe such facts and processes are limited by their location in a particular cultural-linguistic system, there nevertheless do exist facts and processes corresponding closely enough to those terms that they can be said to be "true"—and true not only for those in the cultural-linguistic world in which the terms are found, but in all possible worlds. In short, statements about the four noble truths and their presuppositions are literally and universally true: such facts and processes as rebirth, karma, nirvana, etc., occur just the way Buddhist texts indicate they do, and they occur for every possible person, even if that person has never heard of them.

2. The facts and processes described by the four noble truths are only figuratively or symbolically true. In other words such facts or processes as rebirth, karma, nirvana, etc., either do not reflect realities independent of the terms that describe them, or cannot be ascertained to reflect such realities. Furthermore, such considerations are secondary, for the terms were taught not as a reflection of an inalterable extrinsic reality, but for their utility in providing images, symbols or stories that assist us in finding mean-

## CHINA FREES GENDEN RINCHEN (THE TOUR GUIDE) AND LOBSANG YENTEN (FORMER MONK)

Thank you for your efforts to have these political prisoners released.

ing in our lives, whoever or wherever we may be. Thus, not only is it possible (probable, even) that rebirth, karma, nirvana, etc., are not realities in the literal sense in which they are described in Buddhist scriptures, but this probability is unimportant: their value—indeed the value of any truth-claim—is purely heuristic and utilitarian.

3. The facts and processes described by the four noble truths are true not independently and universally, but only within the context of a particular conceptual scheme, world-view or language-game. In other words, such facts and processes as rebirth, karma, nirvana, etc., may in fact be "true," but only relative to the particular thought-world out of which they emerge, that of Indian Buddhism. If statements that describe rebirth, karma, nirvana, etc., cohere comfortably within a Buddhist conceptual scheme according to Buddhist standards of rationality, then the statements can be accepted as true, though they may not be true within another thought-world that is based on a different set of presuppositions—e.g., that of a Yoruba, Christian or secular humanist. The reason that they can be accepted as true is that we never can discover an independent or neutral world outside the conceptual schemes that merely give us versions of the world. If reality thus is viewed as a collection of partially overlapping, non-ultimate conceptual schemes, then truth never can be more than adequacy to a particular conceptual scheme. Thus, statements about

rebirth, karma, nirvana, etc. are *relatively* true (and, of course, relatively false), and to expect more of them is to misunderstand the nature of truth-statements, which always are limited by and to the "world" in which they are made.

Readers familiar with Western philosophy will have recognized in each of the preceding interpretations one of the classic theories of truth, namely truth as correspondence, pragmatic utility or coherence. Buddhists, of course, had no exact equivalents to these terms, nor for the majority of terms and issues that have concerned Western philosophers of religion. Nevertheless, I think that it is possible—with all appropriate caution and sensitivity to cultural context—to argue in general that Buddhists, like religious people everywhere, have had to concern themselves with questions of truth, and therefore to develop explicit and implicit criteria for determining how truth is to be found. Thus, to apply Western theories to Buddhist truth-claims is by no means utterly arbitrary, for as we shall see shortly, each is a possible option from a Buddhist point of view as well. Before we examine Buddhist attitudes toward truth, and decide just what Buddhists mean by the claim that the four noble truths are true, we may do well to explore at least generally the modern Western discussion of the problem of truth, and then see how that discussion bears on the more particular problem of the nature of religious truth-claims—of which Buddhist claims are a sub-set. ■

## Tibetan for Windows

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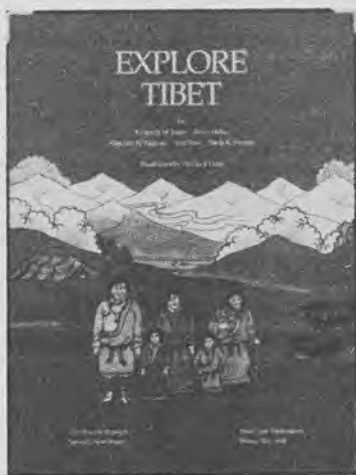
## CHILDREN'S BOOKS!



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

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 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 beautifully illustrated, rhymed version makes the story enjoyable for modern English-speaking children ages five to ten.



**EXPLORE TIBET**, by the Junior Museum Staff of the Newark Museum. 32 pp., 9 x 12," #EXTI \$9.95 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. Meet a Tibetan family and construct a festival tent, make Tibetan food, play a karma board game, negotiate a mandala maze, and more!

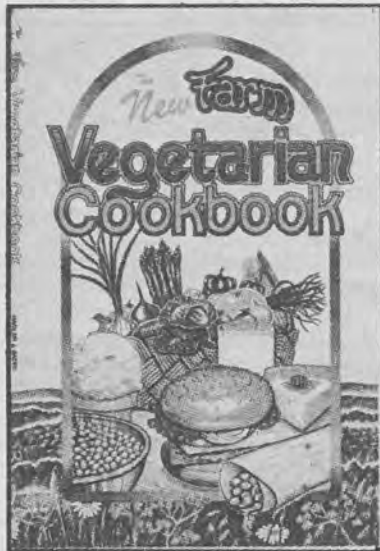


**THE MAGNIFICENT TRICKSTER**, by Molly Jones. 66 pp. #MATR \$9.95

Tells the life of Milarepa, a Buddhist practitioner from eleventh-century Tibet who realized the truth through one-pointed effort and utter devotion to his teacher,

Marpa. The story is perfect for young readers (ages 8-14) because it is humorous, full of action, and filled with magic and surprises.

## NEW COOKBOOKS!



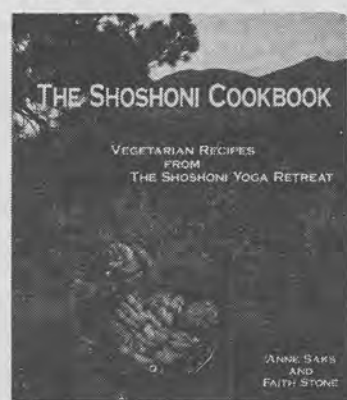
**THE NEW FARM VEGETARIAN COOKBOOK**, ed. by Louise Hagler & Dorothy Bates. 224 pp. #NEFAVE \$7.95

Here are recipes and nutritional information for a completely vegetarian diet based on the versatile and noble soybean. This book teaches you to cook tasty, nutritious, and inexpensive meals that use no eggs or dairy products and contain no cholesterol.



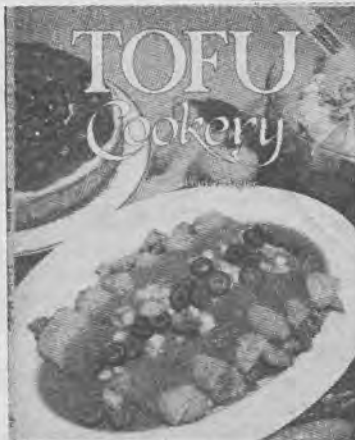
**THE NOW AND ZEN EPI- CURE: Gourmet Cuisine for the Enlightened Palate**, by Miyoko Nishimoto. 240 pp., color photos, #NOZEEP \$17.95

Here is a landmark collection of vegan recipes, inspired by the best of Japanese and French cooking. "If nouvelle cuisine has a vegetarian counterpart, the *Now and Zen* recipes are definitely it."—San Francisco Examiner



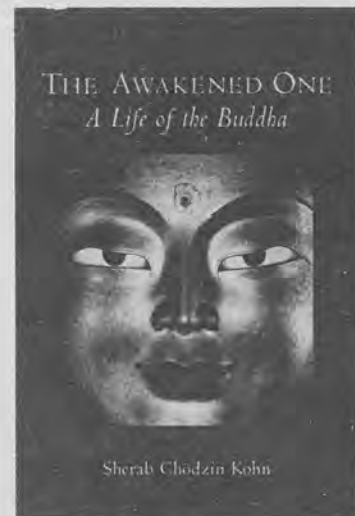
**THE SHOSHONI COOK- BOOK: Vegetarian Recipes from the Shoshoni Yoga Spa**, by Anne Sachs & Faith Stone. 208 pp. #SHCO \$12.95

Nestled in the Rockies above Boulder, Colorado, is the Shoshoni Yoga Retreat. Shoshoni's two master cooks guide you in creating a nourishing atmosphere of great egg- and dairy-free food. Head chef Anne blends a creative touch in the kitchen with a quest for subtlety and mindfulness in this tempting array of vegan dishes: Zucchini Pinenut Tamales, Spicy Peanut Noodles, Brown Rice Crepes, and Miniature Stuffed Pumpkins, to name a few.



**TOFU COOKERY**, by Louise Hagler. 160 pp., color photos, large format, #TOCO \$14.95

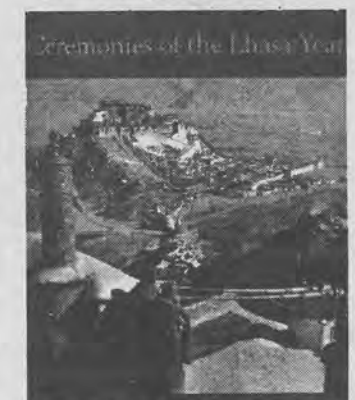
With over 200 tasty recipes from hearty, everyday fare like Potato Tofu Salad to elegant, special occasion treats like Fresh Shiitake Stir-fry, this book offers a lot of choices that are beautiful as well as delicious.



