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News from the roof: A recent view of Tibet

by Dr. Nick Ribush

It's official: the Dalai Lama is an enemy of the people. Since Bill Clinton reneged on all his promises to care about Tibet, renewed MFN for China, and de-linked future trade considerations from human rights abuses, a brave new policy towards Tibet seems to have emerged.

We are now witnessing the fourth Chinese view of Tibet's true leader. At first, His Holiness had been kidnapped by rightist imperialists and smuggled to India. Next, while he might not have been kidnapped, he was under the influence of the rightist clique. More recently, there was nothing wrong with him, if only he'd renounce all thoughts of independence for Tibet. Since the big July meeting on Tibet, he's all bad. Even his picture.

Last year, photographs of His Holiness were for sale all around the Barkor—dime a dozen. Now

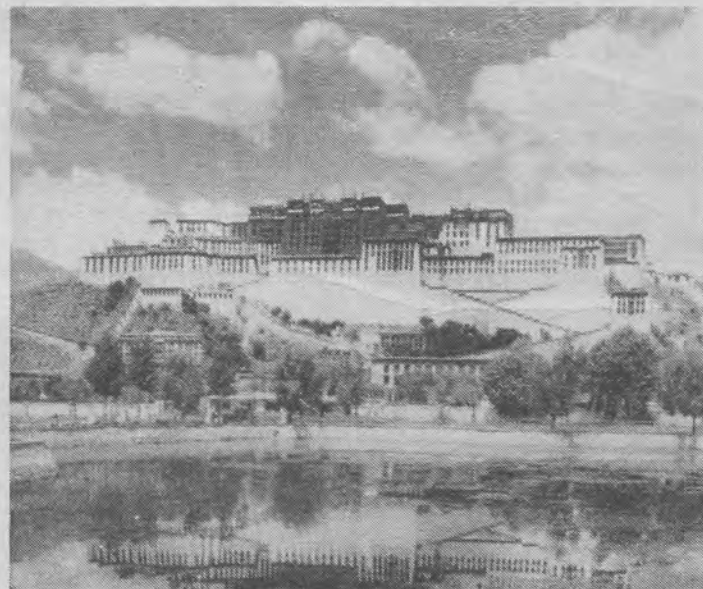
they are nowhere to be seen. Moreover, Tibetan members of the Communist party or those simply employed by the Chinese are not allowed to display pictures of the Dalai Lama in their homes. Worse, they are not even allowed to maintain a Buddhist altar. Furthermore, those who have sent their children to India, which is the only place they can get a decent Tibetan education, have to bring them back to Tibet soon, or they will never be allowed to return.

The picture edict actually came down in September. Tibetans were offered three ways of deciding that getting rid of Dalai Lama pictures was the right thing to do. First, by reflecting deeply, they could come to their own conclusion that His Holiness was indeed an enemy of the people, and take their pictures down. If that didn't work, groups would be organized for the slightly recalcitrant, and through discussion with others, they would be

helped make the right decision. Finally, if even group discussion didn't work, officials would "help" them realize the truth. Freedom of thought, Chinese style.

Why the big deal about pictures of the Dalai Lama? Ask anyone who has been to Tibet. About the only thing Tibetans ask foreign tourists for are pictures of His Holiness. And if you go to Tibet, they are the best thing you can bring. To Tibetans in Tibet, pictures of the Dalai Lama are the Dalai Lama, and the thing Tibetans want more than anything else is for His Holiness to return to Tibet. Unfortunately, pictures are the best we can do at the moment.

I have recently returned from my fourth trip to Tibet. One day, on the roof of a small Lhasa monastery, I met a nun in her fifties. She started crying and, pointing to her greying hair, explained that she was upset because she knew she would die before having the chance to meet



His Holiness. She would have loved to go to India to see him, but was too ill to make the journey. All I could do was tape a message from her to His Holiness, and send it to him when I got out.

Another Tibetan wanted to talk to me in my hotel room. On the appointed day, he was waiting for me in the lobby. When I came through the front door, without a second glance, he started off ahead of me down the corridor towards my room, so that nobody would suspect we were meeting. As we

approached the room, without looking back, he muttered just loudly enough for me to hear, "Ridiculous! Running like a thief." Once inside, we had to turn up the TV before he would speak. Walls have ears. Freedom of expression, Chinese style.

Outside, other Tibetans would be glad to chat, but when any even slightly controversial topic came up, they would look around nervously and say that they really couldn't comment on that. For ex-

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Thinley Norbu to Lead Dudjom Empowerments

INTERVIEW WITH LAMA THARCHIN RINPOCHE

Rinpoche, can you tell us something about your activities here in the West?

The last time I saw my root teacher, His Holiness Dudjom Rinpoche, his final instructions were for me to take care of the doctrine by teaching and establishing the Dharma. He told me that since I have been educated in Dharma and have gained experience in retreat, it was now time to share what I have learned with others. His Holiness Dudjom Rinpoche's son, Dorje Chang Kyabje Dungshe Thinley Norbu Rinpoche, advised me to stay and teach in America where the doc-

trine has not been previously established.

When I reflect on my teacher's request and what I want to do with the rest of my life, and I think about what I can give to America and the West, I feel the most profound gift I could possibly give would be the gift of inner peace. We are so wealthy materially, yet we lack the ability to find true and lasting happiness. Each of us has an inherent enlightened Buddha-nature and the ability to find inner peace and contentment. The way to find and reveal the inconceivable qualities within each of us is through the path and techniques of Dharma.

Continued on page 12



This new edition of a foundational teaching by the Dalai Lama is now available from Snow Lion. The following is an excerpt, from the chapter "Where the Guru and Disciple Meet," which we feel is important for Western practitioners.

It is frequently said that the essence of the training in guru yoga is to cultivate the art of seeing everything the guru does as perfect. Personally I myself do not like this to be taken too far. Often we see written in the scriptures, "Every action seen as perfect." However, this phrase must be seen in the light of Buddha Shakyamuni's own words: "Accept my teachings only after ex-

THE PATH TO ENLIGHTENMENT

H.H. the Dalai Lama

translated by Glenn H. Mullin

237 pp. #PAEN \$14.95

amining them as an analyst buys gold. Accept nothing out of mere faith in me." The problem with the practice of seeing everything the guru does as perfect is that it very easily turns to poison for both the guru and the disciple. Therefore, whenever I teach this practice, I always advocate that the tradition of "every action seen as perfect" not be stressed. Should the guru manifest un-Dharmic qualities or give teachings contradicting Dharma, the instruction on seeing the spiritual master as perfect must give way to reason and Dharma wisdom.

Take myself, for example. Because many of the previous Dalai Lamas were great sages and I am said to be their reincarnation, and also because in this lifetime I give frequent religious discourses, many people place much faith in me, and in their guru yoga practice they visualize me as being a buddha. I am also regarded by

these people as their secular leader. Therefore, this teaching of "every action seen as perfect" can easily become poison for me in my relationship with my people and in my effective administration. I could think to myself, "They all see me as a buddha, and therefore will accept anything I tell them." Too much faith and imputed purity of perception can quite easily turn things rotten. I always recommend that the teaching on seeing the guru's actions as perfect should not be stressed in the lives of ordinary practitioners. It would be an unfortunate affair if the Buddhadharma, which is established by profound reasoning, were to have to take second place to it.

Perhaps you will think: "The Dalai Lama has not read the *Lam Rim* scriptures. He does not know that there is no practice of Dharma without the guru." I am not being

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ATTENTION: Please note our new editorial telephone number for Sidney Piburn, Susan Kyser or David Patt—277-2168. Our fax number 607-273-8508 is now a dedicated fax line to serve you better. You can fax us 24 hours a day on this number.

H.H. The Dalai Lama Appoints Ven. Khensur Lobsang Tenzin Rinpoche (Geshe Wangdak)

As Head Teacher and Abbot at Namgyal Monastery Institute of Buddhist Studies in Ithaca, NY

H.H. the Dalai Lama has appointed Khensur Lobsang Tenzin Rinpoche (a.k.a. Geshe Wangdak), a lharampa geshe from Drepung Loseling and former abbot of Namgyal Monastery in Dharamsala, India, as senior teacher at Namgyal Institute and as Abbot of Namgyal Monastery's North American Seat. The appointment in Ithaca is for a three-year period. Rinpoche will be joining the faculty

shouting, and sometimes even pushing their opponents. The stated purpose is to develop the intellect of the practitioners, and it is felt that direct dialectical confrontation accomplishes this goal by training monks to defend philosophical positions, to think on their feet, and to critically examine their doctrines and positions.

Candidates for the geshe degree must first pass oral examinations

tantric practice and study and assumes an important monastic teaching position.

A brilliant scholar and outstanding practitioner, Khensur Rinpoche (Geshe Wangdak) taught at the Institute of Higher Tibetan Studies in Samath, India until 1976, when he was asked by His Holiness the Dalai Lama to teach at his personal monastery, Namgyal Monastery. He became known as a master of both sutra and tantra, as well as a popular teacher to monks, lay Tibetans and westerners. He was appointed Abbot of Namgyal Monastery in 1991 and held that position for the following three years, teaching advanced philosophy and tantra. Western students at Namgyal Ithaca are extraordinarily fortunate to have a resident senior teacher of Rinpoche's stature who is known for his abilities as a teacher and administrator, his humble and kind nature, and outstanding scholarship.



H.H. Dalai Lama [front right] and Khensur Lobsang Tenzin Rinpoche [front left] during a religious observance.

this coming May along with Ven. Tenzin Yiggyen. They are replacing Geshe Tenzin Rabgye and Ven. Dhondup Gyaltsen, who will be returning to the parent monastery in Dharamsala.

Khensur Lobsang Tenzin Rinpoche (Geshe Wangdak)

Khensur Lobsang Tenzin Rinpoche (a.k.a. Geshe Wangdak) was born around 1935 in Kham, Eastern Tibet. He entered Drepung Loseling Monastery and completed all of his studies in Tibet before his escape to India in 1959. Once in India, he took the geshe examination and was awarded the highest rank Geshe Lharampa degree.

There are four types of geshe degrees, Dorampa, Lingtse, Tsorampa and Lharampa—Lharampa being the highest. The primary units of study for the geshe degree are: (1) monastic discipline; (2) abhidharma; (3) epistemology; (4) the Middle Way School; and (5) perfection of wisdom. A monk who successfully completes all aspects of this program of study may then compete for the degree of geshe. Very few of those who begin the training program ever earn this degree, since the program may take from fifteen to twenty-five years and is extremely rigorous. The primary method of examination is oral debate, in which a monk must be able quickly to size up a wide range of philosophical positions, defend any of them against any other, and triumph (or at least hold one's own) in a no-holds-barred contest. The debates are generally very lively, with monks enthusiastically jumping, pivoting,

at their own monasteries in all of the five subjects listed above. They must pass a second set of examinations in their primary monastic university. Those wishing to earn the degree of "geshe lharampa" must then pass the most difficult of all examinations. Candidates for the geshe lharampa degree are examined by the greatest scholars: the Dalai Lama, the throne holder of Ganden, the senior tutor of the Dalai Lama, the junior tutor, the seven assistant tutors, the "Jangtse Choje" and the "Sharpa Choje." The assistant tutors are drawn from the seven main monastic colleges, each of which appoints one tutor. They are appointed by the respective abbots of the monasteries and are geshe who have been chosen for their scholarship and debating skills.

After successfully completing these examinations, the candidates for the degree of geshe lharampa are subjected to yet another round of examinations. These are conducted annually during the Monlam festival, which is held for several weeks after the Tibetan New Year. During the examination period, monks, geshe, and abbots from the major monasteries gather for the examination. The geshe lharampa candidates are subjected to questions from all sides and must demonstrate a comprehensive knowledge of Buddhist scriptures and unusual skill in debate. Each year, only a few of the geshe candidates are awarded the degree of lharampa, which is a recognition of superior scholarship and debating prowess. Following this, the geshe lharampa pursues intense



Ven. Tenzin Yiggyen

Ven. Tenzin Yiggyen was born in Phari, Southern Tibet. He was only six years old when he escaped into India. He was among the first graduating class of the relocated Namgyal Monastery educational program. After 15 years of study and practice he received the degree of "Master of Sutra and Tantra". He has specialized in the practices of Guhyasamaja, Heruka, Yamantaka and Kalachakra. He has also studied mandala construction, ritual dance, monastic music and other religious arts. Ven. Yiggyen has traveled as a member of the entourage of His Holiness the XIV Dalai Lama on many occasions. Fluent in English, he has worked with many westerners seeking guidance at Namgyal Monastery. Ven. Tenzin Yiggyen has travelled throughout the world creating exquisite sand mandalas, and recently spent one year translating sacred Kalachakra literature and explaining the philosophical meanings of Kalachakra for the book *The Wheel of Time Sand Mandala* (1992, Harper Collins). Currently Ven. Yiggyen is in Mongolia helping to prepare for the Kalachakra Initiation. ■



Summer Programs & Retreats

Based upon requests received from around the country, the monks of Namgyal Monastery are offering two summer retreats this year, providing a wide range of exposure to Tibetan Buddhist studies and meditation practice suitable for beginners through advanced students.

4th Annual "Get Acquainted with Namgyal" Retreat: An Introduction to Tibetan Buddhism

July 30-Aug. 6, 1995

This retreat is characterized by individual attention from the monks and a unique introduction to Tibetan Buddhism as practiced by the Dalai Lama's own personal monastery. Students learn about shamatha meditation, mahayana teachings, deity yoga, mandala theory, debate, and Tibetan language, and engage in hands on art workshops on drawing Tibetan images and mandalas. All of the monks are informal and accessible throughout the retreat. After the last meditation and dinner each day, evenings consist of volleyball, badminton, discussion groups, slide lectures, and videos on Tibetan culture.

This is Namgyal's main summer event. The retreat is staffed by all of the Namgyal monks. Other retreats may be staffed by only two or three monks. Cost for this retreat is \$240 plus \$14 per day for lodging and \$15 per day for meals (three ample and delicious vegetarian meals each day).

Yamantaka Initiation, Teachings on Tantric Grounds and Paths, and Instruction and Practice of the Yamantaka

Sadhana Aug. 6-13, 1995

One week retreat. This is a highest yoga tantra sadhana practice. Khensur Lobsang Tenzin Rinpoche will bestow the Solitary Yamantaka initiation. Following the initiation, the intensive will consist of teachings on the tantric grounds and paths, how to maintain a proper altar (its purpose and symbolism), daily teachings on the Yamantaka sadhana practice, intensive daily practice of Yamantaka (three sessions per day), and instruction on how to perform proper offering mudras, the correct use of ritual implements, and the making of tormas. Special attention will be given to the nature of the visualized Yamantaka mandala. At the conclusion of the retreat, instructions will be given on carrying one's practice into daily life. Cost for this retreat is \$230 plus \$14 per day for lodging and \$15 per day for meals.

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

To Register for One or Both of the Above Retreats:

Send your name, address and telephone number plus a deposit of \$225 made out to Namgyal Monastery, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until July 1st. After July 1st, deposits are 50% refundable. In late May or early June, registrants will receive a packet containing directions for getting to the retreat, a detailed schedule and a list of suggested items to bring. Volunteers will be available to pick up people from the bus station or airport and provide transportation to the retreat site.

Introductory Colloquial Tibetan Summer Course

June 1-30, 1995

This unique four-week summer program offers students an opportunity for intensive introductory-level spoken Tibetan. The program offers:

- 3 Hr./day Intensive Classroom Study
- Extensive Drills and Tapes for Personal/Lab Practice

Open to anyone wishing to learn spoken Tibetan. Equivalent of 3 credits.

Study this summer at Namgyal Monastery, the North American seat of the personal monastery of H.H. the Dalai Lama, located in the beautiful Finger Lakes district of upstate New York. Tuition for this 4 week intensive is \$490.

To register, send your name, address and telephone number plus a deposit of \$250 made out to Namgyal Institute, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until May 1st. After May 1st, deposits are 50% refundable. Classes are held at the Institute. Lodging and meals are the responsibility of the student. Ithaca is a college town with numerous vacancies available for short term sublet during the summer months. Students in past summer courses had little difficulty in securing lodging. Namgyal will provide a list of names of local landlords and rental agents. For further information contact Namgyal Institute at the above address. Early registration is advised.

Additional Summer Courses in the Month of June

Additional summer courses in Tibetan Buddhist theory and practice are being planned for this 4-week session in June although plans have not yet been finalized. If you are interested in attending June courses at Namgyal, drop us a card and we will keep you informed. Namgyal Institute, P.O. Box 127, Ithaca, NY 14851, Tel: 607-273-0739.

Consecration of Statues and Thangkas

by Jennifer Birnbaum

The monks of Namgyal Monastery Institute of Buddhist Studies, Ithaca, perform a variety of ritual and sacred arts for the community, among them the construction of sand mandalas and the ritual consecration of statues and thangkas. On behalf of our customers who have requested information on the consecration process, we asked them to describe this ritual. The following article is based upon information provided by Ven. Champa Tenzin Lhunpo and Ven. Dhondup Gyaltzen of Namgyal Institute, with translation by Palden Choedak.

Why should a statue or thangka be consecrated?

To bring it to life, to make it a true statue or thangka.

What is the process to consecrate a statue, is it a physical process or simply a ceremony?

It is both actually. The monks proceed with an involved filling process, followed by a consecration ceremony.

Is the process the same for thangkas?

No. Thangkas simply undergo the consecration ceremony.

What is the "filling process"? What do the monks fill statues with?

Separate mantras for each part of the statue. Head mantras, neck mantras, torso mantras etc.. Mantras specific to each individual deity are meant to be placed in the approximate location of the heart of the statue.

It is necessary, in describing the method of creating prayer rolls, to explain both the traditional method and the method used by the Namgyal monks in Ithaca. Traditionally, prayers were inked on Tibetan paper with a woodblock, then dyed yellow. At Namgyal they use a xerox machine and yellow paper. Both methods are considered equally sacred. After the sheets have been printed, each mantra is cut out so that there is no white space remaining. All fin-

ished prayer sheets must be completely covered by mantras.

The next step is to roll the mantra sheets very tightly, overlapping the ends of the small strips upon each other around a tiny incense stick (meant to resemble the backbone of the statue). After the rolls are completed, they are marked, rolled in brocade silk and affixed with a red dot indicating the top of each roll.

Is there a special system for filling them?

Yes. Statues are filled from head to lotus throne. To begin, the monks place a pearl at the top of the head, signifying the brain. Next, head mantras are placed, with the monks making sure that each roll has the red dot at the top. Next are the neck mantras and the beginning of the torso mantras continuing in the same method. Special mantras individual to the specific deity are placed in the heart area, followed by the remainder of torso mantras. The lotus throne is treated specially, as a treasure house. Not only is it filled with lotus throne mantras, but it is at this point that the monks add powdered incense, special herbs, special earth, medicine pills that have been blessed for a long time, and any other items they deem appropriate. In larger statues they often add precious stones. The monks also place paper disks in the "treasure house" representing the male and female forms of the lord of wealth and the eight auspicious symbols. When the statue is full, the bottom plate is replaced and glued in if necessary. If a double vajra is not engraved on the bottom of a statue, the monks will affix a paper one to the base at this time. During the entire process, monks chant mantras while they work.

Does consecration take place on whatever day a statue arrives or when a suitable number of prayer rolls have been assembled?

No. The monks wait until an auspicious day occurs and proceed with the ceremony. At this time



1. Ven. Tsering Namgyal cutting the mantras and prayers which are to be rolled.



2. Rolled mantras in the shrine room to be blessed.



3. Ven. Dhondup Gyaltzen checking a statue for insertion of the appropriate mantra rolls.



4. Geshe Tenzin Tabgye, Ven. Dhondup Gyaltzen, and Ven. Tsering Namgyal engaged in the consecration ritual.

many statues can be filled in one day. Each statue is cleaned, both inside and out, and purified with perfume and incense.

What is the ritual performed?

The monks do a visualization practice where they welcome the wisdom being of the particular deity or image and dissolve it into the statue or thangka image, bringing it to life. The actual statue is called the commitment being. By receiving the wisdom being into the commitment being allowing them to become one being, the statue or thangka gains vitality and is made a true living image. At this time the request is made that the wisdom being will reside permanently, until this image or world system is extinguished. This step can be done for many statues and/or thangkas at once.

How will I know when my statue or thangka has been consecrated?

Your statue bottom will be sealed with a double vajra appearing on the bottom. Your thangka will be stamped with the Namgyal Institute stamp and signed by the monks as "consecrated by the Namgyal monks."

How can I get my statue/thangka consecrated? Is there a charge?

Although Namgyal does not have a set charge for consecration, Snow Lion recommends a minimum donation of \$100 for statues and \$50 for thangkas with checks made out to Namgyal Monastery to Namgyal directly. If you are purchasing a new statue or thangka from Snow Lion, and wish to have it consecrated, simply include your consecration donation with your order. If you already own a statue or thangka and wish to have it consecrated, send it directly to the monastery with your donation in the form of a check for the above recommended amount made out to Namgyal Monastery. Include an additional \$15 for each item to cover return shipping and handling. ■

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The Chinese Move to Halt Growth of Buddhism in Tibet

LONDON, January 3, 1995 (TIN) The Chinese authorities are imposing a halt on any further spread of religion in the Tibet Autonomous Region, with no more monasteries or temples to be built and an absolute limit placed on the number of monks and nuns, according to an official document published in Tibet.

"At present the number of monasteries, monks and nuns in our region is sufficient to fulfill the needs of the daily religious practice of the masses," announced the Party's Propaganda Committee in a directive published in the *Tibet Daily* on 25th November last year [see box]. "We must be cautious and patient about this matter and should never let it [religion] spread unchecked." A copy of the paper, which is the official organ of the Communist Party in the Tibet Autonomous Region, reached London this week.

The announcement, which was published to coincide with the arrival in Lhasa of the UN's top official responsible for assessing religious intolerance, is likely to be viewed as a gesture of defiance by the Chinese government towards the UN's stand on human rights.

The Special Rapporteur on Religious Intolerance, Mr Abdelfattah Amor, a Tunisian jurist whose mandate is to report on allegations of religious abuses to the UN Commission on Human Rights, was leading the first-ever UN human rights mission to Tibet and China. He arrived in Lhasa on the day the directive was published in the local newspaper.

"Freedom to Believe" Means Ban on Growth

The decision to halt the growth of Buddhism in Tibet has not been announced by Beijing or published in English, suggesting that it is not intended for international attention. The decision was sanctioned as official policy by China's most senior leaders at a top-level meeting headed by Party Secretary Jiang Zemin in Beijing in July 1994, called the "Third National Forum on Work in Tibet."

The Forum led to a spate of official broadcasts and articles which described at length the decision to implement China's "freedom to believe" policy in Tibet, in tandem with an accelerated drive for economic development in the region. But none of the official accounts

had hinted that this meant banning further growth.

The reports said only that the Forum had decided to "implement the freedom to believe policy" and to "strengthen the administration of temples." The details now available suggest that these statements were designed to mislead.

"We should implement the policy on respecting freedom to believe in religion in an appropriate and all-around manner, and respect and protect proper religious activities," Jiang Zemin was quoted as saying at the meeting, without giving any further details, according to a Lhasa TV broadcast on August 22.

The details were provided only in the section 12 of the "reference materials" of the Third Forum, which were published by the Party Propaganda Committee in the *Tibet Daily* on 25th November. The full set of the "reference materials" — Party decisions published so that they can be studied and memorized in political education sessions across Tibet — had been issued in Chinese and Tibetan in book form on October 1, but the section on religion was not printed in the newspaper, covering a full page (130 column cms), until the day of the UN delegation's arrival.

Halt on New Monasteries Confirmed

News of a ban on more monks, nuns and monasteries in Tibet had been announced in an important report published by the Swedish Government in October 1994, but it was not widely credited at the time. A group of experts sent by the Swedish Foreign Ministry on a Human Rights Mission to Tibet in March 1994 reported that a middle-ranking Tibetan official had told them of the ban.

"The number of monks and nuns ... covered rather more than the demands. The freedom of religion was now fully accomplished," the delegation said it was told by Drokmi Jampa Lodro, head of the Tibet Autonomous Region's Commission on Religious Affairs.

"The understanding is then that 1,400 monasteries and 34,000 monks and nuns are sufficient for Tibet," reported the Swedish experts. "This is based on a demand analysis that is done in Beijing. For this reason permission is not given for restorations of more monasteries (even though money is col-

lected from private sources) and the number of monks and nuns must not pass the given number," they were told.

Officials told the Swedish delegation that the halt to growth was consistent with China's policy of religious freedom on the grounds that there were no more demands for more monasteries to be restored, or because Tibet cannot afford to pay for more monasteries or monks. However, there are hundreds of would-be monks and nuns already living in major monasteries awaiting official admission as novices.

Tibetan sources describe party officials touring monasteries near Lhasa in August 1994 to enforce the decision to limit the number of monks. "A Chinese 'Work Team' arrived at the monastery with the warning that if they increase the number of monks above the fixed limit, then all the monks would be expelled," said a monk from Sera Monastery, where the limit has been fixed at around 200. There are about 300 unofficial monks awaiting admission at Sera, described by the directive as one of the "three troublesome monasteries," which held about 9,000 monks before 1959.

In Nyedong county near the town of Tsethang "the rebuilding of monasteries has been restricted and there has been a ban on the admission of new monks and nuns," claimed another Tibetan source. In the monastery of Gathab in Meldrogunkar county the admission of any new monks has been banned, said another Tibetan.

The internal equivalent of the published "reference materials" is a circular issued after the Third Forum known as "Document No. 8," described by one Tibetan official as "severely repressive." It orders cadres "to place Tibet's religious traditions under tight scrutiny and to restrict any expansion or development of the monasteries," said the official, who asked not to be named. The three unpublished objectives of the Third Forum include cutting off support for the Dalai Lama and "immediately stopping the growth of religion in Tibet," he added.

In 1959 there were 2,700 temples and monasteries in what is now called the Tibet Autonomous Region, plus 114,000 monks and 1,600 senior Lamas or "tulkus," according to Chinese figures released in 1987. By 1978 only there were only 8 monasteries and 970 monks left; about 1,400 or half the monasteries have since been rebuilt. In Qinghai, formerly the Tibetan province of Amdo, 719 monasteries out of the 756 that existed in 1958 have been rebuilt, and there are 33,000 monks and nuns, compared to 72,000 before "democratic reforms" were imposed, according to a recent Chinese publication.

Many secularized urban Tibetans have reservations about the rapid increase in the number of monasteries in the last ten years, but do not endorse the interference of the Chinese authorities in Tibetan affairs. Most Tibetans still see monasteries as offering the best chance of a Tibetan education, and there are long queues of appli-

"The Golden Bridge to Reach the New Era"

Issued on 20th November 1994 by the Propaganda Department of the Chinese Communist Party of the Tibet Autonomous Region as reference materials to publicize the spirit of the Third Forum on Work in Tibet

Section 12:

[...] Tibetan Buddhism was founded in a certain historical period in Tibet and has had a great effect on the people. For our socialist cause it is important to fully understand and solve this problem with religion. Since the 3rd Plenary of the 11th Session of the Chinese Communist Party (CCP), the CCP and the People's Government of the TAR has reinforced the leadership in the religious field and has made conspicuous achievements. At present the number of monasteries, monks and nuns in our region are sufficient to fulfil the needs of the daily religious practice of the masses. We must be cautious and patient about this matter and should never let it [religion] spread unchecked.

In the area of religion there are some obvious problems in our region at the moment, notably:

1. There are monasteries which have been opened without permission from the authorities, and there is too much religious activity. There was a particular district which built monasteries without limits and without permission. The waste of manpower, materials and money was tremendous.
2. The burden of the devotees has increased and the production and the living standards of the masses has been badly affected.
3. The problem of religion interfering in administration, law, education, marriages, and birth planning [i.e., birth control] is serious as they have actually interfered with people's productivity and with their daily life. A number of religious institutions have been used by a few counter-revolutionaries to plot against us and have become counter-revolutionary bases.
4. Some monasteries have broken the State regulations and have allowed teenagers under the age of 18 to join them.
5. A few Party members were quite enthusiastic about participating in religious activities.
6. The teaching of Party policies among the monks and nuns has not been sufficient, and law, in particular, has not been taught well. Some monasteries had no knowledge of these things at all.
7. The influence of the enemy outside, especially the Dalai clique, has been slipping into the monasteries of our region more than ever.

They assume that "to get hold of a monastery is the equivalent of [getting hold of] a district for the Communist Party," and they are putting great effort into achieving this.

We must pay attention to the Dalai clique's [strategy of] making use of religion for the cause of separatism. We must expose the way the Dalai is using religion as a pretext for his political purposes. The Party members, government personnel, monks and nuns in the monasteries must all make a clear political distinction concerning the Dalai clique. Those few separatists who are making use of religion for their own political purposes must be exposed and punished according to the law. At present we must enhance the administration of the monasteries and of the monks and nuns by means of the law. The relevant laws and regulations declared by the State must be implemented thoroughly, and we must make them practicable. We must create regulations and a system to administer religion, so that our religious administration will have a base to rely on. We must fix the number of monks and nuns in the monasteries. We must enhance the administration of the monasteries, especially of the three troublesome ones. The Democratic Management Committees (DMC) in each monastery are the grass-roots units of our administration and they assist the government in administering the monasteries. We must elect well the members of the DMC so that those who exercise authority over the monasteries are patriotic devotees who act according to the civil and religious laws. We must enhance the knowledge of the monks and nuns about patriotism and law. In recognizing the reincarnations of the Tulkus [re-incarnate lamas] of Tibetan Buddhism, we must follow the relevant decisions of the State and implement them according to our region's realities and make them more practical. We must teach Tibetan Buddhism about self-reform and teach them to adapt themselves to the socialist system. They must adapt themselves to the developments of Tibet and to the necessity of stability. They must learn to reform all tenets and practices of religion which do not comply with the socialist society and develop religion according to this way.

Extract from an official notice printed in the Tibet Daily (Tibetan language version), November 25, 1994, page 2. The extracts translated here have been selected from a longer text. Translation by Tibet Information Network, London [TIN Ref: Doc 51(WJ)].



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cants hoping to become monks.

On June 20, 1994 China's main newspaper called for rules to be imposed "to check the unhealthy trend in random construction of temples." "Random construction of temples disturbs people's think-

ing," said the *People's Daily*, which did not refer to Tibet or to an absolute ban on new religious buildings.

From: Tibet Information Network <tin@gn.apc.org>



From the Land of the Thunder Dragon: Textile Arts of Bhutan

Bhutan has held a special place in Western imagination as a remote and romantic Himalayan kingdom, far from the confusion of modern life, steeped in Eastern mysteries. In reality Bhutan is a nation-state recently joined to the global community, striving to maintain a balance between the new and the known. This exhibition shows Bhutan, through its textile arts, to have been a vital player in its region for centuries—dynamic and innovative, yet respecting and valuing its past.

The museum's Jane Appleton Phillips Himalayan Collection, the foremost collection of Bhutanese

textiles in an American museum, forms the basis of the exhibition, which is supplemented by objects from major collections around the world.

Programming includes demonstrations by a weaver from Bhutan in January, 1995; creation of a sand mandala by a visiting Bhutanese Buddhist monk in March, 1995; and a lecture series. A comprehensive full-color exhibition catalog is also available. Now through April 9, 1995, at the Peabody Essex Museum, located only 35 minutes from Boston at East India Square, Salem, Massachusetts 01970-3783. Tel: 508-745-1876. ■

China Syndrome

by Thomas L. Friedman

GUANGZHOU, China

I did my Christmas shopping early this year. Traveling around southern China and Hong Kong I bought Microsoft Word and Word Perfect for \$10 each. Picked up a CD of Walt Disney's "The Lion King" for \$4.50 and got an armful of Disney sweatshirts for small change. They were all pirated rip-offs produced in Chinese factories and they were about as hard to buy here as noodles and white rice. Pretty brazen, you say, selling all this bootleg out in the open? Hey, that's nothing. Joseph Stiglitz, a member of President Clinton's Council of Economic Advisers, once got a letter from a Chinese pirate publisher asking him to write a special preface for the pirated Chinese edition of his own economics text book—for which he was receiving no royalties.

How do you say chutzpah in Chinese?

Whether it's MS-DOS or Mickey Mouse, these pirate goods are only the most visible symbol of why China is becoming America's biggest trade headache, not just opportunity. The Clinton Administration has decided—rightly—that it is time to confront Beijing. Washington recently blocked China's entry into the new World Trade Organization, until it agrees to accept some basic norms of international commerce, and has threatened China with \$2.8 billion in punitive tariffs if it does not start closing its 29 pirate CD factories.

The Chinese assumed American businesses would come to their rescue and force the Administration to back down, as happened

last year when Mr. Clinton tried to link trade with China's human rights behavior. But, for now, most of the American business community has stood with the Administration. This has produced an important shift in the balance of power between Washington and Beijing. Talking to American executives working in China, it is striking how many of them sound like members of Amnesty International these days. Why? Because businesses are learning that China's trade abuses

When human and trade rights meet.

and human rights abuses are just flip sides of the same coin—the absence of the rule of law. Many businesses thought they could finessé that absence of laws with "Guanxi," or "connections" with key Chinese officials. But connections didn't help McDonald's when the Chinese ignored its 20-year lease and booted the Big Mac from its biggest restaurant in the world off Tiananmen Square, to make room for a commercial complex; they didn't help Lehman Brothers when it was stiffed by two state-owned Chinese trading companies, which allegedly owe it \$100 million; they have not helped the many U.S. businesses that have been frozen out of the retail market in China by huge Chinese trading companies linked to the army and ruling families, and they haven't helped the foreign firms in China that are forced to pay triple what the Chinese do for airline tickets, office space or electricity.

China has been able to get away with this because it is so big that every major company felt it had to have a stake here. But lately, the risks of doing business in China have begun to outweigh the rewards because the elephant is turning out to be a rogue. Says John Kamm, a leading American business consultant in China: "The same arbitrary abuse of power that characterized China's overall human rights behavior is now the principal obstacle to doing successful business in China."

This is not going to be easy to remedy. Because when we ask China's leaders to observe basic trade norms, we are asking them to institute commercial laws, independent courts, anti-corruption measures, equal treatment for foreigners and to do away with their heads-I-win-tails-you-lose way of doing business. But all of that threatens China's political and military elite, who own a lot of the pirate factories and benefit from the arbitrariness and corruption. Many American businesses thought that once we delinked human rights and trade, our China problem would go away. They were wrong. The same Chinese boot that stomped on democracy demonstrators in Tiananmen Square in 1989 stomped on Ronald McDonald in Tiananmen Square in 1994. That is why before this story is over American business, which was so insistent on getting human rights and democracy off the agenda of Sino-American relations, will have to be at the forefront of putting them back there.

[This article was reprinted from the *New York Times*, 12/8/95.] ■

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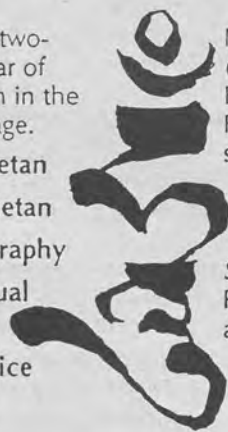
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Introduction to Tibetan Buddhism

by John Powers

350 pp. #INTIBU \$18.95



[The following is the author's introduction to the book.]

At dawn in Dharamsala, as the sun rises over the mountains, a number of people are already awake and walking on the path around the residence of the Dalai Lama, the spiritual leader of the Tibetan people. Dharamsala is a small town perched on the side of a mountain in the foothills of the Himalayas, the world's highest mountains, and Dharamsala today is the center of the Tibetan Buddhist exile community in India and the home of the Dalai Lama. Tenzin Gyatso, the fourteenth Dalai Lama, is considered by his followers to be a physical manifestation of Avalokitesvara, the buddha of compassion and patron deity of Tibet. Forced to flee his homeland in 1959 when the Chinese army forcibly annexed Tibet, he and many of his people have resettled in India, where they continue to look over the mountains, hoping someday to return to their homeland.

The harsh realities of diaspora and the tenuousness of their position in exile have not dimmed the reverence of the Tibetan people for the Dalai Lama, and the crowds of people who circumambulate his residence in Dharamsala are a testament to their respect for him. The

people on the path are a cross-section of Tibetan society: young and old, laypeople, monks, nuns, and people from all levels of society. Some are on their way to work or to shop, and chose the path around the Dalai Lama's residence because it is thought that circumambulating it brings merit, even if one only walks part of the way. Many of the people on the path will make the circuit a number of times, and their walk will be an act of religious devotion.

Most carry prayer beads, used to mark the number of times they chant a *mantra*. The use of mantras is deeply rooted in Tibetan Buddhism. They are short prayers that are thought to subtly alter one's mind and make a connection with a particular buddha, or enlightened being. Tibetan Buddhism has no gods in the Western sense of the term—the deities of Tibetan Buddhism are buddhas, literally "awakened ones," who in past lives were ordinary people, but who have transcended the ordinary through their meditations and realizations. When Tibetans chant a mantra associated with a particular buddha, they are not simply asking for the blessings and aid of the buddha—the final goal of the practice is to become buddhas

themselves, since buddhas are sentient beings who have actualized the highest potential that we all possess.

The Tibetans walking around the Dalai Lama's palace often chant the mantra of Avalokitesvara—*om mani padme hum*—a practice that pays tribute to the Dalai Lama as an incarnation of Avalokitesvara and focuses their minds on the goal of eventually attaining his level of wisdom and compassion, the two qualities that buddhas embody. Many will stop along the path at *chödens* (*mchod rten*, *stupa*), small shrines that generally contain religious artifacts of some sort. Often the Tibetans will make prostrations toward the chödens or toward the Dalai Lama's residence. This is thought to bring great religious merit and, like the chanting of mantras, helps to focus one's mind on the goal of buddhahood.

One of the truly striking features of this practice is its primary focus: other living beings. It is generally thought that if one performs religious actions solely for one's own benefit, the practices are ineffective and yield little or no merit. Since one is trying to attain buddhahood, and since buddhas are beings whose compassion ex-

Continued on page 13

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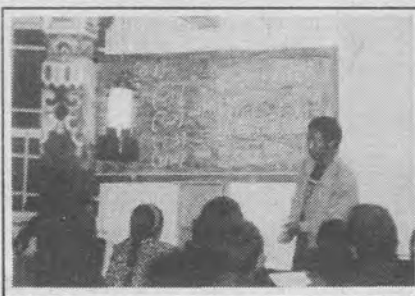
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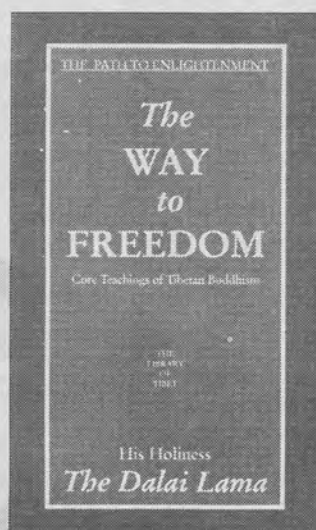
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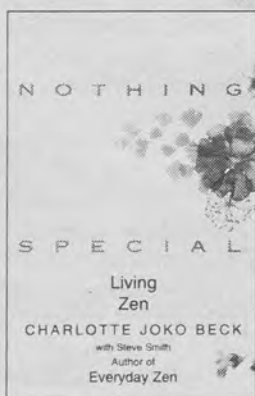
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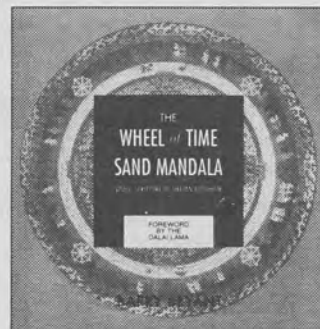
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VENERABLE KHYENTSE JIGME RINPOCHE: Rinpoche was born in Darjeeling, India. He was later recognized as an emanation of Jamiyang Khyentse Chokyi Lodro. Rinpoche trained under his father Kanyur Rinpoche and H.H. Khyentse Rinpoche. He lives in Dordogne, France where he teaches at a retreat center and is a director of the Padmakara translation group.

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Highest Yoga Tantra

by Daniel Cozort

192 pp. #HIYOTA \$14.95



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To give you a feel for Highest Yoga Tantra, we have included the following excerpt from Part 3, "The Six Levels of the Stage of Completion."

The Four Joys

The four Joys are bliss consciousnesses generated because of the melting of the drop and its movement in the central channel. In order of least to greatest, they are called joy, supreme joy, special joy, and innate joy. There are various other ways of distinguishing the joys. For instance, in the context of physical isolation, the joys generated by the descent of the drop from the top of the head are distinguished from those generated by the ascent of the drop from the "secret lace" at the base of the spine. The joys generated from the ascent of the drop are much more powerful than those generated from the descent of the drop; all of the joys from the ascent of the drop are considered innate joys, the type with the greatest intensity.

Thus, although there are said to be four joys from above and four

joys from below, the joys from above and from below are not necessarily the four—joy, supreme joy, special joy, and innate joy—since the four from below are all innate joys. Rather, the four joys above and below are posited not according to the intensity of bliss, but according to the movement of the drops in the central channel. The four joys from above are generated respectively when the white drop flows down from the crown to the throat, from there to the heart, from there to the navel, and from there to the base of the spine. The four joys from below are generated respectively when the red drop rises from the base of the spine to the navel, from there to the heart, from there to the throat, and from there to the crown.

On the path, when the four joys are produced as a result of the entry and dissolution of winds in the central channel, they are also often called the four empties. Many scholars follow the explanation that the four joys simply are the four empties. Their assumption

probably is that the empties—subtle consciousnesses that occur when the winds are withdrawn—and the joys—subtle bliss consciousnesses that occur when the winds are withdrawn—are in fact the same consciousnesses described from different perspectives. Nga-wang-bel-den disagrees, citing Dzong-ka-ba's refusal to equate the four empties and the four joys, as well as Dzong-ka-ba's approval of the explanation by Tup-ba-bel (*thub pa dpal*) that the four empties are also generated during the white drop's traversal of the sexual organ. Moreover, the four empties could not be identical to the four joys simply because at the time of death there is no experience of the joys whereas there is experience of the empties.

Meditation on Emptiness with Bliss

In the first phase of meditation on the level of physical isolation, one visualized the subtle drop filled with the array of visualized deities

Continued on page 14

TIBETAN CHILDREN'S VILLAGE

DHARAMSALA, INDIA

Tibetan Children's Village (TCV), a 43-acre community situated on a hilltop above McLeod Ganj, Dharamsala, is home to nearly 2,000 children in exile, most of whom are new refugees from Tibet. Begun as an orphanage and a nursery school, TCV now provides complete residential and educational facilities from nursery to high school. Relying entirely on the generosity of philanthropic organizations and individuals, TCV has expanded to encompass 4 residential and 11 day schools in Tibetan settlements throughout India.

TCV was organized to care for orphans and children whose sur-

viving parent is unable to care for them. While looking after their physical, mental and spiritual needs, TCV seeks to impart the best of modern education along with a deep appreciation of the rich cultural heritage of Tibet to enable the children to share the hopes and aspirations of the Tibetan people to return some day to a free and independent Tibet. Since its foundation in 1960 more than 6,000 children have graduated from Tibetan Children's Village. Graduates go on to colleges in India and abroad.

One Western educator visiting TCV noted: "Given how little the school has, they are accomplishing miracles. I have never seen such an enthusiastic, determined and just plain happy group of children. We

could learn a lot from TCV."

If you wish to sponsor a child at \$22.00 per month or if you wish to give a general donation to Tibetan Children's Village, send a tax-deductible check or money order made out to The Tibet Fund. The Tibet Fund, located in New York, is a tax-exempt non-profit organization dedicated to fostering, encouraging and promoting Tibetan Buddhist culture, religion, art and studies. The Tibet Fund serves as a clearing-house to insure that funds reach their destination without being lost in the international mail. For further information please contact: The Tibet Fund, 241 East 32nd Street, New York, NY 10016. Tel: 212-213-5592. ■

H.H. Orgyen Ku-Sum Lingpa and H.H. Penor Rinpoche



H.H. Orgyen Ku-Sum Lingpa

Like a lightning bolt that illuminates mind's very essence, His Holiness Ku-Sum Lingpa's powerful realization awakens the listener to new states of clarity and compassion.

In Tibet he is renowned as a supreme revealer of spiritual mind treasures. The Chinese, who imprisoned him for twenty-three years as too charismatic to set free, now call him a "kung-fu master" after he single-handedly prevented a crowded bus from careening off

a mountain road, threatening death for all passengers.

In India, His Holiness the Dalai Lama acknowledged him as a master of the Great Perfection (Dzogchen). A very profound relationship between the Dalai Lama and Ku-Sum Lingpa is well known throughout India and Tibet. His blessings are not bound by time and space, but now we in the United States are especially fortunate that he is coming to bestow his wisdom. His visit to the U.S. from Golok, Tibet, fulfills prophe-

cies and the ripening of karmic bonds, and has vast potential to benefit those who establish spiritual connection with him.

His Holiness Orgyen Ku-Sum Lingpa and His Holiness Penor Rinpoche, head of the Nyingma lineage, will come to Kunzang Palyul Choling in May of 1995.

For further information please contact:

Kunzang Palyul Choling, 18400 River Road, Poolesville, Maryland 20837. Tel: 301-428-8116. ■

A RECENT VIEW OF TIBET

Continued from page 1

ample, the monstrous new buildings that the Chinese are putting up everywhere. Look at pictures of Lhasa in the fifties and compare them with what you see now (such as the wonderful spread in the International Campaign for Tibet's *Tibet Transformed*). Ugly, square, cheap, concrete constructions—in most cases, police and army barracks or shops to be run by imported, subsidized Chinese immigrants—are constricting the heart of Lhasa. Even in the old town around the Barkor, historic homes are being torn down and replaced by modern versions. Ask Tibetans what they feel about all this—many will be afraid to comment. One of my companions likened Tibet today to Stalin's Russia or Nazi Germany; analogies most apt. The Tibetan people's lack of freedom in their own country is an obscenity of which the entire world should be ashamed.

My perspicacious friend also pointed out that historically, China's claim on Tibet is about as logical as India's claiming Austra-

lia based on the fact that they had both once belonged to the British Commonwealth.

Another day, the bus on which I was returning to my hotel was stopped by a parade of trucks, cars, and police cycles with lights flashing and sirens wailing. In the back of the trucks: recently arrested criminals and political prisoners, on show to the public at large—a warning. A few months ago a similar parade carried three Tibetan prisoners to their execution, at a place just west of the city, near the big army camp that is mainly Chinese military intelligence (pardon the oxymoron). The public was expected to watch the execution as well as the parade.

Another Chinese atrocity in the continuing rape of Tibet is the upcoming Han plan to institute sixty-two new industrial projects by the year 2,000, all altruistically designed to benefit the Tibetan people; part of the on-going peaceful liberation. Many of these are slated to be located west of the Drepung Monastery, and will come to occupy most of the land between there and Tölung. Within

five years, little Lhasa may stretch out west more than twenty miles. The Tibetan farmers currently resident in this area will have their land forcibly appropriated while they are forcibly relocated. Prominent amongst these new projects will be light industries and sweat shops aimed at making "high-quality" souvenirs for tourists.

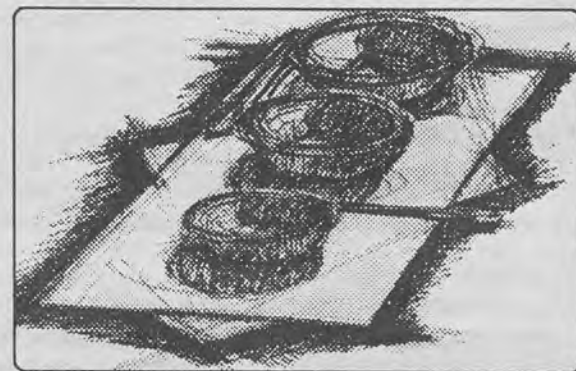
And speaking of forced relocation, the ancient village of Shöl, at the foot of the Potala, is supposed to be razed in favour of a people's park and plaza, while the residents will be moved to some high rise apartments being built about a mile north of the Dekyi Shar Lam, the main road that runs in front of the Potala up to the Jokhang. Apparently UNESCO are wondering whether or not to include Shöl as part of the Potala while they consider declaring the Potala a national monument. Unless they hurry, it will be too late.

Another project making rapid headway is a new five-star hotel/marina on Tha-yä Do Island, in the Kyichu River. They are blocking off the arm of the river proximate to Lhasa for the boating pleasure of

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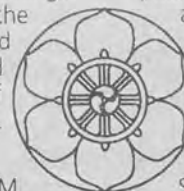
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future visitors, who'll be able to gaze out of their rooms across the water at the Potala (which as part of its recent refurbishment has been furnished with video surveillance cameras—so don't plot the overthrow of the current regime while visiting the Dalai Lama's house).

In this new land of opportunity, the opportunists are flooding in. In fact, many Tibetans fear the latest arrivals—Muslims from Xining and Chinghai in the north-west—more than the Han Chinese. While Kashmiri Muslims have co-existed peacefully in Lhasa with the Tibetans for more than four centuries, the newcomers have been buying up all the sheep, yak, cashmere goats, and wool they can. Many of the people you'll see in the fields even in Central Tibet are Muslims, although most Westerners couldn't tell by looking at them. (One of the

travellers on the recent tour I led said he'd found a way to distinguish Chinese from Tibetans: Tibetans wave back.) Thus, many Tibetans have been deprived of their traditional livelihoods, being forced to sell their animals by poverty and the high prices the Muslims can pay.

Worse than that, I was told, is the Muslim trade in Tibetan antiquities and jewellery. Aggressive Hui businessmen, organized from their homelands, band together and fan out all over the countryside to buy up from nomads or Tibetans living in isolated villages whatever they can. When Tibetan businessmen try to do the same, they are intimidated by the Muslims and threatened with injury or death. Peace-loving Tibetans are no match for these fierce intruders. And since

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A RECENT VIEW OF TIBET

Continued from page 1

the Muslims speak Chinese, they tend to do business with the Han to the exclusion of the Tibetans. They also deal in weapons. A measure of Tibetans' fear of Muslims is that many are now afraid to buy the famous Muslim bread in case it is poisoned.

Not that the Chinese need much help in stealing from Tibet. Most readers of this journal will be aware of last August's refurbished-Potala publicity stunt. The word from the Tibetan monk caretakers is that the renovations were in large part an excuse to take the walls apart in a search for treasures rumoured to be concealed within. Anyway, the authorities may have spent money on this exercise, but tourists will pay. Last year it cost about 30 RMB (A\$6) to get in; this year it was 45. Next year it's supposed to go up to 100. The Tibetans who run the Potala are supposed to turn over to the Chinese 600,000 RMB a year—money collected from entrance and photography fees. Other monasteries also have their targets, and the monks get into trouble if they don't reach them. (They're allowed to keep the offerings that pilgrims make at the altars, which is what they use for restoration.) So, don't get upset, as many Westerners do, when caretaker monks ask you to pay for the photos you take. They're living under conditions that we couldn't even imagine.

One morning our group visited the Gyantse Kumbum, and the monks kindly let us take photos without paying. I happened to go back that afternoon, and found the monks in quite a state of consternation. Apparently, some of the other people who had been around when we were there earlier were Chinese spies, and they had later accused the monks of keeping for themselves the photography money we were supposed to have paid. It seems that at many monasteries the monks are watched to make sure they collect the fees they are supposed to.

Of course, the Chinese are mining all over the place. For example, if you drive to Gyantse via Yamdrok Tso (the beautiful turquoise lake they're draining to make electricity) and look to your right as you ascend to the Kamba La pass, you'll see this nasty grey stuff oozing down the mountain. Nobody has been able to tell me what they're doing; only military personnel work there.

In the Nagchu area, 200 km. north-east of Lhasa, the Chinese are mining for "white gold." These miners are said to have a ruthlessness all their own. Here's a story I heard. These cruel and evil people (as they were described to me) like their meat fresh, so in this fridgeless society, the way they ensure the freshness of their meat is to dig a pit, hog-tie a yak, chuck it in the pit, and then carve off what they need on a daily basis. The yaks take a couple of weeks to die. This is not an eye-witness report, but as one resident Westerner told me, even if the rumours aren't true, they at least show what people fear and are prepared to believe.

The business climate, too, is quite unfavourable for Tibetans. There are five different taxes levied on businesses. These are fixed amounts, that is, they do not depend upon how the business is doing. Since Chinese businesses are subsidized by the government, they can keep up, but Tibetans don't get such breaks. Also, Chi-

nese immigrants' salaries keep going up, which causes inflation, and again, the Tibetans are squeezed.

A more subtle form of discrimination is exercised against young Tibetans. I had a long conversation with a young Tibetan woman who had been educated in China for seven years. The teachers there treat Tibetan children quite differently. Chinese students are not allowed to smoke or drink at all, but Tibetan children, who live apart from the Chinese, are told that for them it's OK, as long as they do it in their dorms. She felt they were almost encouraged to do so. Certainly, Tibetan girls were encouraged to wear make-up and jewellery, being told it was OK because it was their custom. In the meantime, their Chinese counterparts were not allowed to, and thus, while Tibetan girls wasted time on their appearance, the Chinese students would forge ahead in their studies.

One result of discrimination against Tibetan youth is that, according to my informant, about 50% of Tibetan men around the age of twenty are alcoholics. One friend of hers from a very good family had been an excellent student and became a dance teacher. About three years ago, because of the general lack of prospects for young Tibetans, he became discouraged and started drinking. He gradually degenerated, lost his job, began stealing in order to buy beer, and is now practically mad. There are many like him, and nobody in authority cares. She said that the government over-reacts to any tiny political disturbance, but far from helping young alcoholics or punishing thieves, they almost encourage them.

And while young Tibetan men become alcoholics and thieves, many young Tibetan girls are lured into prostitution, working in the plethora of karaoke bars that have recently sprung up all over Lhasa and are simply fronts for brothels and pornographic video arcades. Although the signs outside say people under eighteen are not admitted, inside there are children much younger than that. All in all, there appears to be an insidious policy aimed at destroying the Tibetan youth.

Why would anybody keep going back to this depressing scene? I think Westerners are the only friends Tibetans have and that seeing us does give them some hope that all is not lost. However, soon all may well be lost, and those of us who care about Tibet must keep the pressure on our governments not to sell out to the Chinese but to save Tibet. When last in Australia, His Holiness the Dalai Lama was asked what we could do to help. He replied that there were two things. One was to join the ATC. The other was to go to Tibet to see what was going on for yourself and to return to tell your friends what you had seen. I, for one, keep going and telling. Perhaps you should too.

Dr Nick
Boston

The author is a frequent traveler to Tibet who has just returned from Lhasa. He is taking a group to Mt Kailash May-June 1995. If you are interested in going along, please call 1-800-333-1240.

[This article first appeared in the *Australia Tibet Council News*.]

Amnye Machen Institute Tibetan Centre For Advanced Studies

Tibet's first substantial introduction to the modern world came through the Chinese Communist occupation. Distorted and self-serving versions of world history, politics, art and science were implanted in the Tibetan mind by Chinese cadres whose own understanding of these subjects, including Marxism, were often simplistic and half-digested. Today Communist ideology has been replaced by a crude, frenetic materialism unredeemed by even a token infusion of liberal or democratic values.

In exile, Tibetans have struggled to preserve their ancient culture and religion. Yet their very success in this task, coupled with their traditional conservatism, has resulted in an unfortunate closing-in of the national mind from further investigation, discussion or movement towards cultural and intellectual changes necessary to making Tibetan institutions and ideas viable in a rapidly changing world.

Also unfortunate is the lack of contact with cultural and intellectual developments inside Tibet, and the neglect of secular Tibetan culture. This is partly due to the priority of resources and attention devoted to religion. In recent years this focus on religion has been intensified by its attraction to the West. This disparity of concern is evident in the translation of hundreds of Tibetan works into foreign languages, while only the Bible has been translated into Tibetan.

The Amnye Machen Institute (AMI) seeks to begin a movement towards addressing these and other imbalances and limitations in the intellectual, social and cultural life of the Tibetan people inside and outside Tibet. The Institute is initiating systematic and scientific studies into the history, culture, society and politics of Tibet. It is also initiating studies into the external cultures, ideologies and nations that have influenced the course of Tibetan history, but which have been insufficiently examined till now.

These efforts are being directed towards opening up and exploring new horizons in Tibetan studies, and focusing on important subjects that have hitherto received scant attention, such as Women's Studies and studies on contemporary Tibetan art and literature. Programs such as Democracy Studies will prove vital to the future of the Tibetan people and their aspirations.

"I am happy to learn that four Tibetans have, on their own initiative, founded the Amnye Machen Institute. It is vital that such an Institute be formed in order that Tibetans study their own historical, literary, intellectual, cultural and social problems in a systematic and scientific manner. Beyond just considerations of academics, such an effort will most certainly assist Tibetan society in its progress towards democracy and in understanding and confronting the challenges of the present and the future.

"The Institute's proposed programs to inform and educate the Tibetan public and make available to it the literary heritage and scientific knowledge of the world, is also tremendously welcome. So too is the program on Women's Studies. These have long been areas of great concern to me. I am particularly encouraged to know that the Institute is focussing its main attention and efforts on the lay and humanist aspects of Tibetan culture and thinking.

"It is my hope that the efforts of the Amnye Machen Institute to bring about a Tibetan renaissance will eventually bear fruit. I would like to ask all Tibetans and friends to assist in the realization of this commendable and consequential project." —**The Dalai Lama**, July 16th, 1992.

Funding for the Institute comes mainly from individual donations and grants. The first donation to the Institute was made by His Holiness the Dalai Lama. At present the Institute has no regular source of funds. Since our publications are in the Tibetan language sales are insufficient to cover even printing costs. Furthermore, fifteen percent of all our publications are earmarked for free distribution inside Tibet.

These are some ways to support AMI:

Become a Friend of AMI.

Your annual donation of US \$100 (Rs. 500 in India, Nepal & Bhutan; students 50% discount) will help to create a better informed, dynamic and progressive Tibetan society. You will also receive our newsletter, *Cairn*, and occasional bulletins on our latest publications, conferences and more.

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Write to us at the address below. When sending checks please make them payable to: Amnye Machen Institute, McLeod Ganj 176219, Dharamsala, H.P. India. Tel/fax: +91 (1892) 23073. ■

Om Mani Padme Hung

Dear Friends,

We have recently started our Chenrezik Sadhana Project in Poland. Any practice materials—malas, puja sets, statues, thangka-photos, etc.—would be greatly appreciated. We also need an old PC computer with good programs for desktop publishing. If you wish to help us, please send letters or packets via registered post to: Andrew Czerepok, c/o S.S. Satsanga, P.O. Box 6352, 53-245 Wrocław 63, Poland.

Best greetings from the Chenrezik Sadhana Project. ■



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Drukpa Kagyu Heritage Foundation



Major lineage holders of the Drukpa Kagyu school met in November in Kathmandu under the auspices of the Drukpa Kagyu Heritage Foundation to begin the next important step in a project aiming to collect, preserve, and publish the entire written heritage of this Tibetan Buddhist lineage. The purpose of this historic gathering was to draft an agreement among the principal masters of Drukpa Kagyu teachings regarding the order of publication and method of organizing these rare texts.

Among those participating were: H.E. Khamtrul Rinpoche, Ven. Dorzong Rinpoche, Ven. Chogon Rinpoche, Ven. Adi Rinpoche, Ven. Tsoknyi Rinpoche, Ven. Chogyal Rinpoche, and Ven. Sengtra Rinpoche.

The Drukpa Kagyu Heritage Foundation is a project of Ven. Tsoknyi Rinpoche, who was trained at Khampagar Monastery, Tashi Jong, Himachal Pradesh, India, the seat of the Khamtrul Rinpoche. Some years ago, the Drukpa Kagyu Rinpoches of Tashi Jong recognized the urgent need to preserve the texts of the lineage and began the process of collecting them. To date, more than eighty percent of all known texts have been recovered and it is hoped that the remaining twenty percent will be found.

The scope and importance of the project is epic, and the foundation is working to provide a

model process for preserving the written heritage of other schools of Tibetan Buddhism. When Tsoknyi Rinpoche and the Drukpa Kagyu Rinpoches originally envisioned the project, it was assumed that a minimum of forty years would be needed to collect, transcribe and correct the texts using traditional methods of hand-transcription. By using specially designed Tibetan word-processing software, the project staff could finish transcribing, correcting, compiling, and publishing 125 volumes of text during the next five years, if adequate funding is secured.

The Drukpa Kagyu Heritage Foundation's goal is to print 500 editions of 125 pechas (Tibetan volumes), each containing 600 pages of text. It is the intent of Tsoknyi Rinpoche to provide a copy of the complete works of the lineage free of charge to every Drukpa Kagyu monastery and retreat center in the world, and to make copies available to the world's major libraries. In this way, the written heritage of the Drukpa Kagyu school will continue to provide a spiritual resource for many generations of scholars and students of Tibetan Buddhism.

For more information about the Drukpa Kagyu Heritage Foundation or the availability of Tibetan word-processing software, contact: The Pundarika Foundation, PO Box 34, Crestone, CO 81131 Tel: 719-256-4452, fax: 719-256-4694. ■

Letter to Editor:

Sir:

I was dismayed to read in the Fall publication a letter from Karen Stobbs Adere, who had recently travelled to Tibet. What troubles me is the irresponsibility of taking items into Tibet, knowing that the Chinese government regards them as contraband and knowingly endangering the lives of Tibetans. Chinese guides will normally turn a blind eye to pictures of H.H. the Dalai Lama, but tapes? It was very naive indeed to think that such things can be done. It is so easy for us Westerners to come and go, give these items to Tibetans and board a plane for home, never knowing what price someone else has paid of our "good deed." Although she was questioned by the authorities there was no danger of her being

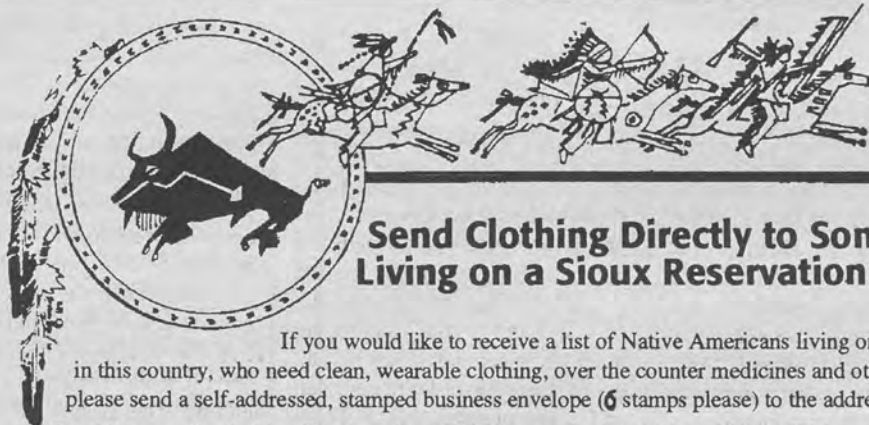
harmful or held, but this is not so for Tibetans. The Chinese have really dug their heels in when it comes to Tibet; and fueling the already heated resentment of the Chinese in having the West tell them what to do is foolish, irresponsible and destructive to any headway Tibetans may make with the Chinese. I too have travelled to Tibet and will be there again in November of '95, I would not dream of risking the welfare of these gracious people to satisfy a misguided idea of heroism.

Respectfully yours,

Deborah Maddocks
Qualicum Beach, B.C.
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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 (6) 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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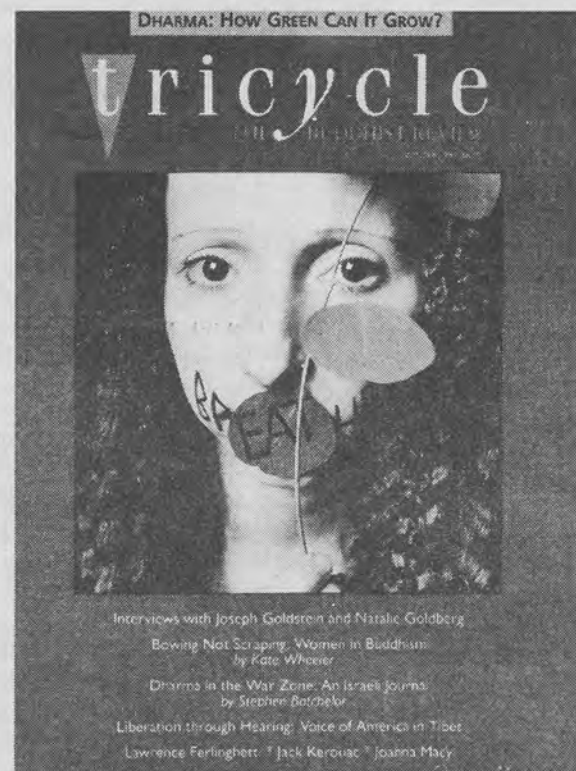
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DUDJOM EMPOWERMENTS

Continued from page 1

This is the way we can remove the mental suffering and delusion that exists within the samsaric cycling of existence.

The unbroken lineage of the Vajrayana teachings can only be held and continued for future generations through education and practice. Education requires the establishment of a college. Practice requires people to do retreat in all forms, including the traditional three-year retreat. Due to my teacher's encouragement, my life goal is to establish these two vehicles for rooting the essence of the Vajrayana teachings in the West.

Two and a half years ago we established the three-year retreat. There are currently eleven people in retreat. We are also in the process of translating a complete treasury of sutra and tantra, a thirteen-

volume text called the *Do Gyud Dzod*. Only one copy of these volumes exists in Tibet, and we have now made a copy and brought it here. When this translation project is complete and if impermanence doesn't come too soon, I would like to establish a college under the direction of Lama Gyaltzen Rinpoche from Vajrayana East in Nepal and Tulku Thubten Rinpoche, who is a resident lama at Pema Osel Ling. Since 1986 I have been living in the Santa Cruz area where I have been directing Vajrayana Foundation and Pema Osel Ling retreat and conference center. I feel very pleased that so much progress has been made since I came to the West.

In addition to establishing the three-year retreat and beginning a college, we have also created the Institute for the Preservation of Tibetan Sacred Art. Our plan is to create symbolic supports for bring-

ing enlightened energy to the earth in the form of stupas, statues, libraries and temples, which increase the wisdom and compassion of all sentient beings. So far at Pema Osel Ling, we have finished sculpting a large statue of Guru Rinpoche, which is now being painted and gilded, and an elaborate and permanent sand mandala of Guru Rinpoche's pure land.

My overall goal is to continue to establish the pure and unbroken Dudjom Tersar lineage in the West. Wherever one can establish a pure lineage, then whoever has the desire to hold that lineage will be able to. This preserves that lineage for the benefit of all beings, now and in the future. Today Tibetan culture and doctrine is very fragile. Some of the lineages of Vajrayana Buddhism have become very thin and are in danger of being lost. My intention is to train Westerners to become lamas who are both educated and experienced practitioners. In this way, the Dudjom Tersar lineage will be strengthened. As Westerners begin to teach, the Dharma can become integrated into this culture without losing the purity of the lineage. Even though I cannot accomplish all of these goals in my lifetime, I hope that others will complete what I have begun.

Due to his great compassion and wisdom, and our extremely good fortune, Dungse Thinley Norbu Rinpoche has granted our request and has agreed to give next summer the entire cycle of Dudjom Lingpa and His Holiness Dudjom Rinpoche's empowerments, transmissions and teachings, which is the Dudjom Tersar lineage. Good fortune of this kind is almost impossible to find, especially for a humble Dharma center like ours. This will be a major event

Mang-Tso

The only independent Tibetan-language newspaper in the world, *Mang-Tso*, offers you the latest news from Tibet—all the news from exile—fearless investigative journalism—objective and informed political commentary. Complex international events and issues demystified. Exclusive column from the State Astrologer of Tibet. Hilarious, hard-hitting cartoon strip exposing Chinese crimes in Tibet by TRIGG. Easy-to-read language and byte-size story lengths, and innovative design and layout.



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Thrangu Nunnery Project

The goal of this project is to establish a place where Tibetan nuns will have full access to the richness of their spiritual tradition and will be allowed and encouraged to develop to their fullest potential. They will then be in a position to transmit their knowledge and understanding to others. The Thrangu Nunnery Project will provide a supportive environment for these nuns to practice and preserve their ancient living heritage of Tibetan Buddhism.

One year ago, land was purchased for the nunnery on a peaceful farm area near Kathmandu. Enough funds have been raised to begin construction of the living quarters, however, funds are urgently needed to dig a well to supply water to the land. The estimated cost of the well is \$1,540. Please help these nuns by sending a tax deductible donation of any size (note Nunnery on your check) to:

Rigpe Dorje Foundation
328 North Sycamore Avenue
Los Angeles, California 90036

for the Nyingma lineage and Vajrayana tradition.

Please tell us about your experiences with Dudjom Rinpoche.

Actually, my father sent me to study and train with His Holiness Dudjom Rinpoche in 1943 when I was eight years old. I moved to his monastery, Lama Ling, in Gongpo. My whole childhood was devoted to education, then later I went into retreat.

How long did you stay in retreat with His Holiness?

First, I spent five years by myself in retreat, then I did a three-year retreat with a group at His Holiness's place. I practiced and received teachings from Dudjom Rinpoche until I escaped to India in 1960. I then traveled with him until 1964 when he estab-

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Friends of Prison Sangha

Snow Lion occasionally receives letters from people who have been imprisoned and who are very interested in dharma. They are seeking to connect with dharma practitioners to exchange ideas, to receive moral support and to feed their spiritual hunger.

The following person seeks a "dharma pen-pal": Sian Kensu #232721, Carson City Correctional Facilities, PO Box 5000, Carson City, MI 48811-5000. ■



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His Holiness The 14th Dalai Lama of Tibet giving Kalachakra on Kinnour Kailash, 1992, 24x52 inches



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The idea for BODHITREE GALLERY has been blessed by His Holiness THE DALAI LAMA when he visited Tucson, Arizona in fall of 1993.

BODHITREE GALLERY features antique and current Dharma art and craft interpolated with computer created spiritual imagery. Yugoslav artist Vladan Mijatovic Zivojinov collected original materiel during one year pilgrimage in Himalayas. He recorded THE DALAI LAMA in the disputed Himalayan region around Kinnour Kailash, witnessed the opening of Karmapa's letter and was in Hemis, Ladakh during Guru Rinpoche's holy dance performed every twelve years. BODHITREE GALLERY COMPUTER DHARMA POSTERWORKS is a collection of Vladan's Himalayan images processed with video/photographic software and color printed in large formats.

For price list and more information please write to BODHITREE GALLERY 33 S. 5th Avenue, Tucson AZ 85701 or call to fax 602-882-5195

INTRODUCTION TO TIBETAN BUDDHISM

Continued from page 6

tends to all living beings, anyone who chants the mantra of the buddha of compassion or pays homage to the Dalai Lama solely for personal gain is thought to be profoundly misguided. Tibetans recognize this, and when asked they will generally indicate that they offer the merit of their religious devotions for the benefit of all sentient beings.

All along the path are religious symbols, most of which are connected with Avalokitesvara or his human manifestation, the Dalai Lama. There are several "mani walls," which are piles of stones, each of which is inscribed with the mantra *om mani padme hum*. This literally means, "om jewel in the lotus hum," and it has tremendous significance for devout Tibetan Buddhists. The syllable *om* is commonly found in mantras and is said to symbolize the ultimate nature of all reality, the final truth of things. The "jewel in the lotus" is compassion, the quality that Avalokitesvara is thought to embody.

The symbolism of this mantra reveals a great deal about the presuppositions and practices of Tibetan Buddhism. A lotus is born in the muck and mud at the bottom of a swamp, but when it emerges on the surface of the water and opens its petals a beautiful flower appears, unstained by the mud from which it arose. Similarly, genuine compassion arises from the muck of the ordinary world, which is characterized by fighting, hatred, distrust, anxiety, and other negative emotions. These emotions tend to cause people to become self-centered and lead to suffering and negative actions. But just as the world is the locus of negative emotions, it is also the place in which we can become buddhas, enlightened beings who have awakened from the sleep of ignorance and who perceive reality as it is, with absolute clarity and with profound compassion for suffering living beings.

Just as the lotus arises from the mud of the swamp, so buddhas were formerly human beings, immersed in the negative thoughts and actions in which all ordinary beings engage: the strife, wars, petty jealousies, and hatreds to which all ordinary beings are subject. Through their meditative training, however, buddhas have transcended such things, and like lotuses have risen above their murky origins and look down on them unsullied by the mud and mire below. The symbolism may be extended still further, because buddhas do not simply escape the world and look down on others with pity or detached amusement; rather, like the lotus, which has roots that still connect it with the mud at the bottom of the lake, buddhas continue to act in the world for the benefit of others, continually taking human form in order to help them, to make them aware of the reality of their situations, and to indicate the path to the enlightenment of buddhahood, which can free them from all suffering.

All of these symbols are operating in the minds of the Tibetans who are making the circuit around the residence of the Dalai Lama. They perceive him as the embodiment of their own highest aspirations, a person who through individual effort, compassionate activity, and diligent meditation has transcended the world, but who still continues to emanate physical

manifestations for the benefit of others. The compassion of Avalokitesvara is completely unstained by any ordinary emotions; he has no need for praise, does not seek the approval of others, and his actions are completely untouched by thoughts of personal gain. Rather, he embodies the highest and purest level of compassion, a compassion that is said to be inconceivable to ordinary beings. The development of such pure compassion in the ordinary world of ignorance, desire, and hatred is said to be as rare as a lotus growing up from the bottom of a swamp and opening its petals to reveal a perfect jewel in the middle. This indicates the multi-faceted nature of the symbolism of the mantra that Tibetans chant as they circumambulate the residence of the Dalai Lama. As they walk, they try to keep this symbolism in mind, because it is thought that the more one familiarizes oneself with something the more natural it becomes, and one comes more and more to think and act accordingly.

This is a basic idea underlying the system of tantric meditation, which is considered by Tibetans to be the most effective means for attaining buddhahood. In this system, one tries to transform one's mind through meditation and through surrounding oneself with symbols that resonate with one's religious goals, that draw the mind toward thoughts of compassion, wisdom, altruism, ethical behavior, patience, etc. The people on the path around the Dalai Lama's residence are making religious merit that is expected to pay dividends in the future, but on a deeper level they are trying to reorient their minds in the direction of greater and more spontaneous compassion, since ultimately they hope to attain the same level as Avalokitesvara. As they catch glimpses of the residence of Avalokitesvara's human manifestation, they aspire to become like him, and the mani walls, chödens, and rock faces carved with his mantra all serve to draw their attention to the task at hand, which is not just to ask some powerful deity for help, but to become deities themselves and work for the betterment of others.

One aspect of life in a Tibetan community that strikes most Westerners immediately is the pervasiveness of such symbolism. Everywhere one walks, Buddhist symbols stand out: there are walls of prayer wheels inscribed with mantras, and people who turn them are thought to be sending out a prayer for the benefit of all sentient beings. Prayer flags with short mantras or invocations written on them flap in the wind, each movement sending out a prayer for the benefit of others. Shrines of various sizes, as well as monasteries, monks, nuns, temples, and statues catch the eye everywhere, and many of the people one passes are engaged in activities associated with Buddhist practice: a woman on the way to the market is holding her prayer beads and softly chanting a mantra; a group of children is prostrating in front of a temple; and a line of people is moving slowly around a wall of prayer wheels, turning each one for the benefit of others.

Everywhere one looks, one perceives signs of activities that would be identified by most Westerners as "religious," but they are so deeply woven into the fabric of daily Tibetan life that it is difficult to single out a part of the tapestry that is purely "religious" or a part that is only "secular." There is no

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clear distinction between religious and secular life in Tibetan societies, and "religion" is not compartmentalized into certain places and times as it tends to be in Western societies. Rather, Buddhism is the very lifeblood of the community, and its influence is seen in all aspects of daily life.

The Tibetan language does not even have a term with the same associations as the English word *religion*. The closest is the word *chö* (*chos*), which is a Tibetan translation of the Sanskrit word *dharma*. This term has a wide range of possible meanings, and no English word comes close to expressing the associations it has for Tibetans. In its most common usage it refers to the teachings of Buddhism, which are thought to express the truth and to outline a path to enlightenment. The path is a multifaceted one, and there are teachings and practices to suit every sort of person. There is no one path that everyone must follow and no practices that are prescribed for every Buddhist. Rather, the dharma has something for everyone, and anyone can profit from some aspect of the dharma.

Because of its multifaceted nature, however, there is no one "truth" that can be put into words, nor is there one program of training that everyone can or must follow. Tibetan Buddhism recognizes that people have differing capacities, attitudes, and predispositions, and the dharma can and should be adapted to these. Thus, there is no

one church in which everyone should worship, no service that everyone must attend, no prayers that everyone must say, no text that everyone should treat as normative, and no one deity that everyone must worship. The dharma is extremely flexible, and if one finds that a particular practice leads to a diminishment of negative emotions, greater peace and happiness, and increased compassion and wisdom, this is dharma. The Dalai Lama even states that one may practice the dharma by following the teachings and practices of non-

Buddhist traditions such as Christianity, Islam, Judaism, or Hinduism. If one belongs to one of these traditions, and if one's religious practice leads to spiritual advancement, the Dalai Lama counsels that one should keep at it, since this is the goal of all religious paths.

In this sentiment he hearkens back to the historical Buddha, Sakyamuni, who was born in the fifth century B.C.E. in present-day Nepal. As he was about to die, the Buddha was questioned by some of his students, who were con-

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POTALA Opens New Store In New York



Potala Corporation was established in 1977 to preserve and promote Tibet's religious, philosophic and cultural traditions. Tibetan culture is being recognized around the world by an ever-increasing diversity of people.

To expand activities, Potala is moving from The Office of Tibet to a more spacious store on October 1, 1994. Besides sales and publications of books, Potala now offers a large selection of Tibetan and Himalayan handicrafts, such as traditional Tibetan dress, religious artifacts, carpets, jewelry, gifts, & household items produced by Tibetan artisans.

For more information, please contact:

POTALA
9 East 36th Street Phone: 212-251-0360
New York, NY 10016

HIGHEST YOGA TANTRA*Continued from page 8*

and the divine mansion; this caused the winds to enter, remain, and dissolve in the central channel, the Fierce Woman to be ignited, the drops to flow, and great bliss to be engendered. Now, once that has occurred, one is to associate the four joys and emptiness as subject and object in meditative equipoise. In other words, one is to use the blissful consciousness that has been created to realize emptiness. At this point in the meditation, one begins to practice the aspects of physical isolation called mental bliss, bliss of pliancy, and the one-pointed meditative stabilization, three different aspects of one consciousness meditating on emptiness within the force of great bliss. (These aspects are not distinguished with precision in Ngawang-bel-den's text.) Deities do not appear to this bliss consciousness, but because it is generated due to much previous visualization of deities, its three aspects of bliss, pliancy, and meditative stabilization are still considered instances of deity yoga. For the same reason, even though those three aspects would not fit the etymology of physical isolation because they do not involve isolation from ordinary appearances by substituting ideal appearances, they are still considered physical isolations.

Viewing Appearances As Bliss and Emptiness

After having used the bliss consciousness to realize emptiness, it is said that one should remember bliss and emptiness, restraining all other mental activities so that whatever appears seems to be a manifestation of bliss and emptiness. As Dzong-ka-ba says:

An internal object—a special physical tangible object—is produced through melting the mind of enlightenment by means of a method of penetrative focusing on important places on and in the

body. That serves as the observed-object condition whereby a special blissful feeling of the body consciousness is generated. That [special blissful feeling] acts as an immediately preceding condition whereby the mental consciousness is generated as an entity of marvelous bliss. At that time, through remembering the meaning of suchness that has already been ascertained, emptiness and bliss are associated.

The dripping of the white drop in the central channel produces an extraordinarily blissful body consciousness, which in turn produces a blissful mental consciousness. Then, with the recollection of emptiness, bliss and emptiness are associated.

The restraint of other mental activities so that everything will appear to be a manifestation of bliss and emptiness is the practice of withdrawal, probably so-called because manifestations of bliss and emptiness appear to the sixth consciousness, the mental consciousness, dominating the sense consciousnesses and causing them to withdraw. Through withdrawal, one's mind is so permeated with a feeling of bliss that all appearances are strongly affected. Concurrently, recollection of meditation on emptiness makes phenomena appear to be light, ephemeral, and like illusions. Everything appears to be "sealed" with bliss and emptiness.

This type of imagination is a similitude of a Buddha's actual mode of perceiving phenomena at all times. To Buddhas, phenomena are always sealed with bliss and emptiness. This means that there is a sense in which a consciousness viewing the world as sealed with bliss and emptiness is not faulty, not contradicted by valid cognition.

The practice of withdrawal is essentially a matter of continuing a visualization begun on the stage of generation, when one imagined

the world to be a manifestation of bliss and emptiness. However, the same practice on the stage of completion is much more powerful due to the force of one's experience, the immense infusion of bliss that one has experienced as a result of wind and heat yogas.

There are two, more difficult, variations on the practice of withdrawal, one called "individual investigation" and the other called "analysis". In individual investigation, one mentally divides all of the phenomena of the world into the twenty types of gross objects, and then sees them all not only as manifestations of bliss and emptiness, but as taking on either the specific form of a single deity, Vajradhara, or the forms of five deities. It is called investigation because it investigates the entity of the deity inasmuch as it sees that the deity is an expression of bliss and emptiness. One pretends that the mind realizing emptiness appears as the twenty types of gross objects, which in turn appear as either Vajradhara or as five deities.

"Analysis" is similar to individual investigation but is much more demanding. In analysis, one mentally divides the twenty gross objects into one hundred objects and then visualizes them as twenty deities each of which have five lineages (of the Buddhas Vairochana, Akshobhya, