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The Four Noble Truths



Ven. Lobsang Gyatso

New from Snow Lion!
THE FOUR NOBLE TRUTHS
by Ven. Lobsang Gyatso
96 pp. \$9.95

After his enlightenment, the Buddha taught the Four Noble Truths, which are the foundation and essence of all forms of Buddhism. The first truth diagnoses the nature of our existential illnesses and neuroses. The second explores their causes and conditions for arising. The third shows that the causes of our problems can be removed and that we can be free from suffering. The fourth includes the many paths of practice that Buddhism offers to realize that goal. The Buddha has shown that the spiritual path is pragmatic and works directly with everyday experience in order to fundamentally transform the practitioner.

Ven. Lobsang Gyatso is the Director of the Institute of Buddhist Dialectics in Dharamsala, India. He is a meditation master who lives his life according to the Buddhist philosophy of wisdom and compassion.

Here is an excerpt from Chapter 4, "How True Origins Give Rise to True Suffering":

Ignorance is the very root of all the origins of suffering and samsara. The question then becomes "Is there any way to get rid of that ignorance?" If there were no way to do so, it would be better not to introduce people to these ideas about suffering or to say life is in the nature of suffering. Rather, it would be kinder just to let them be happy in their own situations. Suffering and its causes are explained only in the context of a way to abandon them.

If a poor family had no means to buy food, it would be better not to tell them their diet was really

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Reflections on the Challenges of the 21st Century

by H.H. the Dalai Lama

As the twentieth century draws to a close, we find that the world has grown smaller. The world's people have become almost one community. Political and military alliances have created large multinational groups; industry and international trade have produced a global economy. Worldwide communications are eliminating ancient barriers of distance, language and race. We are also being drawn together by the grave problems we face: overpopulation, dwindling natural resources, military build-up and aggression, and terrible human rights situations.

I believe that to meet the challenges of the next century, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work not just for his or her own self, family or nation, but for the benefit of all mankind. It is very old-fashioned to think in terms of my nation, or my country. Universal responsibility is the real key to human survival.

Whether we like it or not, we have all been born on this earth as part of one great family. Rich or poor, educated or uneducated, black, white or yellow, belonging to one nation, religion, ideology or another, ultimately each of us is just a human being like everyone else. We have the common human needs and concerns. We all seek

happiness and try to avoid suffering regardless of our race, religion, sex or political status. Human beings, indeed all sentient beings, have the right to pursue happiness and live in peace and in freedom.

As free human beings we can use our unique intelligence and try to understand ourselves and our world. But if we are prevented from using our creative potential, we are deprived of one of the basic characteristics of a human being. It is often the most gifted, dedicated and creative members of our society who become victims of human rights abuses. Thus the political, social, cultural and economic developments of a society are obstructed by the violations of human rights. Therefore, the protection of these rights and freedoms is of immense importance both for the individuals affected and for the development of the society as a whole.

If we accept that others have an equal right to peace and happiness as ourselves, do we not have a responsibility to help those in need? Respect for fundamental human rights is as important to the people of Africa and Asia as it is to those in Europe or the Americas. All human beings, whatever their cultural or historical background, suffer when they are intimidated, imprisoned or tortured. The question of human rights is so fundamentally important that there should be no difference of

views on this. We must, therefore, insist on a global consensus not only on the need to respect human rights worldwide, but also on the definition of these rights.

Some governments have contended that the standards of human rights laid down in the Universal Declaration of Human Rights are those advocated by the West and cannot be applied to Asia and other parts of the Third World because of differences in culture and differences in social and economic development. I do not share this view and I am convinced that the majority of Asian people do not support this view either, for it is the inherent nature of all human beings to yearn for freedom, equality and dignity and they have an equal right to achieve that.

I do not see any contradiction between the need for economic development and the need for respect of human rights. The rich diversity of cultures and religions should help to strengthen the fundamental human rights in all communities. Underlying this diversity are fundamental human principles that bind all of us as members of the same human family. Diversity and traditions can never justify the violations of human rights. Thus, discrimination of persons from a different race, of women, and of weaker sections of the society may be traditional in some regions, but if they are inconsistent

with universally recognized human rights, these forms of behavior should change. The universal principles of equality of all human beings must take precedence.

Artificial barriers that have divided nations and peoples have fallen in recent times. With the dismantling of the Berlin Wall, the East-West division which has polarized the whole world for decades has now come to an end. We are experiencing a time filled with hope and expectations. Yet there still remains a major gulf at the heart of the human family. By this I am referring to the North-South divide. If we are serious in our commitment to the fundamental principles of equality, principles which I believe lie at the heart of the concept of human rights, today's economic disparity can no longer be ignored. It is not enough to merely state that all human beings must enjoy equal dignity. This must be translated into action. We have a responsibility to find ways to reduce this gap.

In this context, another important issue is overpopulation. From a Buddhist point of view, the life of every sentient being is precious, and birth control is not favored. But today we are facing a situation where the growing number of people poses a threat to the survival of humanity. Therefore, I personally feel we need to be pragmatic and adopt birth control

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Nawang Khechog is one of Tibet's foremost contemporary musicians. He is a Tibetan-born Australian citizen and now an American resident. Since China took over Tibet, he has lived over thirty years in India as a refugee.

Nawang was a monk for 11 years studying philosophy and meditation with many Tibetan masters and also living as a hermit meditating in the Himalayan foothills. Nawang aims to utilize music as an instrument for world peace. He

Nawang Khechog to Tour with Kitaro

has produced three albums and performed internationally at a wide range of venues including the Pentagon, World Peace Festivals, Carnegie Hall, The National Gallery in Washington, D.C., U.N. General Assembly Hall for the opening of the 1992 Earth Summit and the opening of several public addresses by H.H. the Dalai Lama.

Nawang has collaborated with numerous other leading musicians such as Paul Simon, Richie Havens, Paul Winter, Carlos Nikai, Baba Olatunji and most recently, Kitaro. During 1994-95, Nawang is

touring with Kitaro's "Mandala" tour throughout Japan, the Americas, S.E. Asia, Australia and Europe. His new CD and cassette album, produced by Kitaro and distributed worldwide by Kitaro's new record label, Domo Music Group, will be released by the end of this year. His three previous cassettes are now distributed by Snow Lion Publications. They retail for \$10 each. Their titles are *Sounds of Peace*, *Rhythm of Peace*, and *Sounds of Inner Peace*.

*

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Little Buddha, Little Buffalo: The Emerging Saga of Tatanka Changlochen Rinpoche

by Steven McFadden



In a curious parallel of fiction and fact, just as Bernardo Bertolucci's new film "Little Buddha" is opening in movie houses across the nation, an eleven-year-old boy from the Green Mountains of Vermont has stepped forward to acknowledge that his life has much in common with the scenario depicted in the film.

"Little Buddha" interweaves the historic story of Buddha's life with the fictional story of a contemporary American youth from Seattle who is identified by Tibetan monks to be the reincarnation of a revered lama. Meanwhile, an American Indian boy named Tatanka Yahoo-True has in fact been recognized by many Tibetan Lamas as a reincarnation of Changlochen Rinpoche, a highly realized yogi who lived in Tibet at the time of the Chinese invasion in the 1950s.

Tatanka's mother is the Ven. Khandro Dhyani Yahoo, founder and Director of the Sunray Meditation Society in Bristol, Vermont—a center that combines Native American teachings with those of Tibetan Buddhism. Dhyani is a member of the traditional Etowah Band of the Eastern Tsalagi (Cherokee) Nation, and the 27th generation of her family to carry forward important ancestral teachings about crystals and sounds.

Dhyani recalls that Tatanka began making a dramatic impression even before his birth. "When I first realized I was pregnant I was in a Sundance Ceremony in South Dakota. It was the third year of the Sundance for me; when you commit to Sundance you commit to dance for four years. Usually I fast easily, but I was very thirsty that year. There were 144 dancers, and such grace. Every time the Sundance leaders would move their eagle-feather wands, all the dancers would move together, like different stars and constellations. And then I noticed—and this was in daylight—a white disk in the sky in which there was a buffalo bull standing up. He was regal, and he radiated incredible light and energy.

"I looked at the buffalo bull. Many others were looking up also, and then looking at me strangely. And then it came down in the top of my head while we were all still dancing, and I became so thirsty—so thirsty, I've never been so thirsty in my life. I realized then that I was pregnant. After we took

a break I kept pouring water over my head to cool it off. And I realized that the baby I was pregnant with was to be named in relationship to Sitting Bull, and that the Buffalo we saw was a symbol for us to walk with, and to understand.

"So, that was the beginning. Soon after many of our Lama friends, Khenpo Tsewang Dongyal Rinpoche and Khenpo Konchog Gyaltsen Rinpoche in particular, indicated that this was an extraordinary child I was carrying." The child, Tatanka, was born March 23, 1983 in Burlington, VT. His mother recalls that he was a happy baby. "He didn't cry. He just looked at me as if he were more concerned about me than himself. At his birth he made the sound Hung, one of the seed syllables of Sanskrit."

As an infant, Tatanka would sleep sitting up rather than lying down, and often would wake and chant in Tibetan in the middle of the night. He began to speak English at the age of six months.

Tatanka was recognized and formally acknowledged by H.H. the late Dudjom Rinpoche, head of the Nyingma tradition, as the third, or highest level of tulku. At the age of four he was further recognized by H.H. Drikung Kyabgon Chetsang Rinpoche, who identified him as the 11th reincarnation of Changlochen Rinpoche.

Chetsang Rinpoche invited Tatanka and his mother to Dehra Dun, India in November, 1992 for a ceremony in which the nine-year-old tulku was enthroned as Changlochen Rinpoche. He was given the Dharma name Konchog Tenzin Namkai Dorje ("Three Jewels Doctrine Holder Sky Lightning").

In a telephone interview, H.H. Chetsang Rinpoche spoke of his fond memories of Changlochen, who visited him frequently in Tibet. He also spoke of the present incarnation, Tatanka, with great warmth and affection. "It will be different for Tatanka to complete his training," he observed, "because of the distance, and also because of the cultural differences of East and West...The most important thing for Tatanka, as for all tulkus, is to continue the vow of the Bodhisattva: to come into the world and to work for the people, to serve all sentient beings until all are enlightened."

Tatanka is now in fifth grade in a private school near his home in Vermont's Green Mountains. He is

a confident and independent youth. As with many boys his age, he has a passion for comic books, football, baseball, video games (including Super Mushroom), and also Dungeons and Dragons. At the same time he is unmistakably charismatic, compassionate, and complex. Tatanka is determinedly resistant to the expectations of other people that he is here on earth to be some kind of living saint or savior. He insists that people accept him as he is, not as they may think he is, or should be.

The young Tulku has strong feelings about having been identified as a reincarnated master, and about the path he will walk. "I'm not sure why they singled me out," he observed. "I mean, they could have just come to anyone else's door. I don't feel like really, really privileged, but if that's how people see me, then they can see me that way if they want to. I don't see myself as anything special...it can feel uncomfortable. Sometimes people expect me to do too much, they misinterpret me and think that I can like fix everything that's wrong in the world."

"And another thing that bothers me is that the monks say that I should be just like the stereotype of a traditional tulku or whatever, and live only in a monastery in India, and not have any contact with my parents. They want me to fit a traditional idea of what I should be like...But people are how they are, and I am how I am. I can't fit a stereotype. That's just not how life is."

"Tatanka is indeed very independent," his mother agrees. "He has shown that independence from an early age, and I support him in it as long as he's respectful. He generally is quite kind and respectful."

Dhyani recalls that after the enthronement ceremony in India in 1992, many people were asking, isn't he going to stay? Shouldn't he stay here at the monastery and study? When they asked those questions, she said, Tatanka told them the same thing he had told the Dalai Lama earlier: "I'm American now and I'm doing it differently." One of the very old, revered monks nodded his head and smiled, and said, "Oh yes, he's always been like that."

H.H. Chetsang Rinpoche will be reunited with Tatanka this summer, and will offer teachings in Boston August 6-14, and in Vermont August 19-21. For information call 1-617-232-6053.

Steven McFadden is Director of The Wisdom Conservancy at Merriam Hill Education Center in Greenville, NH. *

Tibetan Buddhist Chanting



by Jennifer Birnbaum

Many of our readers have expressed an interest in learning more about the cassettes and CDs we carry of Tibetan chanting. Since one of our goals is to educate, as well as to provide our readers with high quality books and dharma items, we have compiled this article on Tibetan chant.

In Tibetan religious music, not only is the music important, but its ability to magnify the significance of the text is considered quintessential. By analyzing certain examples, like those found in Walter Kaufmann's book, *Tibetan Buddhist Chant* (not available from Snow Lion; check your local college library), it can be shown that there is some Western theoretical correlation between the words and music used in Tibetan Buddhist chant. The difficulty in determining this relationship lies in the complex nature of both the religion, the notational systems, and text used in the chanting.

Over time different lineages of Buddhist practice developed in Tibet. Each has its own style of chanting and notation. Some aspects of chant are universal, but there are also important differences between lineages and even between different monasteries within the same lineage. The same is true for systems of musical notation. Nonetheless, in each case, it is a matter of indicating by means of more or less complex curved lines the movements which must be effected by the voice, the modifications of intensity or timbre which should occur.

In the past ten years Americans have been treated to performances of sacred music and dance by monks belonging to some of the major monasteries in the Gelugpa tradition—Drepung, Sera and Ganden—as well as monks belonging to the Gelug tantric colleges of Gyuto and Gyume, who are particularly well-known for overtone singing. The oldest and most famous recordings in circulation are of the Gyuto and Gyume monks. Snow Lion carries the following recordings of Gelug chants (see Music & Chant

section for more information):

Cho-Ga (cassette)

The Gyuto Monks: Freedom Chants (cassette)

Tantric Harmonics (cassette)

The Gyuto Monks: Gyuto Tantric Choir (CD & cassette)

Sacred Earth (CD & cassette)

Sacred Healing Chants (CD & cassette)

Sacred Music, Sacred Dance for Planetary Healing (CD)

Sacred Tibetan Chants from the Great Prayer Festival (CD)

Tantras of Gyuto (LP)

The Nyingma lineage follows the first transmission of Buddhism to Tibet and is thus the oldest lineage of Tibetan Buddhism. Snow Lion is pleased to offer the following recordings by the Nyingma nuns of Nyima Odser Ling (eastern Tibet):

Queen of Great Bliss—Dechen Gyalmo Puja

Shitro: Adjunct Ritual to the Tibetan Book of the Dead

Tibetan nuns are also recorded in the cassette *The Songs of Milarepa*, which comes from the Mahayana Buddhist Nunnery in Tilokpur, India. Music from the Kagyu lineage may also be heard in the cassette and CD *Chenrezik*, recorded by practitioners from Karma Triyana Dharmachakra in Woodstock, New York.

Three styles of vocalized prayer can be found in the chants of all lineages. Most simply, these texts are performed in the following manner: reciting texts in a monotonous speaking voice (*don*), reciting texts with a singing voice (*rta*), and chanting texts with a melody (*dbyangs*). Kaufmann, like many other ethnomusicologists, concentrates on *dbyangs*.

Many sources confirm the assertion that Padmasambhava (Guru Rinpoche) was the source of inspiration for a great output of *dbyangs* compositions, and that his consort, Yeshe Tsogyal, was also a prolific composer. *Dbyangs* generally refers to the melody of a song, and frequently translates the

For the faithful, an offering (*mchod pa*); and for the hungry, a means of livelihood; and for the passionate, a swaying of the mind—all these arise from skill in music.

However deprived of beauty, inferior in intellect, and, moreover, of unfortunate birth and lacking in wealth, if skilled in manipulating the parts of music, in the midst of a crowd, you will shine like an ornament.

Wherever there are new heads and hair, and where there are dance and the sounds of music, since misery never enters there, therefore, music is to be praised.

To some, some people are not beautiful; to others, others yet have no beauty; to intelligent, dull, male, female, and so on, beautiful to all — is music!

When assembled to make offerings to the Three Jewels, and when gathered to look at one another, and at times when perfection is seen — then let the skilled compose their music.

—Sakya Pandita

Sanskrit *svara*, sound or intonation. In other contexts *dbyangs* can mean "vowel" or "melody." All sources agree that Tibetan *dbyangs* include no concept of fixed pitches, scales, or modes, basing their melodies entirely upon patterns of tonal contours, unlike the Indian style of music which uses both pitches and modes. It is this observation that best describes the difficulty in analyzing *dbyangs*.

Another difficulty that one encounters is the existence of *tshig lhad*. These are meaningless syllables inserted between meaningful ones (*tshig*). These phonetics are nevertheless believed to have a secret or sacred character. In manuscripts the meaningful (main) *tshig* are written in red ink. The *tshig lhad* are always written in black ink. While an initiated person will easily recognize the main *tshig*, an outsider may be puzzled by the long lines of syllables, which during the first few hearings may or may not convey a meaning. There is very little in the liturgical music of the West that can be compared with this remarkable practice. Kaufmann explains that, "in contrast to the Gregorian chant, where text and melody appear in close relationship, the text-melody connection in Tibetan chant is vague. This is caused by the tendency to obscure the main *tshig* by the use of interpolated and linking *tshig lhad*." The clearest example of this practice is given by Kaufmann in the introduction to his *Tibetan Buddhist Chant*. Kaufmann shows how a line from Psalms would be seen first in its usual form, Domine Deus meus, in Te speravi; and next as a sequence of *tshig*

and *tshig lhad*, with the meaningful syllables appearing in all capitals:

DO oh oh oi MI yi ih NE eh e ei DE eh eu US su u ngu ME e ye ei US su uh IN ni yi TE eh ei SPE be eh ei RA ah ya ai VI i yih.

When I asked Ven. Tsering Namgyal, the chant master at Namgyal Monastery Institute of Buddhist Studies in Ithaca, about melodies for mantras, he explained that an audience member or fellow monk often comments on the appropriateness of a certain melody applied to a mantra. Since there are various melodies that are possible for a mantra of a particular type, it is often said that one melody is better than another; it "sounds better."

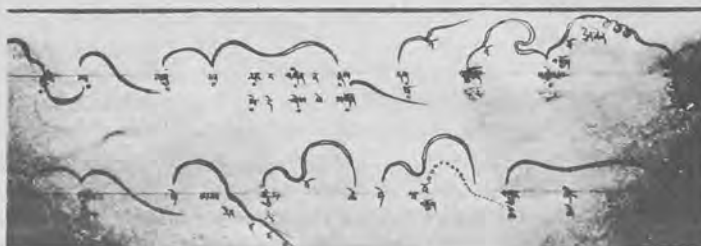
Probably the most common questions posed by listeners of Tibetan chant are those that relate to the way in which monks produce the multiple pitches they sing. Overtone singing is a technique, still partially a mystery, in which performers are able to produce more than one note at a time (usually two or three). The actual physiology is thought to be a loosening of tension for rapid pitch alternations by the vocal cords, with a corresponding emphasis on breath and resonance control by use of the abdominal musculature, creating a deep sound rich in prominent higher resonances.

It also relates to the several types of voice (*skad*) that can be used in Tibetan ritual music. *Skad* designates voice types according to their respective place of origin (*byung gnas*) in the body. For example, *khog pa'i skad* ("body cavity voice"), *mgrin skad* ("throat voice"), *kha skad* ("mouth voice"), and *sna skad* ("nose voice").

Tibetan chant also shows instances of word-painting, in which the music being sung reflects the words. Some examples include the words for "fire," "blaze" and "from the cemetery." In examining the notation and listening to the performance of these words, the wavering, flickering of "bar" ("blaze") can be imagined, not only by the wavy shape of the notational curve but by its interpretation. It can also be argued that florid passages are most commonly sung in coordination with text relating specifically with appearances of deities.

Music in Tibetan culture has always been an important way to spiritual enlightenment; it prepares the mind to receive that truth which alone can take one beyond wrong knowledge and the consequent sufferings of life and, ultimately, beyond the inevitable circle of death and rebirth which these are said to entail. The music at once reflects the formless transcendent truth and the transitory world of forms considered indivisible from it. It exists on many levels, helpful alike to meditation, devotional communication, and the cultivation of special insights and powers.

In Tibetan tantric chanting the goal of the chanting is to invoke and then unite with the particular deity or being. The monks literally become the gods and goddesses to whom they are praying. The chanters visualize these deities while visualizing a mandala. This combination of vocalization and visualization allows the monks to become the embodiment of the energies they are invoking. *



YOGIC DEEDS OF BODHISATTVAS: Gyeltsap on Aryadeva's *Four Hundred*

By Geshe Sonam Rinchen
Ed. and trans. by Ruth Sonam
450 pp. \$24.95 paperback \$40 cloth



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YOGIC DEEDS OF BODHISATTVAS

And on the Arising of the Four Hundred



Commentary by Geshe Sonam Rinchen
Translated and Edited by Ruth Sonam

According to Gyel-tsap Dar-ma-rin-chen, 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 enquiry 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. The *Four Hundred Stanzas* is one of the fundamental works of Mahayana Buddhist philosophy, and Gyel-tsap's commentary is arguably the most complete and important of the Tibetan commentaries on it.

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 that uses the words of Aryadeva to answer hypothetical and actual assertions, questions and objections. Geshe Sonam Rinchen has provided a commentary to the section on bodhisattva paths elucidating their relevance for contemporary life.

Geshe Sonam Rinchen was born in Tibet in 1933. He studied at Sera Je Monastery and in 1980 received the Lharampa Geshe degree. He is currently resident scholar at the Library of Tibetan Works and Archives in Dharamsala, India where he regularly teaches extensive courses on Buddhist philosophy and meditation. Ruth Sonam was raised in Ireland and graduated from Oxford University with an M.A. in Modern Languages. She began study with Geshe Sonam Rinchen in 1978 and has worked as his interpreter since 1983.

The following excerpts are from Chapter 6, "Abandoning Disturbing Emotions."

Having understood how the disturbing attitudes function one must get rid of them.

127. Desire's activity is acquisition;

Anger's activity is conflict.
As wind is to all the elements,
Confusion's activity is nurture.

Desire's activity is to acquire both the animate and inanimate. Its antidote is to meditate on repulsiveness and to give up one's circle of friends and one's possessions. Anger's activity is strife and conflict. Cultivating love and using houses and so forth that one likes are its antidote. Just as wind increases the strength of fire and the other elements, confusion's activity is to nurture both desire and anger. Its antidote is meditation on dependent arising and so forth. It is like killing a sea monster with fire. A sea monster cannot be intimidated by impartiality, hostility or by generous gifts but only by punishment. Since its flesh is very sensitive, fire alone is effective. Similarly desire, anger and confusion cannot be stopped by acquisition, conflict and indifference but only by the fire of wisdom. Swimming around in the water, a sea monster got what he needed for survival. Then one day two fishermen arrived. The sea monster turned himself into a human and asked them who they were and what they wanted. They told him they were fishermen and had come to fish. He said, "One of you make the fire and the other can do the cooking. I'll provide the fish, and that way we'll have a good meal without any bother." They agreed and each did his work enthusiastically. Just as the sea monster's task was to catch the fish, desire's activity is to acquire things. One man's task was to cook; similarly anger creates conflict and when there is conflict, unpleasant and abusive words make others boil. Just as the third person's task was to stoke the fire, confusion's function is to feed desire and anger.

Assertion: Though there are antidotes to the three poisons, why should one get rid of them? Answer: Because they produce suffering.

128. Desire is painful because of not getting;

Anger is painful through lack of might,

And confusion through not understanding.

Because of this, these are not recognized.

Desire produces suffering when one does not encounter what one badly wants. Anger produces suffering when one lacks might to crush the strong. Confusion induces suffering when one fails to understand a subtle matter thoroughly. The inability to recognize these forms of suffering when one is overwhelmed by desire and so forth is great suffering indeed. Therefore persevere in getting rid of the disturbing emotions. It is like a poor man's son who suffered because he wanted a queen. A certain poor man wanted a queen, but kings keep their queens heavily guarded, and because he could not get her, his desire made him suffer. He felt anger toward the king for guarding his queens well, and since he could not do the slightest harm to the king, he suffered acutely on account of his anger. Blinded by desire and anger his confusion grew, and unable to understand the situation properly,

he was tormented by the suffering it caused him.

130. Desire should be driven like a slave

Because severity is its cure,

And anger looked upon as a lord

Because indulgence is its cure.

Understanding the characteristics of desire and anger and how they function, a spiritual teacher engaged in forming students makes those with desire work like slaves. This is because severity and lack of deference cure desire. The angry should be looked upon as lords. By treating them with indulgence and serving them respectfully their anger will not arise; thus indulgence cures it. It is like the order in which a washerman trains his donkey. A washerman curbs his donkey's spirit and keeps him busy. Anything capricious the donkey does he considers a fault and beats him hard. Similarly, the wise deliberately keep those habituated to desire busy, and when they do something wrong, make them go on working. When the washerman takes his donkey home, he treats him like a lord and gives him a nose-bag of fodder and other things, one after another. Likewise, spiritual guides should treat those habituated to anger like lords.

Since consciousness is produced in dependence on causes, it is a product. Since products change from moment to moment, they do not have inherent duration. Their production and disintegration are therefore not inherently existent either.

150. Disturbing emotions will never

Remain in the mind of one

Who understands the reality of

The abiding and so forth of consciousness.

One must abandon all disturbing emotions, understanding that the three realms are like an illusion, since production, disintegration, abiding and so forth do not have inherent existence. Disturbing emotions will never remain in the mind of any adept who understands that the production, disintegration, abiding and so forth of consciousness do not have even an atom of real or inherent existence and who gains familiarity with this. It is like uprooting a poisonous tree. Thus by first gaining familiarity with the antidotes that overcome manifest disturbing emotions, and eventually understanding dependent arising as devoid of inherent existence, one should rid oneself of all the seeds of disturbing emotions.

Further Commentary by Geshe Sonam Rinchen

Disturbing emotions make the mind unruly. When it is turbulent, perception is unclear, distortion occurs, and all kinds of problems follow. When water is disturbed, nothing is reflected in it clearly and only a distorted image appears. All disturbing emotions can be subsumed under the three poisons, which cover a diversity of feeling tones: desire/attachment, hostility/anger, and confusion/ignorance. Unless we can free ourselves of even their latencies, they may arise again at any time even

though they appear to be under control and are temporarily dormant. Thus we must seek the means to eradicate them completely. This is like distilling water and removing all impurities. No matter how clear the water looks, if a sediment of mud remains, it will make the water cloudy as soon as it is disturbed.

Meanwhile, however, we must become skilled at recognizing different disturbing states and at counteracting them. Anger and hostility are easy to identify as negative since they are accompanied by unpleasant feelings, but attachment and desire are initially often accompanied by pleasurable feelings and do not seem harmful. When trying to counteract them we need to consider the unattractive aspects of the object on which they focus, but we feel reluctant to do this. We should begin working with whichever disturbing attitude we find predominates. By watching the kind of stimulus required, whether weak or strong, and the strength and duration of our response, we can determine how habitual a disturbing attitude is. If a small stimulus creates a disproportionate reaction, we may infer prolonged familiarity with this response in past lives.

When we recognize the detrimental effects of these emotions, we will want to control them instead of allowing them to control us. Just as there are many forms of attachment and desire, there are many antidotes. We must discover what is effective in our own case. Where attachment to our body is concerned, we may find thinking about its unclean nature useful. We may also try a meditation which begins by imagining a small spot in the center of the forehead which is bare to the bone. Gradually we enlarge this, stripping away skin, flesh, muscle, sinew, etc., baring our bones until our whole skeleton is exposed. We then imagine this growing larger and larger until it fills the whole world and nothing but our skeleton remains. The process is then reversed.

Thinking about the imminence of death and its unpredictability is one of the most effective ways to loosen the grip of attachment and desire. Enjoyment and pleasure are not in themselves harmful, but we must be alert to the craving and discontent that tend to follow. Cultivating a sense of contentment and considering the instability and dissatisfactoriness of the things for which our greed and desire reach out are valuable as antidotes.

Anger is like a fire that first makes us burn inside. Then our palms and armpits turn damp and beads of sweat appear. No matter how fine our clothes and jewelry, no one finds us attractive when our face is contorted with rage. Anger destroys our own physical and mental peace and upsets others, inciting them to respond aggressively, which makes the fire

grow. Even animals feel uncomfortable in our presence and try to escape when we are in a bad temper.

Realizing how disturbing anger is and how good it feels to remain calm, we will want to prevent anger rather than suppress it. The aim is not to hold anger inside but to stop it arising. When we feel unhappy and anxious, either for specific reasons or for no specific cause, irritation and anger arise easily. Therefore we must attempt to relieve the unhappiness and anxiety which are characterized by tightness. If there are specific causes, we should direct our energy toward trying to resolve the problem. If it is not possible to do so, letting go and accepting the difficulties is a more positive approach than dwelling on the seeming injustice of the situation which reinforces the unhappiness and helplessness. It is useful to think of the experience as a maturation and ending of past negative actions, allowing it to show us the unsatisfactory nature of cyclic existence.

There are many situations in which we already know we are vulnerable to anger. This knowledge gives us the opportunity to remain calm and apply antidotes effectively to prevent anger altogether. If it does arise we should ensure it is short-lived and does not breed aggression, resentment, spite and other negative feelings. When the mind is under the influence of anger it is hard to arouse feelings of love and compassion for the other or to consider how one has set oneself up as a target through past actions or through present intentional or unintentional provocative behavior. Since it is essential to train ourselves to think in these ways and gain familiarity with them, meditation on these themes when we are calm is encouraged. It is also valuable to imagine provocative circumstances and rehearse an appropriate and constructive response.

We should not confuse anger which is based on a wish to harm with the need to act sternly at certain times arising from a positive beneficial intention. When positive states of mind are operating the negative ones cannot assume an overt form. Thus, the cultivation of constructive states of mind provides us with a way to deal with difficult circumstances.

Only our eventual understanding of reality, of how everything arises dependently without inherent existence, will enable us to deal with the confusion and ignorance that lie at the root of all other disturbing attitudes and emotions. However, even without a full understanding of this, thinking how we, our emotions, situations and others do not exist as they appear and how our hard delineation of them is a superimposition which does not correspond to reality, may help to decrease the intensity and duration of feelings which disturb and trouble us. *

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Challenges of the 21st Century

Continued from page 1

measures in order to ensure the quality of life today in southern countries, and protect the quality of life for future generations. Of course, as a Buddhist monk, I favor nonviolent forms of birth control.

Another issue which is very dear to my vision of the future is global demilitarization. This may sound idealistic to many people. I am aware that it needs a process of rethinking, education, and a step-by-step approach. Most important, I believe, is to reevaluate our concept of military establishment. National forces should be gradually dissolved and collective forces on a regional basis should be formed. An important further step toward the goal of global demilitarization is an international ban on arms trade and the expansion of demilitarized zones in all parts of the world. Recent progress on dismantling nuclear arsenals and nuclear test bans are encouraging and significant developments.

Many dictators in the developing world have survived by weapons and armaments supplied by northern countries. So much money has gone towards buying guns instead of feeding people and meeting basic human and environmental needs. Costa Rica, a country which has followed the demilitarized path, has done quite well in areas such as education and health compared to neighboring countries. On the other hand, in Somalia for example, it is such a tragedy that there is no shortage of guns and bullets, but a severe lack of food. In such situations, thousands of innocent people can die, including many innocent children.

Even in your own country, guns and violence are too prevalent. And it seems that a contributing factor is the availability of inexpensive automatic weapons sold to American consumers by companies owned by the People's Liberation Army. Those cheap weapons are not only harming Americans, but also financially contributing to the army repressing my people in Tibet.

I have always envisioned the future of my own country, Tibet, as a neutral, demilitarized sanctuary where weapons are forbidden and the people live in harmony with nature. I have called this a Zone of Ahimsa or nonviolence. This is not merely a dream—it is precisely the way Tibetans tried to live for over a thousand years before our country was tragically invaded. Also, for at least the last three hundred years, we had virtually no army. Tibet gave up the waging of war as an instrument of national policy several centuries ago.

I would also like to express my deep sense of satisfaction that elections are taking place in South Africa that allow all South Africans to participate. I hope and pray that peoples of all backgrounds and leaders of all communities will continue to work together toward an open, democratic society. I also had the opportunity to visit Israel recently, and there, too, I was heartened to see a process of negotiations toward a peaceful solution. Both these conflicts are being resolved through personal, face-to-face dialogue which I have always believed is essential.

Unfortunately, my efforts to resolve the situation in Tibet have

Continued on page 7

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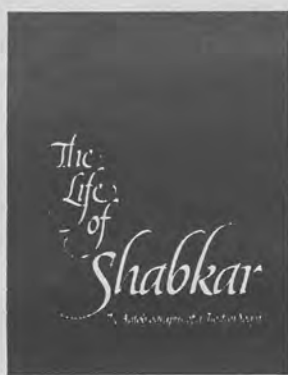
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Dalai Lama's Government-in-Exile Reconfirms Recognition of the Reincarnation of the 17th Karmapa



WOODSTOCK, NY—(April 11, 1994)—The Kashag (Cabinet) of the Dalai Lama's Tibetan government-in-exile in Dharamsala, India has reconfirmed the Dalai Lama's recognition of the reincarnation of one of Tibet's greatest enlightened beings, the 17th Gyalwa Karmapa. This is in keeping with the traditions of Tibetan Buddhism.

The Gyalwa Karmapa is the head of the Karma Kagyu Lineage of Tibetan Buddhism. The lineage is one of Tibet's four major schools of Buddhism and has more than 400 monasteries and related centers in Asia, Europe, and the Americas. Along with the Dalai Lama, the Gyalwa Karmapa is one of Tibet's most revered religious leaders. He is considered by Tibetans to be a living Buddha.

Tenzin Namgyal Tethong, chairman of the Kashag, the equivalent of the President's Cabinet in the United States, reconfirms the recognition of Ogyen Drudhul Trinley Dorje as the 17th Karmapa by the Dalai Lama in a recent statement to the Tibetan community-in-exile worldwide.

"His Holiness the Dalai Lama has clearly given his approval to the young incarnation currently at Tsurphu," wrote Chairman Tethong. Tsurphu Monastery in Central Tibet is the traditional seat of the Gyalwa Karmapas.

In his statement, Tenzin Tethong also reaffirmed that the process of locating the new Karmapa was followed in strict adherence to the age old tradition of the Karmapas. In 1992 two of the Karmapa's regents, Tai Situ

Rinpoche and Gyaltap Rinpoche, presented to His Holiness the Dalai Lama the letter of prediction left by the late 16th Karmapa prior to his death which indicated the details of his next rebirth. The 16th Karmapa died in 1981.

Reincarnation is a basic tenet of Buddhism. Essential to Tibetan Buddhism is the tradition of great teachers choosing the circumstances of their next rebirth in order to benefit suffering beings. Historically, this tradition began with the Karmapas.

For the past 900 years, each Karmapa has left a letter predicting the circumstances of his next incarnation. These letters indicate the location and time of the next incarnation, the names of the parents, local landmarks and other details. This information makes the discovery of the next Karmapa easier, the recognition indisputable, and assures the unbroken continuity of the lineage.

The two regents of the Karma Kagyu Lineage reviewed the letter of prediction with the Dalai Lama, as well as their resulting discovery of a boy, the circumstances of whose birth exactly matched the details of the prediction letter. These details were reaffirmed by the Dalai Lama's own vision. The Dalai Lama confirmed Ogyen Drudhul Trinley Dorje as the 17th Karmapa on June 30, 1992. In September 1992, the new Karmapa was ceremonially enthroned at Tsurphu Monastery in Tibet.

In spite of the fact that all of these proceedings were carried out in strict adherence to tradition, doubts have been raised by Shamar Rinpoche, a third regent of the Karma Kagyu Lineage. Although Shamarpa originally acknowledged the authenticity of Ogyen Drudhul Trinley Dorje as the 17th Karmapa, as do all the leaders of the lineage, he later inexplicably withdrew his recognition. Since then he has shown confusion within the Tibetan community-in-exile and among Buddhists in the West, denouncing even the Dalai Lama and his confirmation. Now Shamarpa is advancing an-

other child as the new Karmapa.

Chairman Tethong specifically addressed this activity in the Kashag's letter: "However, recently, on account of a lack of understanding of the real issue, doubts have been created among a certain segment of officials and the public. Similarly, distorted reports have appeared in the Indian press, saying that His Holiness the Dalai Lama has withdrawn his approval of the reincarnation of the Gyalwa Karmapa. This has created unnecessary doubts and uneasiness in the community."

Tenzin Chonyi, president of Karma Triyana Dharmachakra Monastery in Woodstock, NY, the seat of the Gyalwa Karmapa in the Americas, noted that there have never been two Karmapas at the same time.

Addressing Shamarpa's attempt to advance a second child, Chonyi said: "It is very clear from the entire history of the lineage, and from predictions made by previous Karmapas, that there is only one Gyalwa Karmapa at any given time. His Holiness Ogyen Drudhul Trinley Dorje has been acknowledged by His Holiness the Dalai Lama, as well as the entire Karma Kagyu Lineage, with the exception of the Shamarpa and a small number of his followers in India and Europe."

He added that it was his feeling that the 17th Karmapa was born in Tibet so that he would be available to the Tibetan people, who have been without the direct blessing of his presence since the 16th Karmapa went into exile in 1959. "Tens of thousands of Tibetans have made pilgrimages to Tsurphu Monastery to receive his blessings since his arrival there," he said.

"Plans for the enthronement of the 17th Gyalwa Karmapa at his monastery in Rumtek, Sikkim in India and at Karma Triyana Dharmachakra Monastery in Woodstock, NY, are proceeding, as are negotiations with the Chinese and Indian governments for approval of his travel plans," Chonyi concluded. *

ACTION ALERT: MFN Follow-Up

REP. NANCY PELOSI (D-CA) has introduced a bill to impose targeted MFN sanctions on China as a result of their failure to comply with President Clinton's Executive Order.

This bill raises tariffs on targeted goods made by the Chinese military and some state-run industries. The legislation specifically mentions that the Chinese government has made no progress on the issue of Tibet and stresses the importance of negotiations between the Dalai Lama and Beijing.

Pelosi and others in Congress will be working extremely hard over the next two months to garner sufficient support to pass this legislation in both the House and Senate. You can help by putting pressure on your Representatives to co-sponsor H.R. 4590. The Administration is opposed to this bill, as it directly contradicts President Clinton's announcement to sepa-

rate human rights and trade. Moreover, much of corporate America will lobby against it. We will need a very strong response from all over the country to counteract lobbying efforts.

With strong grassroots support the bill has a good chance of passing the House; however, the fight in the Senate will be much more difficult. Regardless, it is extremely important for both the White House and Beijing to see the extent of support for this legislation.

Please write or call your Member of Congress as soon as possible and ask them to co-sponsor H.R. 4950 A similar bill will soon be introduced in the Senate. If you would like a copy of the bill or if you have any questions, please call the International Campaign for Tibet at 202-628-4123. You can call your Congressional Representative through the

Capitol switchboard at 202-224-3121. If you do not know who your Representative is, give your zip code to the Capitol operator, who will then be able to direct your call. Write to your Representative at The United States House of Representatives, Washington D.C. 20515. *



MORISO TERAKA

His Holiness Arrives for the Ho'okupu Ceremony at Iolani Palace, April 14, 1994

At the start of his spring tour in the USA, His Holiness was greeted by the native Hawaiian community in a traditional ceremony of welcome at Iolani Palace. The ceremony involved the presentation of chants and native Hawaiian flowers to His Holiness in honor of his visit. In return, His Holiness presented khatas,

traditional Tibetan white greeting scarves, to Hawaiian community leaders. As the Hawaiian community is currently seeking self-determination through non-violent methods much like the Tibetans, many Hawaiians regard His Holiness' visit as bringing a special message of peace and harmony in working toward the goal of Hawaiian sovereignty. *

Challenges of the 21st Century *Continued from page 15*

not been as successful. So far, we have not been able to make a breakthrough and establish direct talks.

It has been 35 years since the Chinese took complete control of Tibet. At that time, I, along with over 100,000 fellow Tibetans, left my homeland to live in exile in India, Nepal and other parts of the globe. As a result of the invasion and the ensuing occupation, over 1.2 million of our people died of unnatural causes. Most of our monasteries, the learning centers and repositories of our culture—over 6,000 of them—have been destroyed.

Since that time I have pursued the cause of nonviolence and have tried in every way I know to find some reasonable accommodation with the Chinese government so that the Tibetan people can resume a life in peace and with dignity.

In 1979 Deng Xiaoping stated that all issues regarding Tibet were open for negotiations—except that of independence. I responded positively in agreement with the principles advanced by Mr. Deng Xiaoping with the hope that the Chinese government would be genuinely committed to negotiate on all other matters concerning the future of the six million Tibetans.

After informing the Chinese of my position on this point, through my emissaries who travelled to Beijing and met with Chinese diplomats abroad as well as through some of our foreign friends, I was hopeful that a forthright response would come from the Chinese so that we could enter into serious negotiations. My decision to make a short trip to Tibet in 1991 would have also given the Chinese government an opportunity to arrange direct meetings between me and

some of their senior leaders who could have come to Tibet.

Unfortunately, the Chinese government has yet to accept any of my proposals over the last fourteen years and has yet to enter into substantive negotiations with my representatives, who remain prepared to meet with Chinese representatives anytime.

Therefore, I take this opportunity to again state my willingness to meet with any of the present members of the Standing Committee of the Politburo in a third country of mutual convenience with the sincere desire to make a breakthrough in our relationship.

On my part I am continuing with my sincere efforts to resolve the situation through negotiations. If this approach does not bring about a positive result, then I must consult my people over the future course of our freedom struggle. However, my commitment to non-violence is fundamental and there will be no deviation from this path under my leadership.

I think we can say that, because of the lessons we have begun to learn, the next century will be friendlier, more harmonious and peaceful. I am very hopeful. At the same time, I believe that every individual has a responsibility to help guide our global family in the right direction. Good wishes are not enough; we have to assume responsibility. Large human movements spring from individual initiatives. I therefore believe strongly that it is the individual who makes the difference.

*This is the text of the address to the New York Lawyers Alliance for World Security and the Council of Foreign Relations delivered in New York City on April 27, 1994. Reprinted from Tibetan Bulletin. **

Greenpeace Exposes Austrian Government Role in Yamdrok Tso Power Plant

by Martin Frimmel

Tibet is about to face a gigantic environmental catastrophe. The controversial construction of a mega power plant threatens to dry out Yamdrok Tso, one of Tibet's lakes. The Chinese occupation government wants to carry out the development project at all costs. Austrian firms are going along with them.

At the Vienna Human Rights Conference in June 1993, Prime Minister Franz Vranitzky banned the Dalai Lama from speaking, as demanded by China. The Prime Minister didn't want to endanger Austria's economic interests in the Middle Kingdom. Reason: he and his delegation carried home from their China trip a series of large project agreements, among them agreements relating to Yamdrok Tso.

At Yamdrok Tso, one of the largest lakes in Tibet, China wants to build a power plant with the participation of the Austrian firms J.M. Voith AG and Elin Energieversorgung ("Energy Supply"). The water will be drained from the lake, then channeled into turbines at the Yarlung Tsampo River through four tunnels, each 6.4 kilometers long, in order to be pumped back into the lake. The power plant is expected to produce 90 megawatts of energy when operating in top capacity. Elin and Voith are producing turbines, pumps and the steering systems for the project, amounting to 460 shillings (approximately 40 million dollars).

Environmental advocates and representatives of the Tibet population are expecting catastrophic consequences: changes of climate are expected, since there will be less water in the lake due to the power plant and thereby also less rain. The ongoing turbulence that will be caused by the daily emptying and refilling of lake water will damage the sensitive ecology of the lake, the opponents of the power plant warn. The clear, azure

blue lake water will be replaced by dirty river water. Fish populations are threatened as well as other animal and plant species living in the water. Since the local population is largely dependent on fishing, they are likely to lose the basis of their subsistence.

Even the rather technocratic United Nations Development Program states that the project will reduce the size of the lake surface. Tibetan environmental advocates fear that the lake will be completely dried out in fifty years.

In 1985 the Chinese began construction on the project, but after one year ecological reservations led to a halt in construction. When the Panchen Lama, Tibet's second highest monk and one of the most active opponents of the power plant, died in 1989, China resumed the project.

Now 1,500 Chinese soldiers are blasting through the rock to make the tunnels. Numerous farmers have already been expropriated. "They have taken away our fields and we have never received any compensation," a Tibetan farmer complained to the English newspaper *The Guardian*. Tsewang Phuntso, a Tibetan human rights fighter, states that "It is only the Chinese occupiers who benefit from such power plant projects, never the Tibetan population." He fears that the influx of Chinese immigrants who work at the power plant will increase. The Chinese government views it differently. "For me, Tibet is like California," says Su Yi, a Chinese official stationed in Tibet. "One needs immigrants from the new world to develop the people of the old world."

The Tibetan government-in-exile demands an immediate halt to construction until a comprehensive study has been completed and environmental compatibility and cost-benefit calculations can be presented. The exiled politicians are of the opinion that Tibet's energy needs can be covered by renewable sources such

as small hydro-power plants, geothermal and solar energy.

In spite of international concerns about the feasibility of the plant, the Austrian firms are not troubled. "We carefully examined the project before its implementation. But this project is ecologically only a little alarming since there is water for the power plant and there is no kilometer-long dam to be built. Tibet is one of the poorest regions in the world, and the power plant brings an improvement in the living standard of the population," says Dr. Ursula Schneider, Public Relations Director of the Elin Energy application, dismissing all reservations of environmental advocates.

Elin and Voith—like the turbine constructors of the nationalized VOEST—have a reputation for constructing catastrophic dams against the will of local populations. It was VOEST and Elin who participated in the Pak-Mun dam in Thailand, where up to 20,000 people were forced to leave their land. The Austrian state helped with a credit guarantee from the Kontrollbank. In Indonesia, VOEST and Elin build the Cirata dam, where 60,000 people were driven away by the military and critics of the resettlement were assassinated.

In the case of Tibet, it is to be hoped that the Austrian government at the very least will renounce this project by denying national export credits.

WHAT YOU CAN DO: Write to the Prime Minister and Finance Minister and ask that they withhold export credits from all items relating to the Yamdrok Tso pump-storage station: Prime Minister Dr. Franz Vranitzky, Ballmausplatz 2, 1010 Vienna, Austria; Finance Minister Ferdinand Lacina, Himmelfahrtsgasse 4-8, 1010 Vienna, Austria.

*Reprinted from Tibet Press Watch; first printed in the Greenpeace Austria magazine ACT!, December 1993. **

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Please join this compassionate program to bring vital assistance to the desperate children of Bosnia. Send your contributions today to Rigpe Dorje Foundation at the address below. Your entire donation will go directly to the program. All donations are tax deductible in the U.S. Please note "Bosnia" on your check. **Thank you for caring!**

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TURNING WHEEL

Journal of the Buddhist Peace Fellowship

Turning Wheel is the quarterly journal of engaged Buddhism. Each issue contains articles, reviews, poems, and graphics speaking to Buddhist peace and ecology work in all traditions.

Recent & upcoming issues feature:

Thich Nhat Hanh, Joanna Macy, Robert Aitken, and Thubten Chödrön; reports on engaged Buddhism in all parts of the world, including Burma, Central America, and Tibet; and articles on money, race in Buddhist America, prison practice, misconduct in Buddhist communities, and gays & lesbians in Buddhist practice. *Turning Wheel* also has features on Buddhist approaches to ecology & education.

Subscriptions help support the work of BPF.

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by Prema Dasara

A casual offer of assistance made to a dear friend some years ago led me on an adventure to the jungles of Orissa seeking a group of starving Tibetan nuns. Many blessings have arisen out of that "casual offer." This latest story is particularly close to my heart.

It was February of 1986 and I had been interviewing villagers all afternoon. The stories of the renowned Yogini Ani Jetsun Dolma's miraculous accomplishments in the jungle outside this impoverished Tibetan Refugee Camp were amazing. But few villagers knew any early background about the Yogini and we all eagerly welcomed Jangchub Choden, her closest student.

"Ani Jetsun practiced all the time and did not encourage visitors or even students to stay with her very long. She was fond of my mother, she knew my family well. Ours was a tradition of calligraphy. For generations my family worked closely with the priest-scholars, copying, correcting texts...creating monuments...the mani stones by the river are mine..."

"I was still fairly young when Ani Jetsun invited me to stay with her. She taught me the fundamentals of the Dharma. She taught me meditation. I would stay with her months at a time and then return to my family."

"On occasion she would tell me stories of her life in Tibet. She was famous for practicing in some of the most terrifying cemeteries. She was a great Siddha."

The poverty of Jangchub and the other students of Ani Jetsun was lamentable and I resolved to try and get some support for them. I wrote a story, "A Life of Discipline, A Rainbow Death" about Ani Jetsun's accomplished

Dedicated to Truth and Loving Compassion

life and profound death. Snow Lion published my story and I received donations for them. Several donors had specified their dollars to go to Jangchub Choden.

This whole process had taken over a year and when I tried to send the money to Jangchub the townspeople reported she had left town. A brief affair with a monk had resulted in pregnancy.

It took some time for me to track her to Darjeeling. I sent her the money that I had collected for her. She wrote through a translator telling me of her tiny room and her healthy baby boy. She was employed part time at a monastery as a calligrapher and was barely surviving. The funds were timely.

For several years we managed to send her assistance. During this time one of her teachers, the accomplished yogi Chatrul Rinpoche, called her to his monastery in Nepal. She left the baby with an attendant in Darjeeling. She and Chatrul Rinpoche were to travel to a secret pilgrimage spot, a walk of several weeks, where she was to carve a sacred monument according to his instructions.

Shortly before they were to leave he called her to him and told her to return immediately to Darjeeling. He said her son needed her. He promised to educate him in the yogic sciences after he received a preliminary education. She pleaded not to go but he was adamant, insisting on her leaving by bus immediately.

Three days of tortuous mountain roads later she arrived in Darjeeling to find her child dangerously ill. She rushed him to the hospital. One of our letters of support had just arrived, enabling her to purchase the necessary medications to save the child's life.

I passed through Darjeeling in the spring of 1992. As she told me stories of her life with Ani Jetsun the precocious child squirmed at the end of a harness she had rigged to keep him out of the cooking oil. It was Losar time and she and a young woman helper were making magical designs of traditional fried bread.

Sangay Tempal was a beautiful boy. A mop of black hair framed his round, moon-like face and dancing eyes.

One morning he was intent on showing me something and his mother had gone outside. He took hold of the harness that had made him a dancing, straining captive for two days, looked me straight in the eye and proceeded to methodically untie it. He led me gleefully to the home of his pet white rat.

A year later I was in Darjeeling for the enthronement of the young Kalu Rinpoche and stopped by Jangchub's tiny place. She was no where to be found, but her excited helper escorted me to the gumpa above. A young monk led us through a maze of long halls. In a small neat room Jangchub and Sangay Tempal greeted me happily. His head was shaved, he was wearing monks' robes.

Drukchen Rinpoche, head of the Drukpa Kagyu lineage, had announced that Sangay Tempal was the 9th incarnation of the revered Lagna Rinpoche and had welcomed mother and child to live in his gumpa.

Lagna Rinpoche had monasteries in Ladakh and Tibet. His closest disciples had been guided to seek the incarnation of their master in Darjeeling. Drukchen Rinpoche directed them to seek out Sangay Tempal. When the small child saw them he told his mother to give them "ngari khambu," a Ladakhi word for dried apricots. She didn't understand him but the Ladakhi disciples wept for joy.

In her last letter Jangchub Choden reported that they had visited Ladakh briefly for the enthronement ceremonies but returned to Darjeeling for the young rinpoche's preliminary education. She requests anyone interested in helping to support him during his training to send funds through Karma Rimay O Sal Ling, P.O. Box 504, Kula, Hawaii 96790, a tax-exempt organization. Or purchase prayer flags from Snow Lion.

The faith of Lagna Rinpoche's disciples and his commitment to a life dedicated to the highest truths and loving compassion has brought him back. What a joy to participate, even in such a small way, in this inspiring drama of love and faith. *

Mount Kailas Computerized Bulletin Board System

Mount Kailas is New England's newest Buddhist computer bulletin board service. Calendars of Buddhist teachings and events, and public message bases for on-line information exchange are both featured.

System operator Lobsang Tashi has geared Mount Kailas toward helping both newcomers and longtime practitioners of Buddhism discover the wealth of teaching and retreat opportunities available within our area.

Along with an easy-to-read chronological summary of events, each participating center has its own forum. A center's forum includes details about the center itself and the teachings being offered there. You can ask questions of the teachers, or leave notes for the center director. Confirm the dates and times of a retreat, or make your reservations.

Mount Kailas BBS also has electronic mail so members can stay in touch with each other, an open-air market place where Dharma items can be ordered from participating vendors, and the ancient's courtyard where messages of wit and wisdom can be left for all other pilgrims to read.

The file library contains teacher's biographies, religious and political news, teaching transcripts, as well as pictures of teachers in GIF format.

Centers currently providing information to Mount Kailas are Kurukulla Center, the Boston Drikung Kagyu Meditation Center, The Dzogchen Foundation Boston Group, Milarepa Center, Padmasambhava Buddhist Group, and the Rigpa Buddhist Center. More centers are scheduled to join Mount Kailas and internet forums will be added in the upcoming

weeks.

Memberships, which provide full access and unlimited time to all areas of the BBS, are \$20 for three months, \$30 for six months, and \$40 for a year.

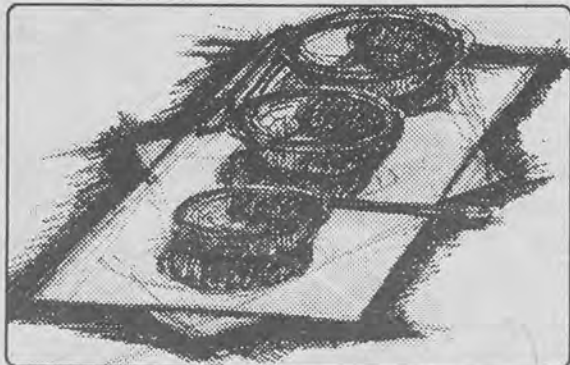
For experienced BBS users: The Mount Kailas BBS software is Galaticomm's Major V6.2, running on an IBM compatible 486DX2, 4MEG, with 16550 UART. The 520MB hard drive offers plenty of storage, and all five input lines run at 14.4BPS.

For those of you new to computer bulletin boards, do not fear, the software is very user friendly, with many prompts and helpful hints everywhere. There is even a written guided tour available upon request. On-line members will be glad to help you. For information: Data: 617-252-9988 (N81) 5 lines out of Cambridge, MA. Voice: 508-921-0482. *

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Oryoki is a silent meal taken at Zen monasteries during periods of intensified training. Master Dogen introduced this ceremony in an effort to illuminate the sacred nature of everyday activities. This video captures the power and the subtlety of the ritual, challenging us to expand our vision of the miraculous into all dimensions of our lives.

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Sera Je School is a recognized Charitable Educational Society registered under the State Registration Act. Three-fourths of the students at SJS are either orphaned or needy young novice monks. Extending your help to a SJS child directly benefits the poor parents as well as the resident teachers. Your help not only enables the child to enjoy a normal childhood, but also seeks to prepare him for a better future.

SJS has many projects which are in need of assistance: Children's sponsorship programs; Health programs, including medical aid to the children; Children's pocket money fund; General fund; Classroom renovation project, and more. Any offer of assistance, ei-

ther for the above projects or for any other, will be highly appreciated.

If you would like to make a donation to the SJS programs please send us the cheque or IMO in the currency of the country where you live so as to avoid unnecessary heavy collection charges from our banker.

Send us checks or IMOs in favor of "Office Of Sera Je School" only, and also send an accompanying note to explain the purpose of donation.

If you would like to get involved in the SJS programs and would like to receive further information please contact: Principal, Sera Je School, Bylakuppe 571 104, India. *

A View of Tibet

Friends of Tibet in St. Louis is sponsoring a special tour of central Tibet with stopovers in Hong Kong, Chengdu and Kathmandu. The 19-day itinerary from October 6 to 25 includes five days in Lhasa and visits to the river valley towns of Shigatse, Gyantse and Tsedang. Dr. Joe Wilson, Associate Professor of Religious Studies at the University of North Carolina, will lead the excursion. The trip price of \$5675 includes a \$500 tax-deductible con-

tribution to Friends of Tibet, a St. Louis-based organization raising grassroots awareness of Tibet in America.

This trip features the spectacle of astounding mountain scenery, the colorful richness of ages-old monasteries, and the dramatic duality of Chinese and Tibetan cultures. For details, please contact Distant Horizons at 800-333-1240 or Friends of Tibet at 314-862-8770. *

In the Spirit of Free Enquiry

In March 1993 a group of western Buddhist teachers went to Dharamsala for a conference with His Holiness the Dalai Lama. For the first time western Buddhists of all the major traditions and from several different countries met with one of the most highly revered spiritual leaders in the world today. During this four day conference many important and contentious issues around the Dharma evolving in the west were openly discussed. The compassion and wisdom of His Holiness, and his willingness to address the issues, inspired everyone present.

In the Spirit of Free Enquiry is a video programme which captures the essence of the dialogue, shows the laughter and the tears and conveys the warmth and clarity of this amazing meeting. It is compelling viewing for anyone interested in how Buddhism is developing in the west today.

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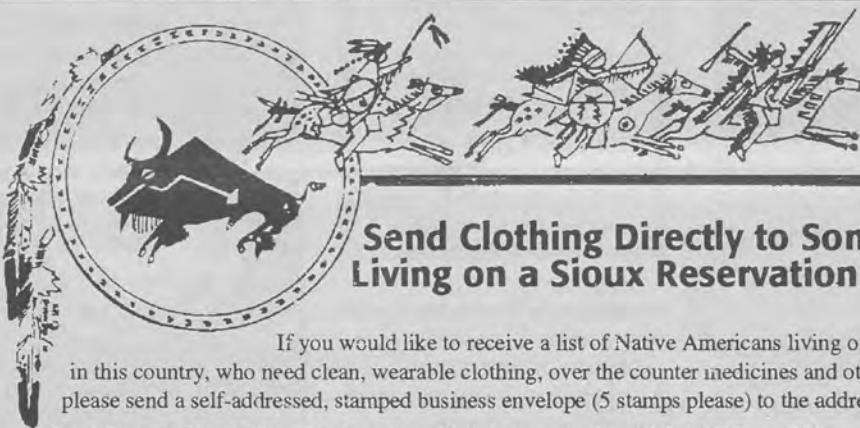
For five years we have maintained a tradition of professionally produced and supported Tibetan software. Our new software continues that tradition and we are pleased to offer you the latest versions of the only professionally-produced Tibetan software and Sanskrit-diacritics software available.

Previous Tibetan programs have been complicated and somewhat difficult to use. Other programs now available offer simplicity but no depth. Our new package is extremely easy-to-use, even for beginners, yet has all of the capabilities of a full-fledged word-processor. It offers true WYSIWYG display of Tibetan and English/Roman; Tibetan spelling-checker; printing to any printer at all; fully scaleable typefaces of the highest quality; direct support for Tibetan-Sanskrit, and so on. All within the context of WordPerfect 6.0 to provide you with excellent page layout capabilities for Tibetan alone or with other languages. Complete sets of ready-to-use, authentic, pecha templates are also provided. The package comes with three different Tibetan typefaces; an extremely easy-to-use Tibetan keyboard which has no equal on the market; and last but not least we provide you with a complete, properly produced manual, 60 pages long with all of the instructions you need to use the software plus many details about producing Tibetan pecha, rules of Tibetan grammar and so on.

SPECIAL LOW PRICING

The Tibetan Computer Company is selling 500 copies of the Tibetan program, which normally costs \$1,000, at the very low price of \$175. The entire proceeds are being donated to The Drukpa Kagyu Heritage Project so that they can have the funds needed to continue their work. The Drukpa Kagyu Heritage Project, in Kathmandu, Nepal, is producing a perfectly-corrected, complete edition of all the writings and texts of the Drukpa Kagyu lineage. The DKH Project also acts as a model and central source of help for other lineages who are doing the same large-scale, preservation work. This work of the DKH Project in all is huge and will, over a period of five or six years, cost about \$US 220,000 to complete. When you purchase a program, your purchase becomes a direct donation to a current, major effort which is significantly effecting the preservation of the Tibetan Buddhist tradition.

Contact us at the above address or telephone Tony Duff at country code (977)-1-472-678 or send a fax to Tony at (977)-1-472-529.



Send Clothing Directly to Someone Living on a Sioux Reservation

If you would like to receive a list of Native Americans living on reservations in this country, who need clean, wearable clothing, over the counter medicines and other items, please send a self-addressed, stamped business envelope (5 stamps please) to the address below.

In addition to the clothing list, there is an Elder's program in which an Elder or Elder couple, living on a reservation are connected with an individual or family. The purpose of this program is to help supply some of the material needs of the elderly, but equally important, to open the lines of communication and bridge the cultural gaps which have separated all of us for too long.

Both of these programs offer a "one to one" approach to involvement with The People, as Native Americans often refer to themselves. If you are interested in either of these programs, please send your self-addressed, stamped (5) envelope and you will receive the list and elder program information. A \$2 donation will help cover the cost of making copies (20+ pages).

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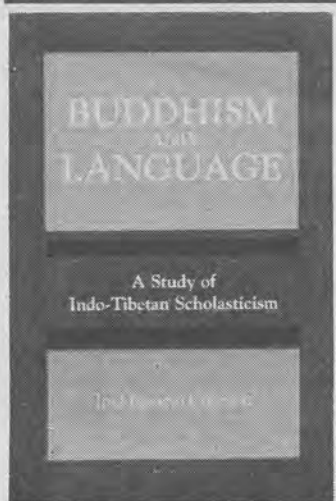
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Books

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

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

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



BUDDHISM AND LANGUAGE: A Study of Indo-Tibetan Scholasticism, by Jose Cabezon. 300 pp. #BULAN \$19.95

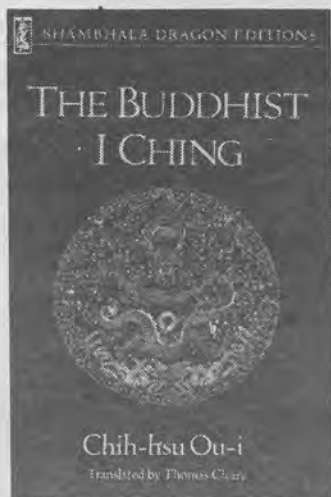
"This is one of the most exciting works of East-West comparison I have seen in a long time and, as a work drawing in a comparative manner on the Buddhist tradition, it is virtually unique."—Roger Jackson, *Carleton College*

Taking language as its general theme, this book explores how the tradition of Indo-Tibetan Buddhist philosophical speculation exemplifies the character of scholasticism. The book investigates the Buddhist scholastic theory and use of scripture, the nature of doctrine and its transcendence in experience, mahayana Buddhist hermeneutics, the theory and practice of exegesis, and questions concerning the authority of sacred texts. It also deals with the Buddhist scholastic theory of conceptual thought as the mirror of language and the role of language in the idealist and nominalist ontologies of the mahayana.

THE BUDDHIST I CHING, trans. by Thomas Cleary. 240 pp. #BUIC \$15.00

This edition of the *I Ching* is the only available interpretation by a Chinese Buddhist meditation master. The author, Chih-hsu Ou-e, offers three levels of interpretation: social, Buddhist and meditational. He uses the principles of concentration and insight, calmness and wisdom and various levels of realization to elucidate the text. For centuries the *I Ching* has been

used as a map of conscious development.



THE COMPLETE HOME HEALER: Your Guide to Every Treatment Available for Over 300 of the Most Common Health Problems, by Angela Smyth. 446 pp., illus. #COHOHE \$23



A comprehensive home reference guide to more than 300 of the most common ailments, diseases, and general difficult health conditions. Assembling the full range of tested and respected alternative therapies and the latest in Western medical techniques, each entry in this easy-to-use reference offers a concise description of a symptom or ailment, its possible causes, and a variety of approaches to treatment including: acupuncture, aromatherapy, bodywork, chiropractic, herbalism, meditation, acupuncture, biofeedback, Chinese medicine, diet and exercise, homeopathy, osteopathy as well as orthodox medicine. Angela Smyth is a medical journalist who writes for leading health and science publications.

DHARMA FAMILY TREASURES: Sharing Mindfulness with Children, ed. by Sandy Eastoak. 240 pp. #DHFA \$14.95

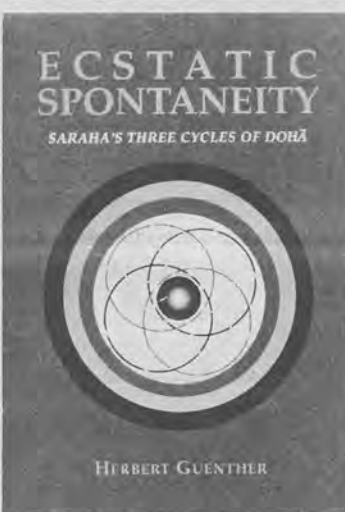
A collection of writings by Thich Nhat Hanh, Diane Di Prima, Robert Aitken, Jim Harrison and others on how to share mindfulness practice with children and introduce them to basic Buddhist principles. Contains essays, poems, songs and stories valuable to any parent active in the spiritual growth of their children.

THE DOUBLE MIRROR: A Skeptical Journey Into Buddhist Tantra, by Stephen Butterfield. 250 pp. #DOMI \$14.95

An incisive examination and eloquent portrayal of the perils and rewards of a deep, transformative spiritual journey. Butterfield draws from his personal experience as a practitioner of Tibetan Buddhism and as a student of Chogyam Trungpa, who was known for his "crazy wisdom." The author examines the effects of practice on himself and discusses how the Buddhist path is compatible with American life. He offers an insider's perspective and a dose of healthy skepticism in a balanced portrayal of spiritual life.

EAT MORE WEIGH LESS, by Dean Ornish, M.D. #EAMO \$14.00

This diet plan from the author of the renowned program for reversing heart disease tells how to take off unwanted weight, and reduce the risk of heart disease to improve overall health. Includes 250 heart-healthy gourmet recipes.



ECSTATIC SPONTANEITY: Saraha's Three Cycles of Doha, by Herbert Guenther. 241 pp. #ECSP \$45

After an account of Saraha's life and a discussion of the trilogy of songs (the People, King and Queen Doha) that make up his writings, Guenther explores the meaning of three basic and interlocking concepts that are essential to understanding the three songs: wholeness, body and complexity. The Indian source material has been supplemented with references to the Dzogchen/Nyingthig teaching. These chapters are followed by an annotated translation of Saraha's *Three Cycles of Doha*.

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

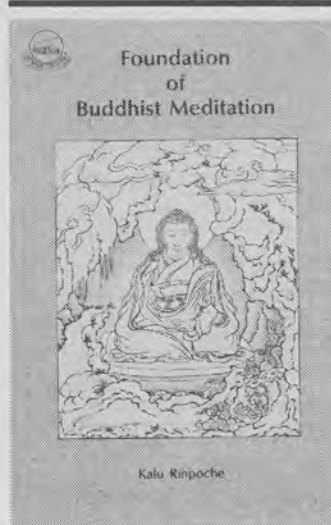
hands-on activities with stories and illustrations offers something for every child. Meet a Tibetan family and construct a festival tent, make Tibetan food, play a karma board game, negotiate a mandala maze, and more!



THE FIVE TIBETANS: Five Dynamic Exercises for Health, Energy, and Personal Power, by Christopher Kilham. 84 pp., 15 photos, #FITI \$9.95

The Five Tibetans are a yogic system of simple yet highly energizing exercises that originated in the Himalayas. Also known as the Five Rites of Rejuvenation, they were brought to the West early in this century from a Tibetan monastery. Since 1978 Christopher Kilham has taught these exercises to thousands of people seeking a healthier lifestyle.

The Five Tibetans take a minimum of daily time and effort but can dramatically increase physical strength and suppleness as well as mental acuity. Even newcomers to yoga will experience their liberating effect on the innate energetic power of the human body and mind.



FOUNDATION OF BUDDHIST MEDITATION, by Kalu Rinpoche. 31 pp. #FOBUME \$4.95

Originally appeared in *Four Essential Buddhist Texts*. This is an introduction to Buddhist practice by a leading master that covers the essentials. These are active meditations on topics that must be deeply realized in order to propel spiritual practice to the goal.

THE FOUR NOBLE TRUTHS by Ven. Lobsang Gyatso, trans. by Sherab Gyatso. 96 pp., \$9.95 NOW!

After his enlightenment, the Buddha taught the *Four Noble Truths*

The Four Noble Truths



Ven. Lobsang Gyatso

which are the foundation and essence of all forms of Buddhism. The first truth diagnoses the nature of our existential illnesses and neuroses. The second explores their causes and conditions for arising. The third shows that the causes of our problems can be removed and that we can be free from suffering. The fourth includes the many paths of practice that Buddhism offers to realize that goal. The Buddha has shown that the spiritual path is pragmatic and works directly with everyday experience in order to fundamentally transform the practitioner.

Ven. Lobsang Gyatso is the Director of the Institute of Buddhist Dialectics in Dharamsala, India, one of the major institutions for Buddhist philosophy. He is a meditation master who lives his life according to the Buddhist philosophy of wisdom and compassion.

NEW EDITION!

HIGHEST YOGA TANTRA, by Daniel Cozort 192 pp. #HIYOTA \$14.95 November

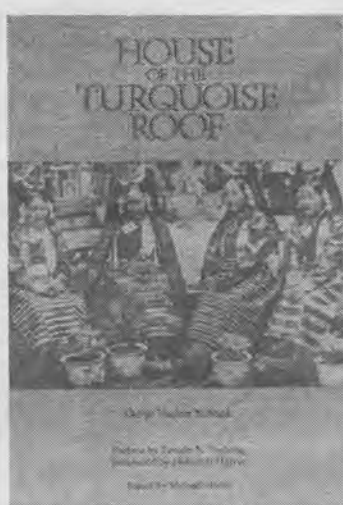
"This book can be recommended as an extremely lucid overview of both the stages of generation and completion in Highest Yoga Tantra."—*The Middle Way*

Highest Yoga Tantra is supreme among yogas. This presentation of the stages of Highest Yoga Tantra is based on a famous Tibetan text by the yogi/scholar Nga-wang-belden entitled "Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets", and draws heavily on oral commentary by the present Ganden Tri Rinpoche, H.H. Jambel Shenpen. Part One discusses the practices common to sutra and tantra; Part Two presents the generation stage of highest yoga tantra; Part Three covers the entirety of the completion stage yogas; and Part Four compares the Kalachakra and Guhyasamaja stages of completion.

NEW EDITION!

HOUSE OF THE TURQUOISE ROOF, by Dorje Yuthok, trans. & edited by Michael Harlin, foreword by Heinrich Harrer. 330 pp., photos ISBN 1-55939-035-2 #HOTURO \$16.95 January

"Here an assessment has been given on the position of Tibetan women both past and present—something that for centuries has been shrouded in myth and conjecture...a superior book."—*The Tibet Journal*



A unique account of the fascinating life of upper-class Lhasa.

This very frank and thoughtful autobiography of a Tibetan noblewoman describes life in Lhasa before the Chinese occupation. The author possesses an insider's view of the highest government circles—both her father and her husband were cabinet ministers, and her brother served as prime minister.

The timelessness of this world, its slow but unmistakable modernization, and the abrupt transition brought about by the Chinese invasion are vividly presented. Through all, her outlook on life is grounded in the Buddhist practice she learned as a close disciple of well-known lamas and spiritual teachers.

"Dorje Yuthok's book, rich in vignettes of the quotidian life of Tibetan aristocrats prior to the Chinese invasion, reflects a sensitivity to readers' interests in finely drawn portraits of Tibetan social interaction, ritual observances, and material culture. Yuthok focuses on detailed descriptions of the intimacies of family life...deftly conveys the immediacy of her experience to readers."—*Marcia Calkowski, The Journal of Asian Studies*

ILLUSION'S GAME: The Life and Teaching of Naropa, by Chogyam Trungpa. 136 pp. #ILGA \$10.00

Through a commentary on Naropa, Chogyam Trungpa shows how the path to enlightenment is a radical process of unlearning that draws us away from the comfort of conventional expectations and conceptual attitudes toward a naked encounter with reality. Trungpa's commentary shows the relevance of Naropa's extraordinary journey for today's practitioners. He delineates the various levels of spiritual development that lead to the student's readiness to meet the Buddha's mind.

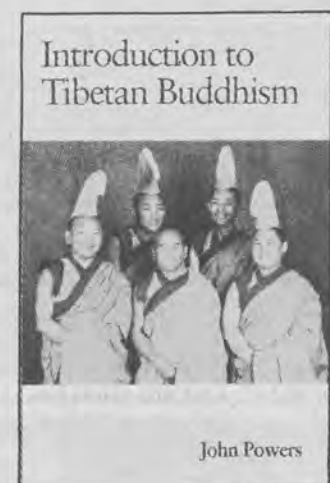
IMAGES OF ENLIGHTENMENT: Tibetan Art in Practice, by Jonathan Landaw & Andy Weber. 300 pp., 32 color images and 27 line drawings & diagrams, #IMENL \$24.95

Images of Enlightenment answers the need for a clear and straightforward guide to the inner world of Tibetan Buddhist sacred art. Focusing on many of its most important and representative images, this richly illustrated book intro-

duces the reader to the tradition of spiritual self-transformation embodied by these depictions of enlightened energy. It is a guide to the world of Tibetan deities for all who practice and are interested in the symbolic meaning of the deity images.

"...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 Cozart, Dickinson College*



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

"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 Powers' *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*

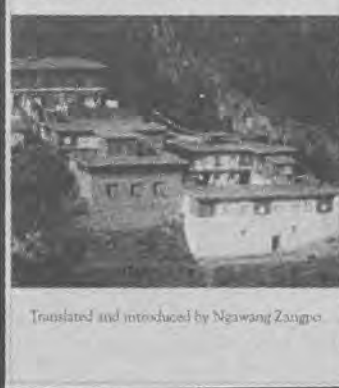
This is the first comprehensive introduction to Tibetan Buddhism, its doctrines, practices, history and major figures. It begins with a summary of the Indian origins of Tibetan Buddhism and how it eventually was brought to Tibet. Then it explores Tibetan mahayana philosophy and tantric methods for personal transformation that involves visualization, ritual and meditation. The tantric systems of the four main lineages of Tibetan Buddhism are explored in depth and impartially. At the end of each chapter 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*

John Powers received an M.A. in Indian Philosophy from McMaster University and a Ph.D. in Buddhist Studies from the University of Virginia. A specialist in Indo-Tibetan philosophy and meditation theory, he has published several books and a number of articles on various topics in Buddhist thought and practice. He is currently an assistant professor at Grinnell College, where he teaches courses on Asian religions and philosophies.

Jamgon Kongtrul's Retreat Manual



JAMGON KONGTRUL'S RETREAT MANUAL, trans. & intro. by Ngawang Zangpo. 255 pp., #JAKORE \$15.95 November

In the Kagyu and Nyingma traditions of Tibetan tantric Buddhism, a long period of intensive training in meditation—a three-year, three month retreat—must be completed before a person is considered a lama (teacher). *Jamgon Kongtrul's Retreat Manual* was written in the mid-19th century for those who want to embark on this rigorous training. It guides them in preparing for retreat, provides full details of the program of meditation and offers advice for re-entry into the world. It offers a candid view inside the secluded walls of a Tibetan meditation training center.

Jamgon Kongtrul's Retreat Manual also introduces an important aspect of the life of one of the towering figures of nineteenth-century Tibet: Jamgon Kongtrul (1813-99). Widely respected as one of the most prolific writers Tibet ever produced, Kongtrul was also a meditation master. The three-year retreat center he describes was his creation, and its program consisted of those spiritual practices he considered most essential for the preservation of Himalayan Buddhism.

THE JEW IN THE LOTUS, by Rodger Kamenetz. 225 pp. #JELO \$20.00

"With clarity, humor, compassion, and unflinching honesty, Rodger Kamenetz tells the story of the historic meeting in Dharamsala, India, between the Dalai Lama and eight rabbis and Jewish scholars, and the inner story of how Kamenetz explores and deepens

his own understanding of Judaism through the pilgrimage and encounters with Jews and Buddhists. Anyone with an interest in Judaism, Tibetan Buddhism, and the fundamental issues that underlie every spiritual path will find much to ponder in this intriguing and engaging book."—*Jane Hirshfield, author*



THE LIFE OF GAMPOPA: The Incomparable Dharma Lord of Tibet, by Jampa Mackenzie Stewart, illus. by Eva van Dam, intro. by Lobsang P. Lhalungpa. 175 pp. #LIGA \$12.95 November

Here is the first complete life story of Gampopa, the foremost disciple of Milarepa and one of the greatest forefathers of the Kagyu lineages. Compiled from numerous Tibetan biographies, this comprehensive and inspiring rendition highlights the extraordinary details of Gampopa's advanced meditative experiences during his tummo (inner heat) yoga retreat, and presents direct insights into the practice and realization of Mahamudra.

Beautiful illustrations by renowned Buddhist artist Eva van Dam and a thorough history of the Kagyu lineage by the author Lobsang P. Lhalungpa also add richly to this delightful book.

Ample footnotes, appendices and glossary help open the doors of Vajrayana Buddhism to beginners, as well as offering fresh insights for advanced practitioners.

Jampa Mackenzie Stewart is a student of the Kagyu and Nyingma lineages of Tibetan Buddhism. In 1987, he was ordained into the Tiep Hien order by Thich Nhat Hanh, and has assisted Nhat Hanh in leading retreats in N. America. He has written over thirty articles on Buddhist and Taoist practices, and has collaborated with Mantak Chia on several books, including *Awaken Healing Light of the Tao*. He has served on the faculty at Southwest Acupuncture College in Santa Fe, New Mexico as Instructor of Medical Qi Gong, where he now lives and practices as a Doctor of Oriental Medicine.

THE LIFE OF SHABKAR: Autobiography of a Tibetan Yogin, trans. by Matthieu Ricard, intro. by the Dalai Lama. 650 pp. #LISH \$24.95 August

The Life of Shabkar has long been recognized by Tibetans as one of the master works about a Tibetan

yogi. Following his inspired youth and early training in Amdo in the 1800's under the guidance of several extraordinary Buddhist masters, Shabkar Tsodruk Rangdrol devoted himself to many years of meditation in solitary retreat. With determination and courage, he mastered the highest and most esoteric Dzogchen practices. He then wandered far and wide over the Himalayan region living his realization.



THE LITTLE LAMA OF TIBET, by Lois Raimondo. 40 pp., 41 color photos #LILATI \$15.95

This is the most impressive book we have seen on the present life of a prominent Tibetan tulku. Officially, it is a children's book about the new incarnation of Ling Rinpoche, the senior tutor of the Dalai Lama. Actually, it is an inspiration for Tibetan Buddhists of any age. Lois Raimondo presents a fascinating look at the unique life of the bright young boy who represents hope for the preservation of Tibetan culture.



MACHIG LABDRON AND THE PRACTICE OF CHOD, by Jerome Edou, trans. from French by Hubert Decler. 270 pp. \$16.95 December

Presents a translation of the most famous biography of Machig Labdron together with an outline of her tradition, the Chod of Mahamudra.

Jerome Edou has been studying with Khenpo Tsultrim Gyamtso Rinpoche since 1976. He has been an interpreter for various lamas for more than ten years, and an author and translator of other works on Tibet and Tibetan Buddhism. He currently lives in Kathmandu where he is Academic Director of the Tibetan Study Program of the School for International Training.

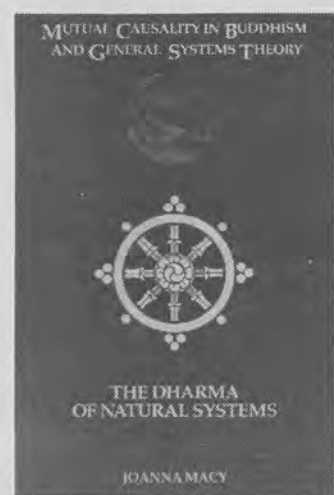
This is the first comprehensive presentation of the marvelous life of Machig Labdron and her mahamudra chod tradition. A contemporary of Milarepa, Machig is popularly considered to be both a

Books

dakini and a deity and is the only Tibetan woman to have founded an authentic and recognized transmission lineage.

Chod refers to cutting through the ego and its emotional entanglements. This mahamudra practice of chod is a powerful practice which aims at freeing oneself from fear and arousing the mind's primordial clarity.

It is common for yogis of this tradition to live outside any institutional framework pursuing the Tibetan Buddhist ideal of renunciation and realization. Practicing in cemeteries and remote places with a drum made of human skulls and a thighbone trumpet, these yogis strive to sacrifice their own ego-clinging in the spirit of great compassion for all sentient beings.



MUTUAL CAUSALITY IN BUDDHISM AND GENERAL SYSTEMS THEORY: The Dharma of Natural Systems, by Joanna Macy. 236 pp. #MUCA \$19.95

Remarkable convergences appear between core Buddhist teachings and the general systems view of reality, arising in our century from biology and extending into the social and cognitive sciences. Giving a cogent introduction to both bodies of thought, and a fresh interpretation of the Buddha's core teaching of dependent co-arising, this book shows how their common perspective on causality can inform our lives. The interdependence of all beings provides the context for clarifying both the role of meditative practice and guidelines for effective action on behalf of the common good.



MYRIAD WORLDS, by Jamgon Kongtrul, trans. & ed. by Sonada Translation Committee. 365 pp., #MYWO \$19.95, November

Myriad Worlds is the first part of the *Five Great Treasuries* of

Jamgon Kongtrul. He is known as "The Great" because he is one of the most outstanding teachers that Tibet has produced.

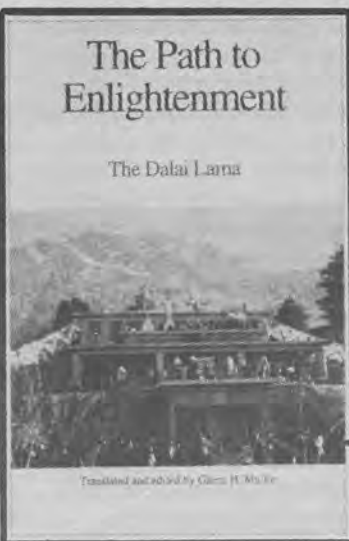
Myriad Worlds presents Buddhist cosmography and the genesis of beings. Kongtrul delineates four levels of cosmology to suit the understanding of different grades of beings: the numerically definite cosmology of the individual way; the cosmology of infinite buddha-fields of the universal way; the cosmology of the Kalachakra Tantra; and the non-cosmology of the Dzogchen system which dispenses with the dualistic perspective, revealing the creative principle to be awareness alone.

PASSIONATE ENLIGHTENMENT: Women in Tantric Buddhism, by Miranda Shaw. 312 pp., 18 illus. #PAENL \$29.95 cloth

The crowning cultural achievement of medieval India, Tantric Buddhism is known in the West primarily for the sexual practices of its adherents, who strive to transform erotic passion into spiritual ecstasy. Historians of religion have long held that the enlightenment thus attempted was for men only, and that women in the movement were at best marginal and subordinate and at worst degraded and exploited. Miranda Shaw argues to the contrary, presenting extensive new evidence of the outspoken and independent female founders of the Tantric movement and their creative role in shaping its distinctive vision of gender relations and sacred sexuality.

Based on extensive research, Shaw reinterprets the history of Tantric Buddhism during its first four centuries. In her view, the Tantric theory of this period promotes an ideal of cooperative, mutually liberative relationships between women and men while encouraging a sense of reliance on women as a source of spiritual insight and power.

BEST SELLING
—New Edition!



THE PATH TO ENLIGHTENMENT, by The Dalai Lama, trans. & ed. by Glenn H. Mullin. 271 pp. #PAEN \$14.95, October

"For its down-to-earth style indicating a rich spiritual path, this must rank as one of the finest Buddhist books in English to date."—*The Middle Way*

Continuing the living Tibetan tradition to the present day, the Dalai Lama provides an extensive teaching on the path of Tibetan Buddhism. His discourse draws out the meaning of the Third Dalai Lama's famous "Essence of Refined Gold" and alternates between personal reflections, direct spiritual advice and scriptural quotations. He elucidates in practical terms what the student must do to attain enlightenment. This book forms one of the most accessible introductions to Tibetan Buddhism available.

"...presented in a practical and understandable form...delightfully illustrated, well-printed and highly recommendable as a practical guide to Tibetan Buddhism"—*Soami Sariputra, The Theosophist*

PATH TO THE MIDDLE: Oral Madhyamika Philosophy in Tibet, by Anne C. Klein. 288 pp. #PAMI \$19.95, August

Does a Bodhisattva's initial direct cognition of emptiness differ from subsequent ones? Can one "improve" a nondualistic understanding of the unconditioned and, if so, what role might subtle states of concentration play in the process? In material collected by Anne Klein over a seven-year period, Kensur Yeshey Tupden addresses these and other crucial issues of Buddhism to provide a rich presentation of Tibetan oral philosophy. The volume concludes with a translation of the text on which Kensur bases his discussion of the "Perfection of Wisdom" chapter in Tsong-kha-pa's *Illumination of Thought*.



THE QUINTESSENCE OF TANTRAS OF TIBETAN MEDICINE, trans. by Dr. Barry Clark, foreword by H.H. the Dalai Lama. 250 pp. #QUTATI \$22.95, November

"I am happy that after more than ten years studying Tibetan medicine, both in theory and practice under the tutelage of a number of Tibetan physicians, Barry Clark has compiled *The Quintessence of Tantras of Tibetan Medicine*. In it he presents clear and accurate translations of the Root and Explanatory Tantras, two works of such fundamental importance in the Tibetan medical system that they are commonly memorized by medical students."—*The Dalai Lama*

Quintessence Tantras of Tibetan Medicine contains the first complete translation of the Root Tantra and Explanatory Tantra of

Tibetan medicine. It is the most thorough, detailed and systematic reference for Tibetan medicine in English. It contains the Tibetan views and defining characteristics of healthy and diseased bodies. The remarkable diagnostic techniques of pulse and urine analysis are presented together with the principles of right diet, right lifestyle and behavioral factors, and a treasury of knowledge about the beneficial applications of herbs, plants, spices, minerals, gems, etc. Also included are the subtle and psychological techniques of therapeutics and the standard of ethics and conduct required of a Tibetan physician—a warrior-like person equipped to overcome even the most formidable of internal and external obstacles.

Dr. Barry Clark is the only Westerner to have undergone the complete theoretical and clinical training of a Tibetan doctor. For almost 20 years, he studied, practiced and taught the ancient science of Tibetan medicine. His primary teacher was Dr. Yeshe Donden, the personal physician to H.H. the Dalai Lama for eighteen years. Dr. Clark now lives and practices in New Zealand, and frequently teaches and gives workshops in Europe, North America and SE Asia.



START WHERE YOU ARE: A Guide to Compassionate Living, by Pema Chodron. 208 pp. #STWHAR \$12.00

A handbook for cultivating fearlessness and awakening a compassionate heart. With insight and humor, Pema Chodron presents guidance on how to make friends with ourselves and develop genuine compassion toward others. She invites us to "start where we are"—to embrace rather than deny the painful aspects of our lives. She guides us through self-reflection and meditation to show us how to develop the courage to work with our own inner pain and discover joy, well-being and confidence.

STAYING WELL IN A TOXIC WORLD: Understanding Environmental Illness, Multiple Chemical Sensitivities, Chemical Injuries, and Sick Building Syndrome, by Lynn Lawson. 350 pp. #STWE \$15.95

This is the only comprehensive resource documenting the effects of common toxic chemical on our health. Lynn Lawson shows how studies by the EPA, the FDA, and

countless other agencies demonstrate the impact our polluted environment is having on our well-being. She looks at numerous case studies in which people who suffer from medical symptoms that cannot be relieved by their doctors have regained their health by decreasing their exposure to certain chemicals. The book contains practical information about the little-understood illnesses caused by exposures to modern chemicals.

TANTRA: The Supreme Understanding, by Osho. 250 pp. #TA \$15.00

These in-depth discourses on Tilopa's *Song of Mahamudra* are very provocative and challenge the reader to transform limiting attitudes. Osho speaks frankly and candidly about Tilopa's profound teaching on the fundamental nature.

TEACHINGS OF THE SUPREME SIDDHAS, by H.H. the Third Gyalwa Karmapa Rangjung Dorje & The Eighth Situpa Tenpa'i Nyinchay. Intro. by Trangu Rinpoche, trans. & ed. by Lama Sherab Dorje. 200 pp. \$15.95 October

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 Situpa 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.

"[Sherab Dorje's] research is admirable...the care he has taken to get precise and authoritative explanations from contemporary teachers is exemplary. The glossary of terms, indexed in both Tibetan and English is an excellent feature...the translation is a solid and worthy effort."—*Ken McLeod*

BACK IN PRINT



TIBETAN THANGKA PAINTING: Methods & Materials, by David P. & Janice A. Jackson with art & appendix by Robert Beer. 216 pp., large format, \$29.95 Now!

Books

"An indispensable reference manual for anyone who is interested in Tibetan art."—*Parabola*

This extraordinary handbook for artists and art historians included a unique section of valuable guidelines for thangka painting using modern techniques and materials. The highly respected thangka painter, Robert Beer, has also added many line drawings of the primary deities to show the geometrical proportions.

Tibetan Thangka Painting is the first detailed description of the techniques and principles of the sacred art of Tibetan scroll painting. This book presents, step-by-step, the techniques by which a thangka is made, from the preparation of the canvas to the final application of the sacred syllables behind each completed figure.

It includes a description of the pigments, and how they are mixed and applied. The theories underlying the painting method are elaborated, and different chapters introduce the reader to the basic principles of composition, color and figure proportions. A wealth of drawings and photographs illustrates each step, and the many line drawings of symbols and motifs will greatly aid artists, and serve as a unique sourcebook for designers.

"Absolutely incredible book, highly recommended."—*Circle of Light*

Transcendent Wisdom



Commentary on GUIDE TO THE BODHISATTVA'S WAY OF LIFE! **TRANSCENDENT WISDOM**, by H.H. the Dalai Lama; trans., ed. & annotated by B. Alan Wallace. 146 pp., #TRWI \$12.95

"A clear exposition..."—*Vajradhatu Sun*

This extraordinarily clear exposition on the wisdom by the Dalai Lama is based on an oral teaching given by His Holiness to an audience of thousands of Tibetans and Westerners.

"The Guide to the Bodhisattva Way of Life" is one of the books most highly recommended by the Dalai Lama for Mahayana practice. The ninth chapter of that book, the chapter on Transcendent Wisdom, is known among Buddhist scholars as a challenging and profound exposition of the Madhyamika philosophy. This invaluable volume, with its precise elucidation of core issues of Tibetan Buddhism, stands as a key work in Buddhist literature.

"In this work we have the Dalai Lama at full strength...a profound work."—*Parabola*

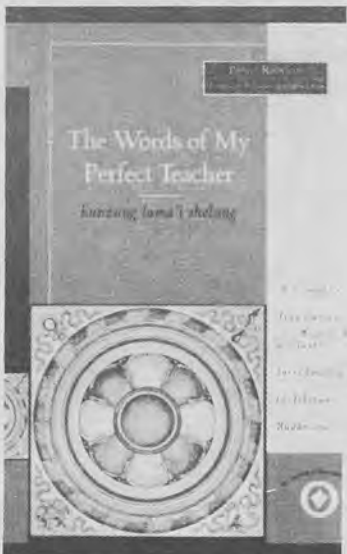
In 1979, His Holiness the Dalai

Lama delivered a this teaching before an assembly of over a thousand Tibetans and Westerners. B. Alan Wallace has translated, edited and added explanatory notes to this extraordinarily clear and valuable commentary.



THE TURQUOISE BEE: The Lovesongs of the Sixth Dalai Lama, trans. by Rick Fields & Brian Cuttill, illus. by Mayumi Oda. 138 pp. #TUBE \$15.00 cloth

The poems and love songs of the Sixth Dalai Lama (1683-1706) express the inner life of a legendary spiritual leader. Eloquently set in historical context, astutely translated, and beautifully illustrated, these poems articulate the mysteries, struggles, and joys of spiritual and sensual life with enduring relevance.



WORDS OF MY PERFECT TEACHER, by Patrul Rinpoche. 467 pp., illus. #WOPETE \$30.00 cloth

This is the classic commentary on the preliminary practices of the Longchen Nyintig—one of the best known teachings of the Nyingma school. Topics include: karma, impermanence, defects of samsara, causes leading to liberation, selecting and following a teacher, refuge, the mind of compassion, six perfections, Vajrasattva practice, offering the mandala, cho practice, guru yoga, transference of consciousness at the time of death.

WHOLENESS LOST AND WHOLENESS REGAINED: Forgotten Tales of Individuation from Ancient Ti-

bet, by Herbert Guenther. 128 pp. #WHLOWH \$12.95 August

Guenther draws on the experiential vocabulary of phenomenology and hermeneutics to interpret this precious Buddhist text so that it becomes highly relevant to contemporary currents of thought.

YOGIC DEEDS OF BODHISATTVAS: Gyeltsap on Aryadeva's Four Hundred, by Geshe Sonam Rinchen, ed. & trans. by Ruth Sonam. 450 pp., #YODEBO \$24.95, paper #YODEBC \$40.00 cloth

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 enquiry and reasoning. Aryadeva's text is more than 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.

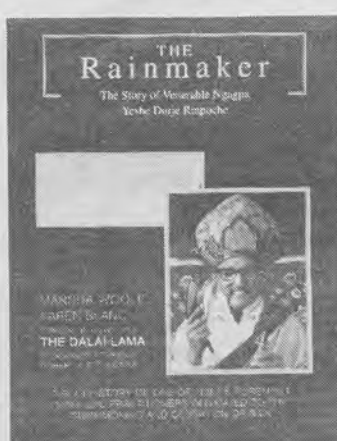
Geshe Sonam Rinchen is the main instructor for the Library of Tibetan Works and Archives in Dharamsala, India, one of the most important educational centers for Tibetan Buddhism.

THE YOGIC DEEDS OF BODHISATTVAS

Gyeltsap on Aryadeva's Four Hundred

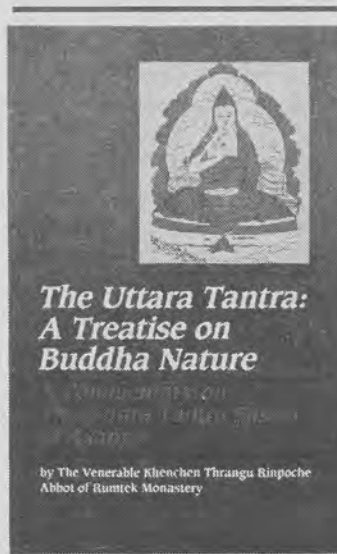


Commentary by Geshe Sonam Rinchen
Translated and Edited by Ruth Sonam



THE RAINMAKER: The Story of Venerable Ngagpa Yeshe Dorje Rinpoche, by Marsha Woolf & Karen Blanc. 106 pp., 19 color photos plus other illustrations, #RA \$16.95

This is the life story of one of Tibet's foremost spiritual practitioners who is famous for his ability to summon and stop rain. In Tibet, he was a wandering meditator. He went from place to place, meditating in caves and remote places and was dependent on the support of local people. They received in turn his particular talent for communing with the nature spirits who create the weather. He was very successful in summoning and preventing rain which is very important in a country where drought and violent hailstorms are major disasters. Yeshe Dorje Rinpoche was often summoned by the Dalai Lama to help with the weather during large outdoor teachings. Yeshe Dorje Rinpoche recently passed away.



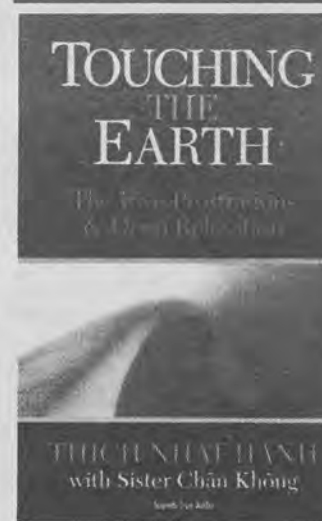
THE UTTARA TANTRA: A Treatise on Buddha Nature, Commentary by Ven. Khenchen Thrangu Rinpoche. 200 pp., #UTT \$20.00 cloth

Of the many Buddhist texts from India, *The Uttara Tantra* is one of the most studied by Tibetan Buddhists. It is unusual because it is exclusively devoted to the buddha nature. This text is so important that its root verses are often memorized. It also answers many questions such as how one can tell if someone is enlightened. Ven. Thrangu Rinpoche is one of the foremost scholars in the Kagyu lineage. He gave this line by line commentary on the *Uttara Tantra* in the late 1970s and we are pleased that it is now in print.

Special Items

ARISING FROM FLAMES: Overcoming Anger Through Patience, by The Dalai Lama. 1 hr. video, #ARFL \$29.95

At a large gathering in Arizona, the Dalai Lama spoke of positive and negative desire and how through training, we can reduce anger and hatred and increase love and forgiveness.



TOUCHING THE EARTH: The Five Prostrations & Deep Relaxation, by Thich Nhat Hanh with Sister Chan Khong. 75 min. #TOEA \$10.95

One of the most powerful acts of devotion is also one of the most simple: bowing down and surrendering to the Earth. This is the basis for the time-honored Buddhist meditation practice that joins the mind and body in a graceful prayer to divine creation. This teaching covers each phase of this practice which is designed to release anger and cultivate compassion.

TWO MANTRAS: The Vajra Guru Mantra and the Mantra of the Buddha of Compassion #TWMA \$6

Produced by Sogyal Rinpoche's Rigpa center, these two mantras are helpful for meditation.



THE PRESENT MOMENT: A Retreat on the Practice of Mindfulness, by Thich Nhat Hanh. 6 cassettes in vinyl case (7 1/2 hrs.), #PRMO \$58.00

Buddhism teaches that the present moment contains the seeds of all things, including liberation from samsara. In this live audio retreat with Thich Nhat Hanh, experience first-hand the traditional Buddhist practices designed to "touch the energy of mindfulness" carried within, and open to the joy that is always present and waiting to enter our lives.

Special Items

BEING SPACIOUS, by Sogyal Rinpoche. 2 cassettes, #BESP \$19.95

With eloquence yet playful humor, Sogyal Rinpoche describes in detail the practice of meditation: being spacious, shamata (the practice of mindfulness), vipassana (the practice of awareness), posture and methods of meditation, how to relate to arising thoughts and emotions

NOW ON CASSETTE!

SACRED MUSIC, SACRED DANCE FOR PLANETARY HEALING, Monks from Drepung Loseling. Text by Glenn H. Mullin and Damdul Namgyal. Cassette #SAMUSC \$12.00

Ten vocal and instrumental pieces from the Roof of the World that exemplify three types of music: vocal pieces typical of the chanting done in Loseling's assembly hall; pieces combining vocal and instrumental elements; sacred dance music. Some of the selections are: *The Black Hat Dance*, *Offering of the Universe*, *A Propitiatory Prayer to Palden Lhamo*, *A Call to the Spirits of Tibet*.

SACRED TIBETAN CHANTS FROM THE GREAT PRAYER FESTIVAL, Monks from Drepung Loseling. Text by Glenn H. Mullin and Damdul Namgyal. Cassette #SATIC \$12.00

Five historic sacred chants from the *Monlam Chenmo*, the commemoration of Shakyamuni Buddha's public display of miracle powers. Contains five pieces: *A Crown Ornament for the Wise*, a verse dedicated to Tara by the First Dalai Lama; *Prayer to the Victorious Masters*, hymn to the various incarnations of Avalokiteshvara by the First Panchen Lama; *Until Supreme Illumination*, a prayer for the attainment of Amitabha's Pure Land by Lama Tsongkhapa; *From Here to Enlightenment*, a prayer to achieve enlightenment for the sake of others by the First Panchen Lama; *A Mystical Biography*, the mystical experiences of Lama Tsongkhapa are praised by the founder of Drepung Monastery.

Songs of Liberation



The Ganden Jangtse Monastic Choir presents ancient monastic songs

SONGS OF LIBERATION, by Ganden Jangtse Monastic Choir. cassette, #SOLI \$10.00

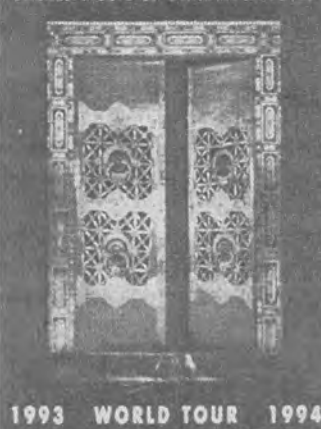
The Ganden Jangtse monks have created a music tape of their

chants: *Musical Procession*, *Praise to Lord Buddha*, *Homage to Je Tsong Khapa*, *Offering to Guyasamaja*, *Invocation and Offering to 6-Armed Mahakala*, *Victory of Goodness and the Awakened Mind*. This tape is a fund-raiser for Tibetan schools.

THE SPIRITUAL PATH OF DEVOTION, by Sogyal Rinpoche. 2 cassettes, #SPPADE \$19.95

The practice of devotion is an extraordinary means for transcending the ordinary mind, and bringing us to our true nature. Rinpoche discusses the unending source of devotion, our inherent goodness, finding the teacher in our heart, intelligent devotion, the teacher as a medium of blessing.

TIBET IS NEAR SACRED MUSIC OF GANDEN JANGTSE



TIBET IS NEAR: Sacred Music of Ganden Jangtse, Cassette #TINE \$10.00

Founded in 1409 by Lama Tsong Khapa, Ganden Monastery was the first monastery of the Gelupa tradition. Now revived in S. India, the monks carry on their practice and traditions. Selections on this cassette include: *Homage to Tsong Khapa*, *Receiving the High Teacher*, *Purification*, *Mandala Offering*, *Invitation to Palden Lhamo*, *Offerings to Palden Lhamo*, *Praises to White Tara*, and *A Prayer for Peace*.

HIMALAYAN BELLS II, by Karma Moffett. Cassette #HIBE \$10.00

This is a great recording of Himalayan bowls and bells. It is harmonic and meditative.

LUCID DREAMING, by Michael Katz. 90 min. cassette, #LUDR \$10.00

Michael Katz, a senior student of Namkhai Norbu and editor of *Dream Yoga and the Practice of Natural Light*, leads workshops on lucid dreaming. Lucid dreams are those in which the dreamer knows it is a dream—consequently releasing great creativity. This cassette, recorded live at the New York Open Center, introduces the essential practices for the development of lucid dreams. Katz explains how lucidity within dreams fits in the larger context of developing meditative awareness in the sleep condition.

SILVER EARRINGS!



GARUDA EARRINGS, #GAEA \$28.00 The garuda protector holds a beautiful disc of turquoise. 1 1/4" long.



TRADITIONAL TURQUOISE EARRINGS, #TUEA \$36.00 Contains a circle of turquoise pieces and red coral embellishments. 2" long excluding hooks.



TRADITIONAL LAPIS EARRINGS, #LAEA \$36.00 Contains a circle of lapis pieces and red coral embellishments. 2" long excluding hooks.



DORJE EARRINGS, #DOEA \$24.00 The dorjes are 1 1/8" long.



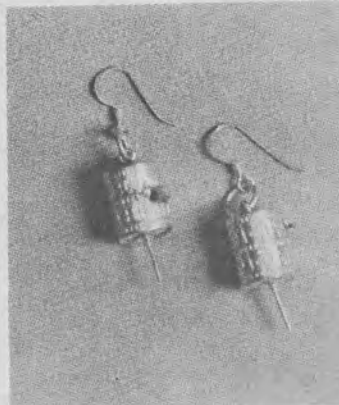
PHURBA EARRINGS, #PUEA \$24.00 The phurbas are 1 1/2" long.



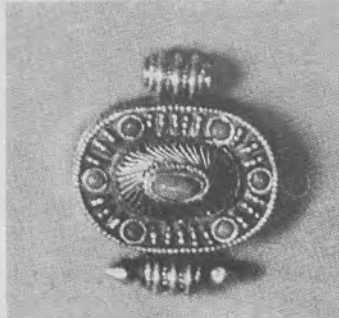
CURVED KNIFE EARRINGS, #CUKNEA \$24.00 The knives are 1 1/4" long.



CURVED KNIFE PENDANT, #CUKNPE \$20.00 This silver pendant is 1 1/2" long. It matches the earrings.



PRAYER WHEEL EARRINGS, #PRWHEA \$25.00 Silver with gold plating. Have mantras and turn!



OVAL GAU, #GA \$36.00 Oval locket with fine silver work and seven turquoise and/or coral stones.

BUDDHA LOCKET, #BULO \$30.00 Silver locket that has a gold plated Buddha. It is 1 1/4" high with ring for silver chain.



RED CRYSTAL MALA, #REMA \$30.00 Great for yogini practice!

AUSPICIOUS SYMBOL BANNER, 2'4" long and 4 1/2" wide, #AUBA \$15.00 The eight auspicious symbols are embroidered on this banner which also has a brocade border. The auspicious symbols represent the many wonderful qualities of the Buddha.



BUDDHIST FLAG 35" x 51" #BUFL \$40.00

Finely made from cotton by our Namgyal monk, this Buddhist flag is in the five traditional colors. Very suitable for sheltered display.



BUDDHIST FLAG 29" x 38" #BUFLA \$25.00

Made from polyester in India, this flag is more resistant to weather than our cotton flag.

CANOPY, #CA \$350.00 This is a beautiful canopy to hang over a shrine or lama's throne. It measures 4' square and has Tibetan brocade composing the top surface and a cotton skirt.

POSTERS, 16 1/2 x 23 1/2", \$12.95 ea. **Dalai Lama, Visualize World Peace #VWOP** Dalai Lama of Tibet in Zanskar #ZOPE

CRYSTAL HAND MALA, #CRHMA \$24.00 Has tassel and guru bead. This mala has been a frequent special request by our customers—now we stock it!

DHARMAPALA OFFERING SETS (Serkyem) They are used in protector deity practice and measure 6" high and 6" in diameter. *White Metal Serkyem*, #SEWH \$28.00 *Brass Serkyem*, #BRSE \$26.00

DOOR CURTAIN, #DOCU \$95.00

Beautifully designed and sewn by a Nangyal monk. This curtain is in the traditions colors and measures approx. 38" wide by 74" high.

H.H. DILGO KHYENTSE RINPOCHE, Photo, 5 1/2 x 5 1/2" #HHDI \$2.00 This is an impressive photo of His Holiness from the cover of *Enlightened Courage*.



MANI KEY CHAIN, #KECH \$10.00

Brass with raised OM MANI PADME HUM letters and textured background with key ring attached.



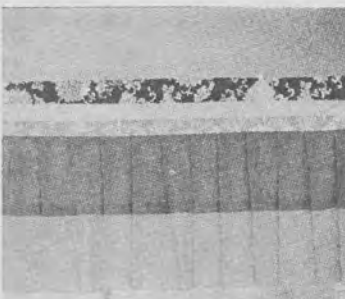
MANJUSHRI SWORD, 16" #MASW \$40.00

This sword symbolizes the wisdom and clarity of the buddhas. It has a flaming tip and purba-dragon handle.



METAL DOOR MANTRA: Om Mani Padme Hum, #MEDOMA \$10.00

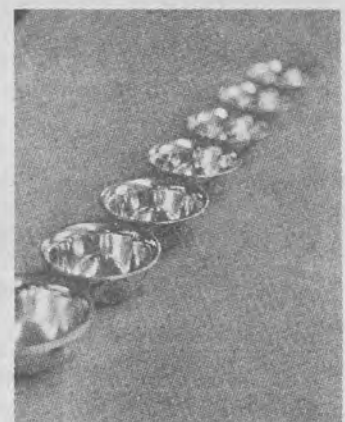
This mantra of Chenrezig is an ideal blessing to mount at a doorway. It is stamped in silver-like metal and has two holes for small nails or tacks. Measures 1 1/8" x 2 3/8".



WALL/WINDOW TRIM

Top is composed of horizontal pieces of Tibetan brocade in blue, yellow and red. The drape is blue and red cotton. Made by our Nangyal monk.

Wall Trim, 8' #WATR \$90.00 **Window Trim**, 3' #WITR \$45.00

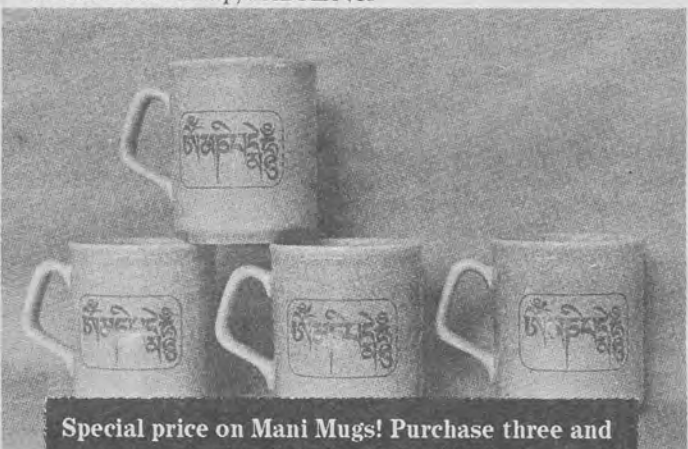


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3 1/2" in diameter with silver-like auspicious symbols. **FANCY COPPER OFFERING BOWLS**, #FACCOF \$40.00 (available Oct.) **FANCY SILVER OFFERING BOWLS**, #FASIOF \$35.00



BUTTER LAMPS 4 1/4" high with auspicious symbols in silver-like metal. *Copper Butter Lamp*, #COBULA \$19.00 *Silver-like Butter Lamp*, #SIBULA \$19



Special price on Mani Mugs! Purchase three and receive fourth one for \$5.00

MANI MUG #MAMU \$10.00 This stoneware mug features the *Om Mani Padme Hum* mantra of Chenrezig. It was inspired by the mani stone carvings of this mantra that are common in Tibet.



Special price on Flag Mugs! Purchase five and receive one free.

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THE FOUR NOBLE TRUTHS *continued from page 1*

poor. However, if someone who
did have the means to improve
their diet was eating something
which wasn't good for them, then
it would be suitable to say, you
shouldn't eat this, you should eat
another type of food instead.

It is only because there is a
way to abandon suffering and the
causes of suffering that they are
presented. Understanding the situ-
ation in samsara, and that there is
a way to abandon it, will lead one
to develop the wish to do so. One
will develop the state of mind that
wants to turn away from samsara,
that dislikes one's present situa-
tion, that cannot bear the constant
state of suffering. Once this very
strong mind has been generated, if
the practices have been presented,
one will engage in the practices
that can lead away from that state.

True origins and true suffering
are presented because the whole
of samsara is based upon a mind
or minds that grasp at things
which are not true. This, there-
fore, provides the basis for posit-
ing a way of becoming free from
the state of samsara.

To get rid of ignorance, one
meditates on selflessness. This

will decrease the strength of delu-
sion, and eventually eliminate the
mind that is not in accordance
with reality. The question then
arises, "What happens then? Does
one reach a state which is com-
pletely free from suffering? Does it
lead to the end of the person's
continuum?" All of that is uncom-
fortable to think about. This is
said not to be the case. All that
one gets rid of is the mistaken
state of mind that is the cause of
all suffering. Without the causes of
suffering, the person will not ex-
perience the suffering. The person
remains, but has rid himself or
herself of a mistaken state of mind
and the problems which ensue
from that.

The first two Noble Truths
have been explained from the per-
spective of the person caught in
samsara. The last two Noble
Truths, true cessations and true
paths, are presented from the
point of view of someone who is
escaping or who has escaped from
samsara. True cessations and true
paths, which also have a cause
and effect relationship, are dis-
cussed in the next chapter. *

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