**THE AWAKENED ONE: A Life of the Buddha**, by Sherab Chodzin Kohn. 155 pp. #AWON \$9 The Buddha's life story is a universal tale of the awakening of consciousness. A blend of legend and history, filled with stories of wisdom and compassion, this ancient tale offers inspiration and insight to spiritual seekers of all traditions.

**CEASELESS ECHOES OF THE GREAT SILENCE: A Commentary on the Heart Sutra**, by Khenpo Palden Sherab Rinpoche, trans. by Khenpo Tsewang Dongyal Rinpoche. 102 pp., #CEEGR \$15

The *Heart Sutra* presents the path to the perfect view. It is the Prajnaparamita in its most abbreviated and memorable form. This detailed commentary gives line by line explanation as well as the Tibetan text, phonetics and translation. There is also a discussion of the six perfections.

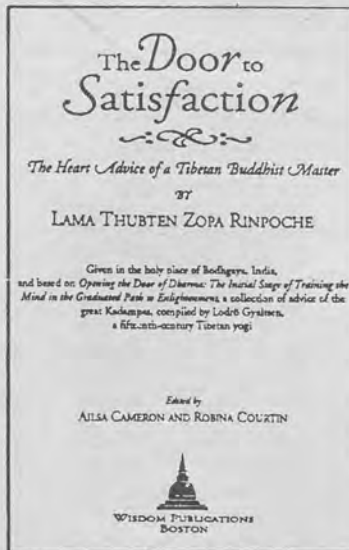


**CEREMONIES OF THE LHASA YEAR**, by Hugh Richardson, ed. Michael Aris. 136 pp., 80 b&w photos, 2 maps, 8 1/2 x 11" #CELHYE \$34

This is a pictorial eyewitness account of the major state rituals and festivals enacted in Lhasa under the auspices of the Dalai Lama's government before the Chinese takeover. Hugh Richardson provides his own first-hand account of the calendar of spectacular rituals which served to demonstrate and legitimize the power of the old Tibetan state. Richardson was

head of the last British and first Indian missions to Tibet and was present in Tibet for nine years.

Starting with the month-long ceremonies of the New Year, the reader is taken through both secular and Buddhist rites which punctuated the Tibetan year—a rich panoply of processions, sacred dances, oracular seances, ritual competitions and official feasting that occupied the entire populace of Lhasa.



**THE DOOR TO SATISFACTION: The Heart Advice of a Tibetan Buddhist Master**, by Lama Thubten Zopa Rinpoche, ed. by Ailsa Cameron & Robina Courtin. 152 pp. #DOSA \$12.50

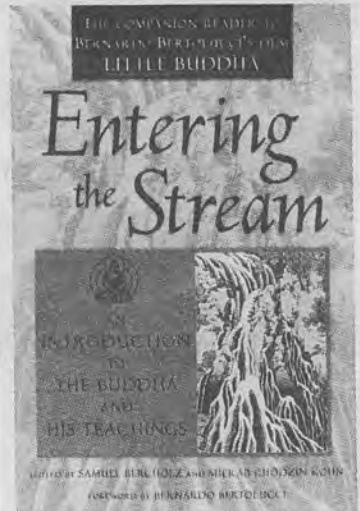
This is a teaching based on *Opening the Door of Dharma: The Initial Stage of Training the Mind in the Graduated Path to Enlightenment*, a collection of advice of the great Kadampas, compiled by Lodro Gyaltsen, a fifteenth-century Tibetan yogi. In this book Lama Zopa reveals the essential meaning of an ancient text that he discovered in his retreat cave high in the Himalayas. Only when he read this text did he come to know what the practice of Buddhism really means.



**ENLIGHTENED COURAGE**, by H.H. Dilgo Khyentse Rinpoche. 120 pp. #ENCO \$12.95 Kyabje Dilgo Khyentse Rinpoche, whose remarkable life came to an end in 1991, was one of the foremost poets, scholars, philosophers and meditation masters of the Mahayana, Mahamudra and great Perfection traditions of Vajrayana Buddhism. He was highly respected by thousands of students in Tibet and throughout the world.

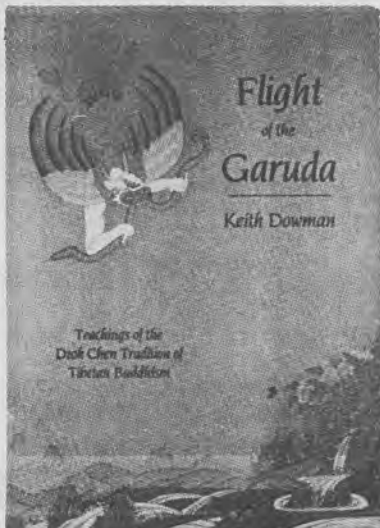
He presents the seven point mind training, brought to Tibet by the Indian master Atisha. This teaching is the very core of the entire practice of Tibetan Buddhism. It condenses the compassionate path to Buddhahood into practical instructions which make use of all the circumstances of everyday life.

"It is a book to keep and re-read, a book to jolt one out of oneself and back to one's senses."—*Tricycle: The Buddhist Review* (Outside N. America, please order *Enlightened Courage* from Padmakara in France.)



**ENTERING THE STREAM: An Introduction to the Buddha and His Teachings**, ed. Samuel Bercholz & Sherab Chodzin Kohn, foreword by Bernardo Bertolucci. 276 pp., 24 pp. of art & photos, #ENST \$15

This is the companion reader to Bernardo Bertolucci's new movie, *Little Buddha*. It includes the life of the Buddha, key writings, discussion of reincarnation, basic teachings of the three types of Buddhist practice, Buddhist historical background.



**THE FLIGHT OF THE GARUDA: Teachings of the Dzogchen Tradition**, Keith Dowman. 210 pp. #FLGA \$14 Contains the English translation of four fundamental Dzogchen texts with an illuminating introduction by the author.



**GATES TO BUDDHIST PRACTICE**, by Chagdud Tulku Rinpoche. 225 pp. #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.



## NEW ITEMS



**THE GREAT STUPA OF GYANTSE: A Complete Tibetan Pantheon of the Fifteenth Century**, Franco Ricca & Erberto Lo Bue. 320 pp., 8 1/2 x 12", 112 color and 76 b&w photos, numerous plans, #GRSTGY \$120

The great stupa of Gyantse, about 100 miles southwest of Lhasa, may well be the chief wonder of the Tibetan Buddhist world in that it records iconographically within its 75 chapels and temples nearly the entire pantheon of Indo-Tibetan religion up to the early 15th century. Built by the princes of Gyantse, it is the most important surviving Tibetan monument to predate the establishment of the Dalai Lamas' theocracy in Lhasa and the construction of the Potala Palace. The wall paintings have withstood the passage and tear of 500 years and are beautiful to see.

The text explains the physical and conceptual structure of the stupa, the iconography and style of the paintings and statues, and provides a thorough survey of the 75 chapels and temples. This book is very well organized, beautifully illustrated and constructed.



**THE HEART OF HEALING**, by The Institute of Noetic Sciences, William Poole, ed. 225 pp., 150 color & b/w photos, 8 1/2 x 11", #HEHE \$24.95

Ask about health and healing in a culture, and you touch the deepest core of its beliefs. From the beginning of recorded time, mankind's preoccupation with healing the body, achieving happiness, and prolonging life has been an almost religious pursuit. This is no accident, because belief systems are at the heart of healing.

*The Heart of Healing* focuses on people and communities across the world and shows how research, clinical practice, and patient experiences are validating the mind-body connection. Matching the richness of these human experiences are amazing illustrations and graphics that take us on a new voyage into the healing system of the human body. This is a very interesting book.

**IMAGES OF ENLIGHTENMENT: Tibetan Art in Practice**, by Jonathan Landaw & Andy Weber. 350 pp., 32 color images and 10 line drawings #IMENL \$24.95 February

Although many books have been written in the past two decades about Tibetan art and culture, there is surprisingly little source material that describes what the images depicted in Tibetan art represent and how they are relevant to spiritual practice. Jon Landaw

and Andy Weber have spent over twenty years with Tibetan Buddhist teachers and have researched the meaning and practices of many deities. *Images of Enlightenment* is an engaging presentation of thirty-two bodhisattvas, buddhas and lineage masters that commonly occur in the four sects of Tibetan



Buddhist practice. The vital inspirational quality of the images is conveyed with information on how each deity exemplifies the Vajrayana path as a whole. Explanations of the symbolic meanings are interspersed with the legends and myths that Vajrayana masters tell about these meditational images.



**INTRODUCTION TO TIBETAN BUDDHISM**, by John Powers. 350 pp. #INTIBU \$16.95 March

"The vitality of Tibetan Buddhism in exile has exceeded anything anyone could have predicted; hence the need of a book that presents its history, doctrines, lineages, practices, and tantric essence in a comprehensive and cogent overview. John Power's *Introduction to Tibetan Buddhism* does this. It could not have been written earlier, because only now is the complete picture coming to view."—Prof. Huston Smith, author

This is the first comprehensive introduction to Tibetan Buddhism, its doctrines, practices, history and major figures. It begins with a summary of the Indian origins of Tibetan Buddhism and how it eventually was brought to Tibet. Then it explores Tibetan mahayana philosophy and tantric methods for personal transformation that involve visualization, ritual and meditation. The tantric systems of the four main lineages of Tibetan Buddhism are explored in depth and impartially. There is a comprehensive and invaluable list of books for further reading. The systematic and clear presentation of Tibetan Buddhist views and practices will delight both new readers as well as those already knowledgeable of the subject. We highly recommend it.

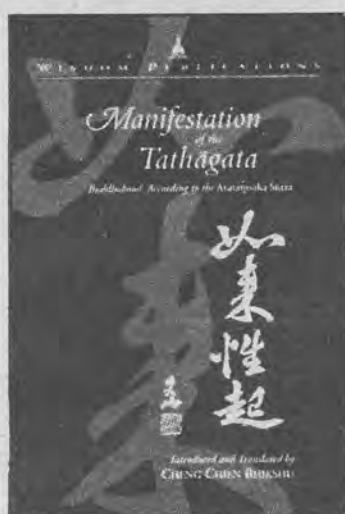
"...presents the wide spectrum of Tibetan Buddhism in clear, concise form with Western methodology and critical appreciation. This work will, I hope, elucidate the nature of Tibetan Buddhism as a complex religious and philosophical discipline."—Lobsang Lhalungpa

"Among the few guides we have to the immense richness of Tibetan religious art, *Images of Enlightenment* stands out for the way in which depictions of Buddhist deities are grounded in concise yet detailed descriptions of the meditative practices in which those images would be used. Indeed, this is much more than an art book; it is a potent introduction to Tibetan Buddhism."—Dan Cozort, Dickinson College



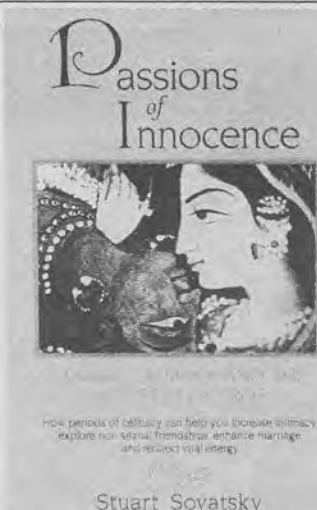
**IS ENLIGHTENMENT POSSIBLE?: Dharmakirti and rGyal tshab rje on Knowledge, Rebirth, No-Self and Liberation**, by Roger R. Jackson. 576 pp. #ENPOP \$29.95 paper, #ENPOC \$45 cloth

*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.



**MANIFESTATION OF THE TATHAGATA: Buddhahood According to the Avatamsaka Sutra**, trans. & ed. by Cheng Chien Bhikshu. 200 pp. approx., #MATA \$12.50

What does it mean to be a Buddha? This new translation of the "Manifestation of the Tathagata" chapter from the *Avatamsaka Sutra*, considered the most profound and comprehensive Buddhist scripture, offers the reader a rare glimpse of the sublime realm of Buddhahood in language that is rich in meaning and in captivating imagery.



**PASSIONS OF INNOCENCE: Tantric Celibacy and Other Erotic Mysteries**, by Stuart Sovatsky. 256 pp., 50 illus., 8" x 10" #PAIN \$12.95

Explains how periods of celibacy can enhance our awareness of the erotic impulse and its myriad forms of expression. These periods can help redirect sexual energy toward friendship, deepen a life partnership, heal from sexual abuse, etc. Far from the stereotype of repressive sexual abstinence, the tantric form of sublimation is a passionate and spiritual celebration of the erotic. Includes exercises based on yoga, kundalini and chakra meditation.



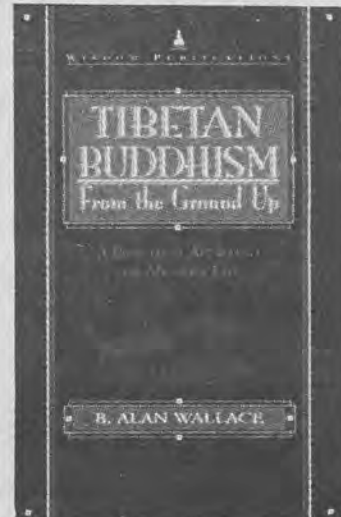
**TEACHINGS OF THE SUPREME SIDDHAS, H.H. the Third Gyalwa Karmapa Rangjung Dorje, the Eighth Situpa Tenpa'i Nyinchoy, intro. by Trangu Rinpoche, trans. & ed. by Lama Sherab Dorje. 200 pp. #TESUSI \$15.95 Mar.**

*Teachings of the Supreme Siddhas* reveals the powerful practices of mahamudra transmitted by the Third Gyalwa Karmapa for the realization of the mind's fundamental nature. Karmapa and Situ Rinpoche are the supreme siddhas, enlightened beings who expound on mahamudra for the benefit of others. The text is famous throughout Tibet and is practiced in all the dharma lineages. The exemplary advice and instructions on the ground, path, fruition, view, meditation and action of mahamudra are both complete and beautiful.



**THE TIBETAN BOOK OF THE DEAD**, by Robert Thurman. 278 pp., 8 color photos., #TIBO \$12.95

This authoritative new translation preserves the form and spirit of the original and was prepared especially for Western readers by one of the most prominent Tibetan scholars in America. Its introduction to Buddhist doctrine, instruction in meditation, illuminating commentary, and guidance in the practical use of Tibetan prayers make it one of the most accessible and informative versions available.



**TIBETAN BUDDHISM: From the Ground Up**, by B. Alan Wallace. 200 pp. approx. #TIBUGR \$14

This fascinating, highly readable book asks neither unquestioning faith nor blind obedience to abstract concepts or religious beliefs. Rather, it challenges us to question and investigate life's issues for ourselves in the light of an ancient and effective approach to the sufferings and joys of the human condition. This is an organized overview of Tibetan Buddhism, beginning with the basic themes of the sutras and continuing through the esoteric concepts and advanced practices of Tantra.

**TRANSFORMING PROBLEMS: How To Be Happy When You're Not**, by Lama Thubten Zopa Rinpoche. 110 pp., #TRPR \$10

We all experience a constant flux of happiness and suffering. When these are seen in an ordinary way, it is the hope and fear that ensue from both which agitate our minds and cause us true suffering in daily life.

To overcome this dilemma Lama Zopa presents the steps that enable spiritual growth which goes beyond the blind aversion to obstacles as well as clinging to happiness.



**THE WHEEL OF TIME SAND MANDALA**, by Barry Bryant with the Monks of Namgyal Monastery. 272 pp., over 150 photos, #WHTISA \$40

A beautifully illustrated introduction to the dazzling art and spirituality of the Kalachakra sand mandala, brought to the US by the monks of Namgyal Monastery. Barry Bryant traces the history and lineage of the Kalachakra sand mandala. He also takes the reader through the mandala's symbolic representation of the path to enlightenment. The magnificent sand mandala offers a glimpse of the wisdom and compassion of Kalachakra, which the Dalai Lama calls a "vehicle for world peace."



## Ancient Wisdom

Nyingma Teachings on  
Dream Yoga, Meditation,  
and Transformation



by Venerable Gyatrul Rinpoche  
Translation by B. Alan Wallace and Sangye Khadro

**ANCIENT WISDOM: Nyingma Teachings of Dream Yoga, Meditation and Transformation**, by Gyatrul Rinpoche. 150 pp., #ANWI \$14.95

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 times 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.

## BLESSING POWER OF THE BUDDHAS

SACRED OBJECTS, SECRET LANDS



Foreword by The Twelfth Tai Situpa  
Norma Levine

**BLESSING POWER OF THE BUDDHAS: Sacred Objects, Secret Lands**, by Norma Levine, foreword by The Twelfth Tai Situpa. 155 pp., b&w photos, #BLPOBU \$15.95

Norma Levine is an expert in Buddhist sacred objects and she writes about the significance and power that they contain. She explored monasteries in Tibet, Nepal, Ladakh, and Sikkim and met with Buddhist Lamas. She spent five years at the monastery of Tai Situpa. All along the way, sacred objects, sites and shrines protected, taught and inspired her by connecting her with the blessing power of the buddhas. This extraordinary account ranks alongside other powerful stories of spiritual quest and adventure.

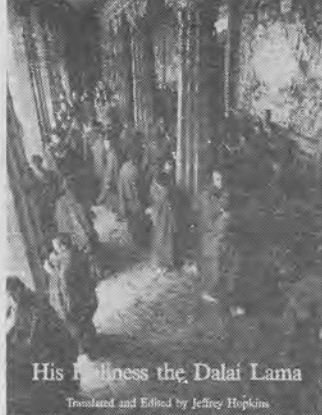
**THE BUDDHISM OF TIBET**, by H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 219 pp., #BUTI \$12.95

"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:

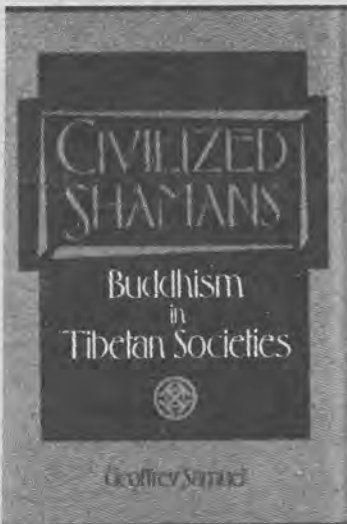
*The Buddhism of Tibet* by the Dalai Lama is a concise introduction to the principle topics and central practices of Buddhism. *The Key to the Middle Way* by the Dalai

## The Buddhism of Tibet



His Holiness the Dalai Lama  
Translated and Edited by Jeffrey Hopkins

Lama is an acute and precise presentation of the nature of emptiness. *The Precious Garland* by Nagarjuna. 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. This short poem, accompanied by a commentary by the present Dalai Lama, contains all the essentials of sutra and tantra. It is to be used as a basis for meditations on mindfulness of the guru, altruism, deity yoga and emptiness.



**CIVILIZED SHAMANS: Buddhism in Tibetan Societies**, by Geoffrey Samuel. 640 pp., #CISH \$66

Employing anthropological research, historical inquiry, rich interview material, and a deep understanding of religious texts, the author explores the relationship between Tibet's social and political institutions and the emergence of new modes of consciousness that characterize Tibetan Buddhist spirituality. Samuel identifies the two main orientations of this religion as monastic and shamanic (associated with tantric yoga). The specific form that Buddhism has taken in Tibet is rooted in the pursuit of enlightenment by a minority of the people—lamas, monks, and yogins—and the desire for shamanic services (in quest of health, long life, and prosperity) by the majority. Shamanic traditions of achieving altered states of consciousness have been incorporated into tantric Buddhism, which aims to communicate with tantric deities through yoga. This incorporation forms the basis for much of the Tibetan lamas' role in their society and that their subtle scholarship reflects the many ways in which they have reconciled the shamanic and monastic orientations. This is an excellent book published by the Smithsonian Institution.

**CUTTING THROUGH APPEARANCES: Practice and Theory of Tibetan Buddhism**, by Geshe Sopa & Jeffrey Hopkins. 376 pp., #CUTHAP \$15.95 paper, A Namgyal Institute Textbook. Here is an authentic presentation of the fundamental aspects of the practice and theory of Tibetan Buddhism, set down in a beautiful text especially useful to those interested in the study and prac-

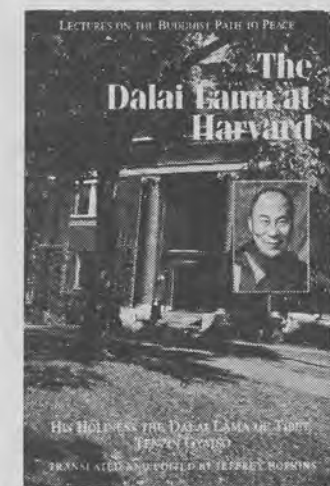
tice of this tradition. The first part of the book, a meditation manual written by the Fourth Pan-chen Lama (1781-1852), covers much of the daily practice of Tibetan monks and yogis. It details how to prepare for and how to conduct a meditation session that contains within it the important essentials of the entire scope of the Buddhist path.



The second part presents a solid introduction to the theory behind the practice. Written by Gonchok-jik-may-wang-bo in the eighteenth century, it covers the entire spectrum of the Indian schools of tenets as they were viewed in Tibet. The topics include the two truths, consciousness, the hindrances to enlightenment, the paths to freedom, and the fruits of practice.

Geshe Lhundup Sopa is a top-rank recipient of the highest degree of traditional Tibetan studies from Sera Monastic University in Lhasa. He is now professor of South Asian Studies at the University of Wisconsin and founder of Evam Monastery and the Deer Park Center.

**EMPOWERMENT**, by Tsele Natsok Rangdrol. 128 pp., #EM \$14. The empowerment ritual is sometimes called the indispensable entrance door to Vajrayana Buddhism. It activates our natural right to an enlightened rule over our life and spiritual practice. *Empowerment* contains a wealth of instructions on all the key points of Buddhist training, particularly the path of liberation of Mahamudra and Dzogchen.



**THE DALAI LAMA AT HARVARD: Lectures on the Buddhist**

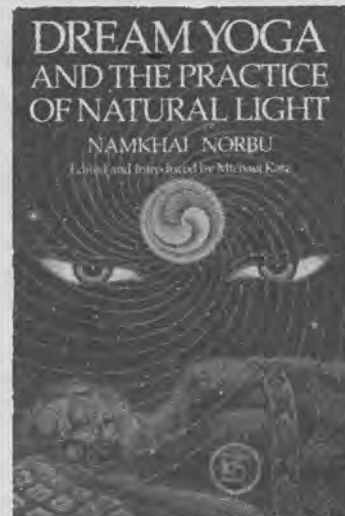
*Path to Peace*, by H.H. the Dalai Lama, trans. & ed. by Jeffrey Hopkins. 255 pp., #DALAHA \$14.95 "The best teachings from the East are the ones given by the Dalai Lama"—Joseph Campbell

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 awesome 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.



**DETERMINATION: Tibetan Women & the Struggle for an Independent Tibet**, by Carol Devine. 118 pp., #DE \$12

Presents the involvement of Buddhist nuns and laywomen in the 40-year, non-violent struggle for independence from Chinese occupation. Devine provides the reader with background information about Tibet. She then documents the courage and tenacity of Tibetan nuns and laywomen through first-person testimony and interviews. *Determination* is must reading for anyone concerned about human rights and gender equality.



**DREAM YOGA AND THE PRACTICE OF NATURAL LIGHT**, by Namkhai Norbu Rinpoche, ed. by Michael Katz. 128 pp., #DRYO \$12.95

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



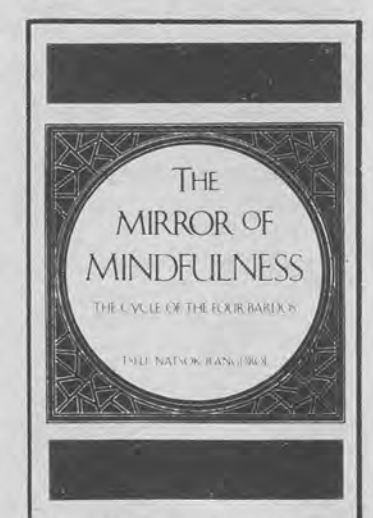
**LIVING WITH KUNDALINI: The Autobiography of Pandit Gopi Krishna**. 352 pp., #LIKU \$16 Nov.

Gopi Krishna was an ordinary Indian householder who, after years of unsupervised meditation, suddenly experienced the awakening of kundalini during his morning

practice at the age of thirty-four. The story of this transformative experience, and the author's struggle to find balance amid a variety of powerful physiological and psychic side effects, forms the core of this autobiography. The author's detailed descriptions of his dramatic inner experiences and symptoms such as mood swings, eating disorders, and agonizing sensations of heat—and of how, with the help of his wife, he finally stabilized at a higher level of consciousness—make this one of the most valuable classics of spiritual awakening available.



**LORD OF THE DANCE, The Autobiography of Chagdud Tulku**, 246 pp., #LODAB \$16.95 Chagdud Tulku is a great teacher of the Vajrayana tradition, an accomplished yogi and a man of great compassion. This is an account of his childhood in Tibet, where his mother was one of Tibet's five supreme female realization holders, and of his training as a tulku. The events of his life are a rich weaving of spiritual insight, high adventure and Tibetan culture as it was transplanted into the refugee communities of India and Nepal. He is presently the head of a major center in California.



**MIRROR OF MINDFULNESS**, by Tsele Natsok Rangdrol. 144 pp., #MIMIN \$14

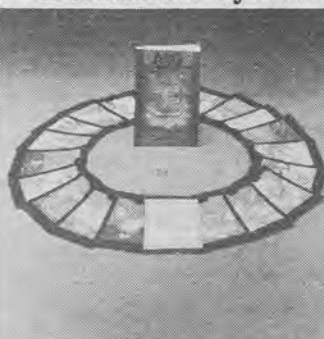
This presentation of teachings on the endless cycle of experience, the four bardos—life, death, after-death, and rebirth—inspires the practitioner to achieve liberation from deluded existence and awaken to complete enlightenment for the benefit of others.

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

The MO is to Tibet what the *I-Ching* is to China. This authentic Tibetan divination system comes elegantly packaged with 36 full-color cards, a dice inscribed with the six syllables of the Manjushri mantra, and a book that extensively describes the meaning and application of each of the 36 possible predictive answers. The volume begins with an introduction by H.H. Sakya Trizin, one of the most highly esteemed Tibetan lamas who is proficient in this sys-

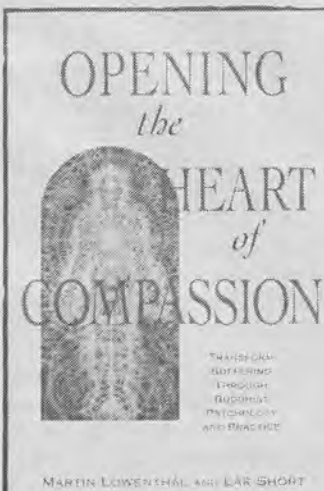


## MO: The Tibetan Divination System



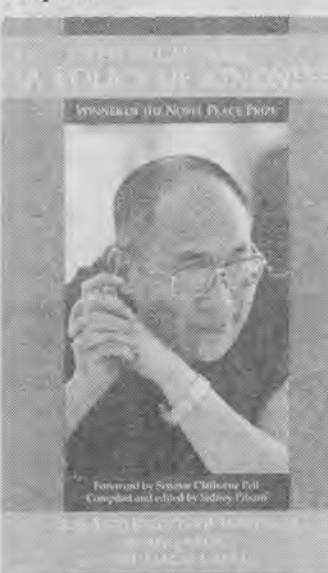
tem. This is a unique item, never before made available to Westerners.

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



**OPENING THE HEART OF COMPASSION: Transform Suffering Through Buddhist Psychology and Practice**, by Martin Lowenthal & Lar Short. 194 pp. #OPHECO \$12.95

Combining traditional descriptions of the six bardos or realms of experience with modern psychological insights and meditative exercises, this book shows how to use the practice of compassion as a way to greater clarity and personal freedom. "This work will be an important contribution to the ongoing vital field of East/West psychology and spirituality."—Lama Geshe Tenzin Wangyal Rinpoche



**THE DALAI LAMA: A POLICY OF KINDNESS**, compiled & edited by Sidney Piburn. 152 pp., #POKI 10.95

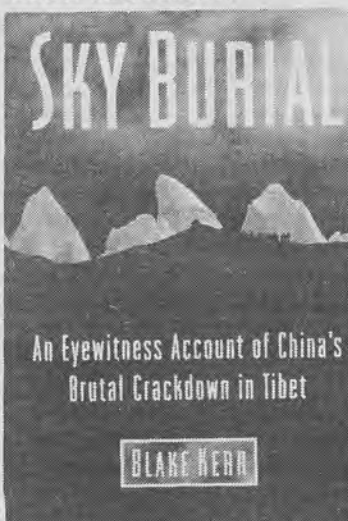
"This small book is a comprehensive and engaging introduction to this great man... This is an excellent anthology."—*Karuna*

"...This is a very important collection... most highly recommended."—*Library Journal*

"Until now there has never been one book that contains the essential elements of thought embodied within this ancient way of life. The Dalai Lama's policy of kindness is not only a personal philosophy, it is the essence of his non-violent solution to the social, political and environmental problems of today's world."—*The Quest Reader*

"Clear, concise, interweaving practical discussion with things of a more ethereal nature, this is an essential and wonderfully inexpensive purchase."—*Booklist*, American Library Association

Who is the Dalai Lama and why was he awarded the Nobel Peace Prize? Beginning with the Nobel Lecture which presents his policy of kindness, this book offers a comprehensive view of his personal life, his wide-ranging interests, and his thoughts on issues of global concern. These addresses, interviews and biographical essays reveal a highly pragmatic man, dedicated to the establishment of non-violent solutions to human problems in the personal, environmental and political arenas. A captivating picture emerges of the Dalai Lama whose goodwill, understanding and practicality have brought him respect from world leaders and the acclaim of millions around the world. Foreword by Senator Claiborne Pell, Chairman of the Senate Foreign Relations Committee. **BOOK OF THE MONTH CLUB SELECTION**



**SKY BURIAL: An Eyewitness Account of China's Brutal Crackdown in Tibet**, by Blake Kerr, M.D. 206 pp. #SKBU \$21.95 cloth

This is the remarkable story of a young American doctor traveling in the Himalayas who inadvertently walked into one of the grimmest, and least-known scenes of political oppression in the world. Traveling with an old college friend, John Ackerly (a lawyer now working for the International Campaign for Tibet), he enjoyed the sights and sounds of Lhasa and hitch-hiked to Everest, where the two "humped loads" for an American expedition assaulting the mountain's North Ridge.

Upon returning to Lhasa, they swiftly became sensitized to and outraged by the oppressive character of the Chinese occupying forces and their efforts to eradicate Tibetan culture. They witnessed a series of demonstrations by Tibetan monks that triggered an explosion of pro-independence protests greater than anything witnessed by foreigners since China entered Tibet in 1949—protests that were swiftly and brutally quashed by Chinese police and army forces.

Kerr and Ackerly attempted to aid the rebels, but were arrested and endured a brief, harrowing imprisonment. Their efforts to alert the international media met with success and China suffered international embarrassment and condemnation as the story of the crackdown in Lhasa became news in the West. Kerr and Ackerly have continued as activists committed to ending Tibet's oppression.

**A STRANGE LIBERATION: Tibetan Lives in Chinese Hands**, by David Patt. 270 pp. #STLI \$12.95

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

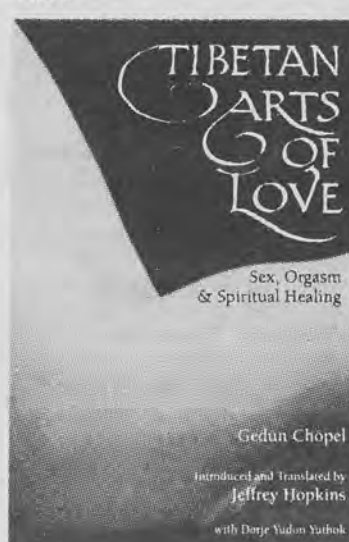


process of occupation and repression that culminated in the crushing of the 1959 Tibetan popular uprising against Chinese rule.

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.

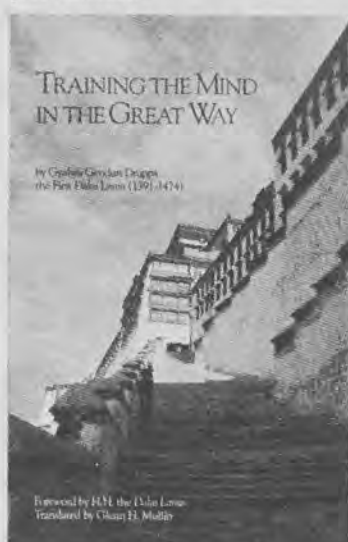


**TIBETAN ARTS OF LOVE**, by Gedun Chopel, trans. by Jeffrey Hopkins with Dorje Yuhok. 282 pp. #TIARLO \$14.95

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

*Tibetan Arts of Love* also includes a robust introduction by Professor Jeffrey Hopkins, author or translator of twenty books on Tibetan Buddhism. The introduction begins with an account of Gedun Chopel's fascinating life story. Hopkins then brings together material scattered throughout the text to reveal its major underlying themes. He also describes in detail the psychology of Highest Yoga Tantra in which a mind of orgasmic bliss is used for realizing the final nature of reality. The introduction and translation combine to make this a highly accessible, engaging, and provocative exploration of the erotic arts.

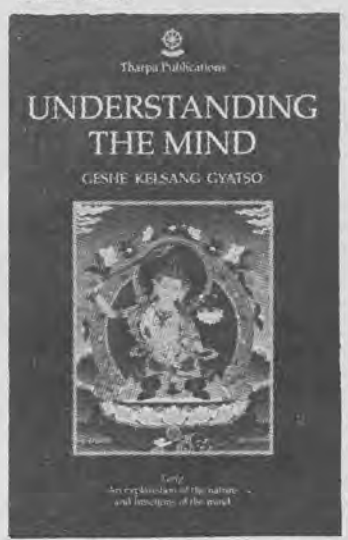
"The work is extremely relevant for the modern Western reader. Hopkins' sensitivity to women's issues is both praiseworthy and insightful."—Jose Cabezon



**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

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.

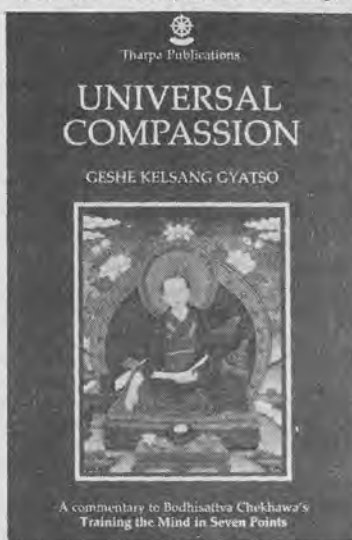
"For me, the *lojong* tradition stands as the heart of the Buddha's message of peace. It teaches us how to regard others with the dignity and care that they deserve, and also how to transcend the limitations of conventional ego-grasping. Kindness is a universal need, and it is something that we all appreciate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



**UNDERSTANDING THE MIND**, by Geshe Kelsang Gyatso. 320 pp. #UNMI \$21.95

Through understanding the nature of the mind and the process of cognition, inner peace can be attained. *Understanding the Mind* gives a comprehensive explanation of the nature and function of the mind and of the different types of mind. The first part of the book explains the different types of mind from the standpoint of how we develop knowledge and understanding. These types of mind are clearly defined and advice is given on how they are generated and on

their practical application in our spiritual development. The second part explains the many types of mind and mental factors from the standpoint of virtue (lead to joy) and non-virtue (lead to suffering).



**UNIVERSAL COMPASSION: A Commentary to Bodhisattva Chekhawa's Training the Mind in Seven Points**

by Geshe Kelsang Gyatso. 176 pp. #UNCO \$16.95

*Universal Compassion* is an excellent introduction to the mind-training and transformation teachings of present-day Mahayana Buddhism. Geshe Kelsang sets out the actual methods for developing the mind of universal compassion and explains in detail how all life situations can be used to transform our habitual self-centered behavior into authentic loving kindness and concern for others. It also reveals ancient techniques that were used in India and Tibet to overcome seemingly incurable mental and physical diseases.

**WHAT COLOR IS YOUR MIND?**, by Thubten Chodron. 192 pp. #WHCOMI \$12.95

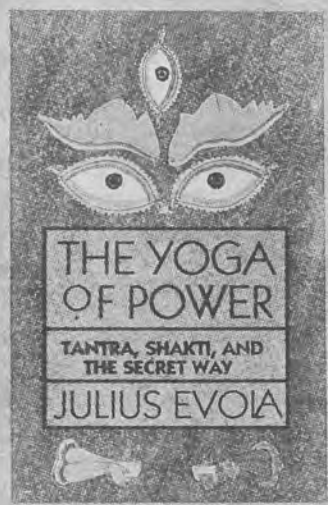
This is a Buddhist approach to the concerns of daily life and a variety of contemporary issues. Written in clear and engaging language for people who are new to Buddhism, *What Color is Your Mind?* is also interesting to people who have studied and practiced for years.



**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.





**THE YOGA OF POWER:** Tantra, Shakti, and the Secret Way, by Julius Evola. 240 pp. #YOPO \$16.95

Covers the practices of Hindu Tantrism and Shaktism—both of which emphasize a path of action as well as mastery over secret energies latent in the body. Evola focuses on the perilous practices of Tantra, which use human passions and the power of nature to conquer the world of the senses. He draws from original texts to describe methods of self-mastery, including the awakening of the serpent power, initiatory sexual rites and evoking the mantras of power.

### THE YOGIC DEEDS OF BODHISATTVAS

Gyeltsap on Aryadeva's Four Hundred



Commentary by Geshe Sonam Rinchen  
Translated and Edited by Ruth Sonam

### YOGIC DEEDS OF BODHISATTVAS: Gyeltsap on Aryadeva's Four Hundred, by Geshe Sonam Rinchen, ed. & trans. by Ruth Sonam. 450 pp. #YODEBO \$24.95 April

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.

Geshe Sonam Rinchen is the main instructor for the Library of Tibetan Works and Archives in Dharamsala, India, one of the most important educational centers for Tibetan Buddhism.



### VIDEO!

### THE REINCARNATION OF KHENSUR RINPOCHE, 62 min. #REKHRI \$29.95

This is the story of a monk's search for his reincarnated rinpoche. The film follows the footsteps of the monk as he seeks the advice of the Dalai Lama and the Nechung Oracle. He then travels in secret to Tibet and brings out the boy. The four-year old is ordained as a monk and returns to his monastery in South India.



### MUSIC!

### FOUR WINDS: A New World Synthesis of Jazz and Native American Imagery, by Joe Salzano. #FOWI \$10

The four pieces on this tape celebrate the spirits of the four directions whose activities are seen in the cycles of nature and our life. This tape is a wonderful experience in sound and meaning.

### AUDIO TAPES!

**1993 BUDDHISM & PSYCHOTHERAPY: An East/West Dialog, 5.25 hrs., (6) #BUPS \$35**  
This conference has a lot to offer people interested in the integration of Buddhism with western models for psychological growth. Speakers and topics: Dr. Lobsang Rapgay: *Jungian Analysis & Tibetan Buddhism*; Ven. Thubten Chodron: *A Spiritual Teacher's Perspective on Therapy and Buddhism*; Judith Gordon, Ph.D.: *A Psychotherapist's Application of Buddhist Principles to Therapy*; Ryo Imamura, Ed.D.: *Buddhism & Psychotherapy—the Similarities and the Differences*; Geshe Jamyang Tsaltrim: *Therapeutic Applications of Principle Buddhist Teachings*; Mark Hart, Ph.D.: *Buddhism & Psychotherapy—Beyond Concepts*; May Cl Lu, Ph.D.: *Counseling Buddhist Asian Immigrants*.



### CARDS!

### IMAGES OF WISDOM #IMWI \$8.95 for set of 9 cards.

Painted by Tibetan artist Chating Jamyang Lama. Atisha, Nagarjuna, Asanga, Geshe Langri Tangpa, Je Tsongkhapa, Shantideva, Chandrakirti, Geshe Chekhawa, Lama Losang Tubwang Dorjechang.



### THARPA GREETING CARDS

#THGRCA \$10 for set of 5 cards. These are well-painted images by Robert Beer. Offering Goddess, Lotus, Wish-fulfilling Tree, Dragon & Tiger, Eight Auspicious Symbols.

### THARPA FINE ART PRINTS \$19.95 each

These prints measure 16 x 22" and are painted by Andy Weber. They are some of his best images.

Amitabha #AMPR  
Buddha Shakyamuni #BUSHPR  
Je Tsongkhapa #JETSPR  
Manjushri #MAPR  
Medicine Buddha #MEBUPR  
Vajradhara #VAPR  
Vajrayogini #VAYOPR



"FREE TIBET" Buttons 2 1/2"  
Diameter. \$1  
White on red.



### TIBETAN MEDICINE BRACELETS

The healing tri-metal formula for arm and hand pain. These traditional Tibetan bracelets are crafted from interwoven copper, brass, and iron. They are attractive, adjustable and functional. Woven 3-metal band #WOTHME \$10  
3-metal design with beaded edge #BEEDBR \$10

# I ♥ TIBET

## COMMIT RANDOM ACTS OF KINDNESS



## FREE TIBET!

### BUMPER STICKERS!

### "Commit Random Acts of Kindness" #CORACC \$1.50

Red letters on yellow background.

### "I (Heart) Tibet" #HEBUST \$1.50

Blue letters, red heart and yellow background.

### "Free Tibet" #FRTIBU \$1.50

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

### 1994 CALENDARS

### RIGPA TIBETAN CALENDAR, 1994-5 #RICA \$8

This pocket calendar features the main Buddhist festivals, anniversaries and special practice days of all traditions. Contains photos of lamas and line drawings. With this little calendar you'll have no excuse for missing Tsog days. Order now—it will be sent as soon as we receive it in late Feb.

### SACRED SPACES, 20 x 14" #SASPCA \$10.95

Whether they are created by nature or by artifice, these sacred spaces exude inspiration.



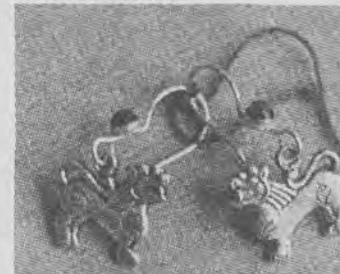
### TIBETAN CALENDAR, 1994-5, pocket size, #TICA \$8

This is a daily calendar with special festivals and ritual days marked. It belongs to all lineages. Also gives auspicious days for starting all types of activities as well as days of greatest obstacles and hindrances to one's endeavors.



### WISDOM TIBETAN ART CALENDAR 1994, 16 1/2 x 23 1/2" #WIARCA \$26.95

This calendar has thirteen great Tibetan thangkas.



### SNOW LION EARRINGS, #SNLIEA \$12

Silver snow lions with semi-precious stone for pierced ears.



### SILK SCARF, 39" Square, \$50

Tibetan design, hand-screened, pure silk scarf, ideal for gifts. Made by Tibetans in India. #SISCT Tiger



### OM MANI PADME HUM Rubber Stamp, #OMRUST \$10

This rubber stamp comes with a handle and produces an elegant Tibetan script of Chenrezig's mantra.



Women and men's styles; adjustable.



## SPECIAL ITEMS



## NEW FROM SNOW LION PUBLICATIONS



**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

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.



**SNOW LION NOTE CARDS**, pack of 10, #SNLINO \$8  
Red Snow Lion on 4 1/2 x 6 blank notecard stock—with envelopes. Part of the proceeds goes to support new refugees from Tibet.

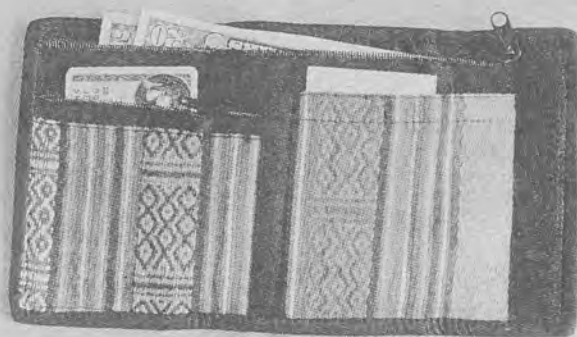


**TIBETAN NATIONAL FLAG** #TIFL2 \$30  
This is a printed flag on cotton-poly with grommets for hanging. It measures 3 x 4 1/2. It is printed on one side and bleeds through to the other side.

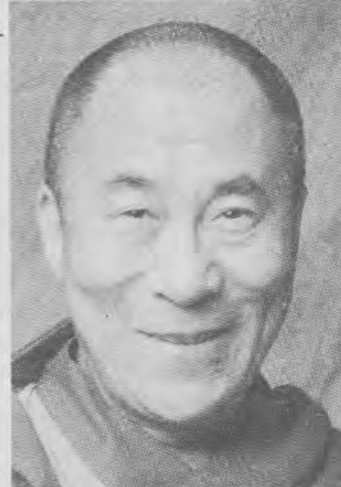
## TIBETAN BELT POUCHES AND SHOULDER BAGS \$35 ea.

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"



**TIBETAN WALLET #TIWA \$8**  
Brightly-colored cloth wallet with four pockets (two zipper pockets)—enough room for bills, change, and cards. Folds in thirds with velcro seal.



#REHCA H.H. the Dalai Lama



**TIBETAN PICTURE FRAME** #TIPIF \$15  
Gao-shaped frame holds 2 1/2 x 3" photo. Cast metal relief with Buddhist design. Made by Tibetans in India.

## THANGKAS

We have smaller thangkas 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: Gelukpa 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.

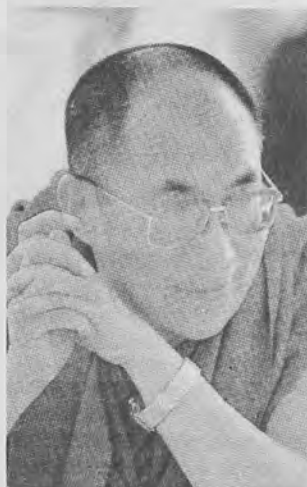


**PURBAS**  
Tantric daggers made of iron. 9" #9PU \$30  
5" #5PU \$12

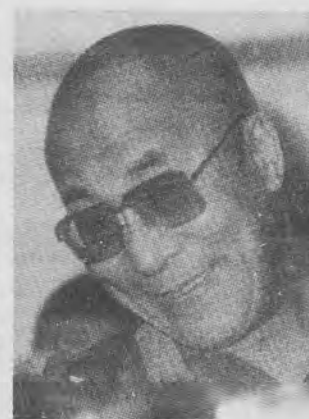
## DALAI LAMA PORTRAITS

## H.H. THE FOURTEENTH DALAI LAMA PORTRAITS

Because of the great demand for photos of the Dalai Lama, we offer full-color portraits suitable for gifts or devotional use. Photos like these of the Dalai Lama are precious gifts for Tibetans in Tibet or Tibetan communities.



#COPOKI Wallet-size photo from the cover of Policy of Kindness. It is laminated on both sides. \$1



#DALAPP The Dalai Lama plus long life prayer in Tibetan and English on the reverse side. Laminated, 2 1/2 x 3 1/2" \$2.50



#DALMAR The Dalai Lama in Arizona, 8 x 10" \$15  
This is a lovely closeup photo of His Holiness standing next to Arizona cactus.



## SPECIAL ITEMS



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

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



### 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.

**NEW!**

### MILAREPA BANNER #MIBA \$16

This is a vertical banner six feet long with attachments for a pole.

**NEW!**

### PADMASAMBHAVA BANNER #PABA \$16

This is a vertical banner six feet long with attachments for a pole.

### MALA COUNTERS

These pairs of counters have a bell and a dorje, multicolored tassels and attach to any mala.

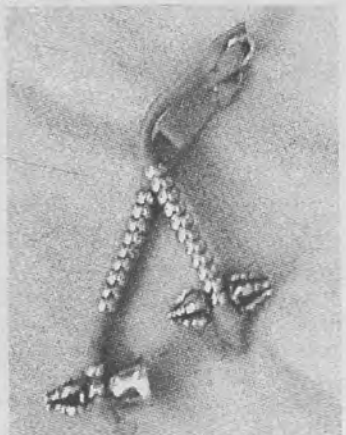


**Gold Counters #GOCO \$22**  
Gold plated bell & dorje.



**White Metal Counters #WHMECO \$14**

**Silver Counters #SICO \$60**  
Delicately formed.



**Pewter Counters #PECO \$22**  
These look like silver, have red tassels, and the bell has a clapper.



**Silver Counters #LASICO \$50**  
Two large counters on thick red cord with red and yellow tassels.

### 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 cord. 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 cord. Each flag measures 13 x 16".

### PADMASAMBHAVA PRAYER FLAG SET #PAPRFL \$12

Five Padmasambhava prayer flags with Padmasambhava mantra, each in one of the five colors, strung on a cord. Each flag measures 13 x 16".

### 21 TARA PRAYER FLAGS #SETAPR \$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.

**NEW!**

### VAJRAYOGINI PRAYER FLAGS #VAPRFL \$12

Five Vajrayogini prayer flags with mantra, each in one of the five sacred colors, strung on a cord.

### TARA BANNER #TABA \$16

This vertical banner is six feet long and has attachments for a pole. It has green prayer flags of Tara.

### NEW PRAYER FLAGS!

These are western well-printed and constructed flags with nylon cord.



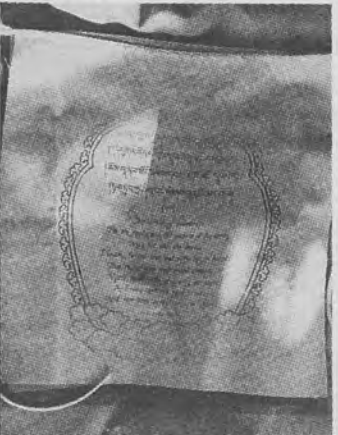
### Windhorse Prayer Flag set #WIPRFL \$18

In the symbolism of the prayer flag, the windhorse represents the process of the wind carrying prayers as do the four animals in the corners of the flag. The mantras are for Vajra Guru, Chenrezig and Kalachakra. Each flag measures 11" x 13".



### Kalachakra Prayer Flag set #KAPRFL \$14

In addition to Kalachakra mantras it includes the magic square containing the mantra of orange Manjushri. Each of the five flags measures 8" wide x 6" high.



### Auspicious Wish Flag set #AUWIFL \$20

This is the prayer wish of H.H. Dudjom Rinpoche. Each of the five flags is 15" wide x 16" high.

### OTHER DHARMA ITEMS AVAILABLE ON REQUEST

Call or write to us for information.

### MALAS



**Abacus Lotus Seed Mala**, with semi-precious stone markers and lovely red woven cord on guru bead. #ABLOSE \$38



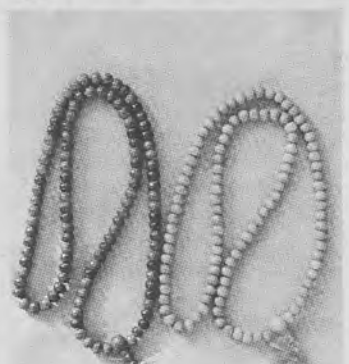
**Cobalt Blue Glass Mala**, with clear crystal guru and white onyx counter beads. #COMA \$30

**Cobalt Blue Glass Pocket Mala**, with 27 beads. #COHAMA \$15



**Lotus Seed Pocket Mala**, with 27 beads, Red Jasper Guru bead. #LOHAMA \$15

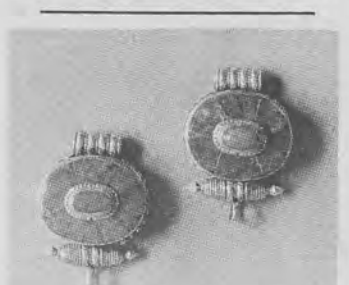
**Lotus Seed Mala**, with semi-precious marker beads. #LOMA \$30



### Sandalwood Malas \$14

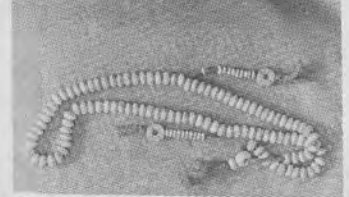
Red or natural color sandalwood malas with guru bead and tassels. They smell wonderful!

**Red Sandalwood #RESAMA**  
**Regular Sandalwood #RGSAMA**



### 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.



**Bone Mala #BOMA \$22**  
We have small bone malas with counters and head bead. They are brown and strung on a red cord.



**White Bone Mala with skull head bead. #WHBOMA \$20**



**White Disk Bone Mala with skull head bead. #WHDIBO \$20**

For other hand malas and semi-precious stone malas, please call us for selection and availability. We can special order any semi-precious stone mala you wish.

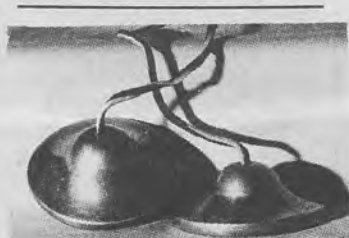


**Wood #WOMA \$16**



**Ebony Mala #EBMA \$36**

**Bodhi seed #BOSEMA \$40**  
**Crystal Mala #CRMA \$80**  
**Lotus Seed #LOSEMA \$52**



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

The sound of these bells is psychically cleansing.

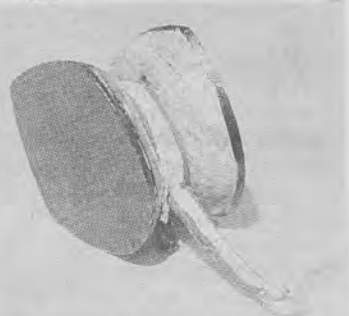


### #SAOMBR \$35.

This features the OM MANI PADME HUM in Tibetan letters and has small coral or turquoise stones and filigree silver work.



**BUTTER LAMP \$16**  
White metal, well-made, 3 1/2" high.



**DAMARUS (wood), #DA \$30**



## SPECIAL ITEMS

### 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 painted faces. Contact us for photos of these images:

Chenrezig 8" \$295  
Chenrezig 12" \$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  
Tsongkhapa 6" \$395  
Vajradhara 5" \$200  
Vajrapani 12" \$495  
Vajrasattva 6" \$158  
Vajrasattva 6" \$165  
White Tara 12" \$495  
Yamaraja 6" \$120



Karmapa 8" \$375



Mipham 7.5" \$360



Vajradhara 5" \$200



STUPA 9" #ST \$98

This 9" stupa is a replica of an enlightenment stupa, a traditional monument representing the mind of the Buddha. A stupa is one of the items that appears on a Buddhist altar along with a statue of the Buddha and a dharma book. It is white with gold top and contains many mantras for peace. This stupa is very well made and beautiful.

### 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  
4-arm Chenrezig \$325  
Dorje Legpa \$325  
Ekajati \$320  
Garab Dorje \$325  
Green Tara \$320  
Guru Dragpo \$295  
Guhyasamaja \$360  
Kinkara Skeleton Couple \$350  
Lion-Faced Dakini \$290  
Lion-Faced Dakini w/deities \$360  
6-arm Mahakala (3 headed) \$325  
6-arm Mahakala \$325  
6-arm White Mahakala \$325  
4-arm Mahakala \$325  
2-arm Mahakala \$400  
Machig Labdron \$350  
Manjushri \$325  
Marpa \$295  
Medicine Buddha \$320  
Padmasambhava \$320  
Padmasambhava (w/deities) \$320  
Rainbow Body Padmasambhava \$400  
Red Tara \$325  
Samantabhadra \$325  
16th Karmapa \$350  
Ushnishasitapatra \$325  
Vajradhara \$400  
Vajrakilaya \$350  
Vajrayogini \$325  
Vajrayogini \$325  
Vajrayogini w/4 Dakinis \$320  
Wheel of Life \$350  
White Tara \$350  
Yamantaka (w/consort) \$360



Marpa \$295



Machig Labdron \$350



Singhamukha (single) \$290

### KATAS

A standard offering scarf.

White #PLOFSC \$8

Banana color #KATA3 \$8

Long (8') white silk scarves with auspicious symbols embroidered into them #BROFSC \$25



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.



BELL & DORJE #BEDO \$60

The supreme symbols of the Vajrayana path are the bell and dorje (diamond scepter) used by tantric practitioners. They are held in the left and right hand respectively and convey the mystical union of wisdom and compassion. The dorje has five prongs, four at each end curved around the central prong, symbolizing the five Buddha families. Lotus petals decorate the central caps. The handle of the bell is similar to the dorje. The bell is composed of an alloy of several metals and is decorated with Tibetan syllables, lotus petals and dorjes. The bell produces a clear, brilliant tone that symbolizes the open dimension of reality.

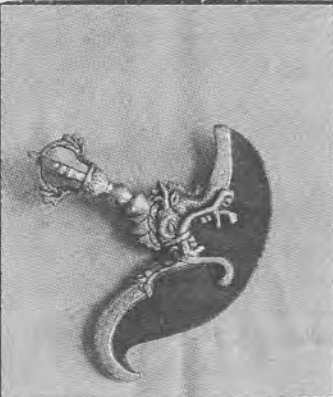
**BELLS & DORJES**, Supreme Grade #DABEDO \$200

Fine detail two metal bell and dorje sets. There are a few still available at this price.



BELL & DORJE COVERS #BEDOCO \$20

These are elaborately brocaded covers that are perfect for the standard size bell and dorje.



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

### BRACELETS

We have two new beautiful silver bracelets:



#SIOMBR \$46. This is a silver bracelet with dorjes and snow lions on the ends and gold colored OM MANI PADME HUM letters. 5/8" wide.



#SIDOBR \$46. This bracelet is all silver and has a row of seven dorjes with snow lions on the ends. 5/8" wide.



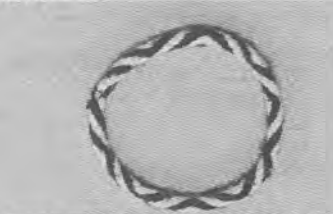
DAMARU BANNERS #DABA \$20

Beautiful brocade banners in 5 traditional colors.



TIBETAN MONEY POUCHES \$8

These pouches will easily hold money and credit cards. They can be folded like a wallet or left flat. #DOZIPO Double Zipper Pouch #CHSIPO Checkbook Sized Pouch



TIBETAN FREEDOM BANDS

In Tibet where there is no freedom of expression, where the singing of the national anthem is prohibited and the national flag is banned, the means of communicating resistance and solidarity must go underground. The Rangzen band, now worn by thousands in Tibet and in the Tibetan community in exile has become a symbol of the Tibetan struggle. Show your support for Tibetan freedom by wearing a freedom (rangzen) band.



TIBETAN WOOL SCARF #WOSC \$20

Made of fine wool. White with bands of traditional Tibetan designs. Approx. 5' long and 10" wide.

### TIBETAN INCENSE

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

Highest Grade #BL \$8

Medium Grade #RE \$6

Common Grade #YE \$5

"Aromat" Tibetan Traditional Incense #ARTIIN \$6

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

Pure Sandalwood 8" bundle #SAIN \$5

Extra-Grade Tibetan Incense 16" bundle (45 sticks) #EXGRTI \$10



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Contains all the thirty-one herbal & mineral ingredients essential for reducing stress created by the different "winds." #BLAG \$7.95

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sm. \$12

Manjushri #SMMASI

Tara #SMTASI

Chenrezig #SMCHSI

lg. \$30

Padmasambhava #LAPASI

Buddha #LABUSI

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Buddha #SIBUPE \$15

Dorje #SIDOPE \$18

Double Dorje #SIDODO \$30

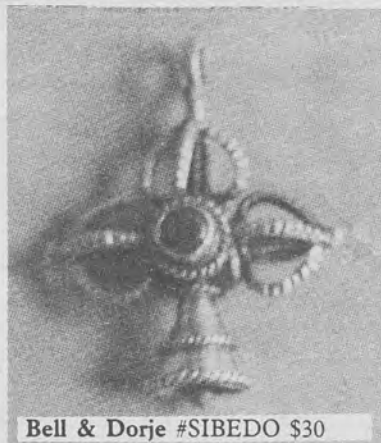
Garuda #SIGAPE \$10

Kalachakra Pendant #KAPE \$20

Virocana #SIVIPE \$16



Chenrezig #SMCHSI



Bell & Dorje #SIBEDO \$30



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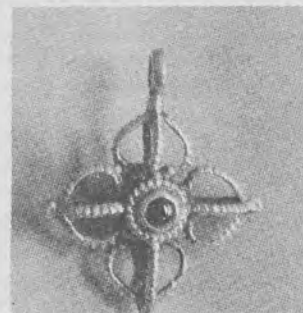


MANDALA PLATES #MAPLA \$CALL

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.



Buddha #SIBUPE  
Buddha #LABUSI



Double Dorje #SIDODO \$30



MALACHITE PENDANTS  
#MAPE \$24

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Manjushri #SMMASI



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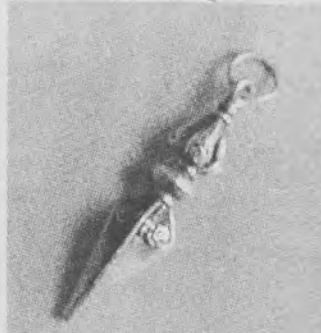
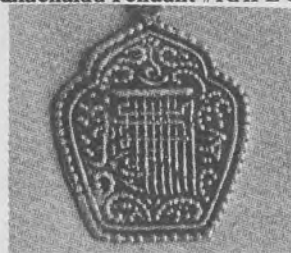


Tara #SMTASI

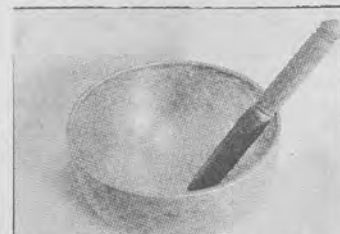


Dorje #SIDOPE \$18

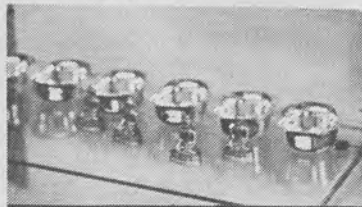
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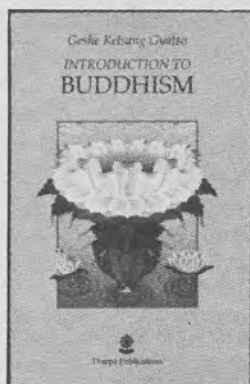


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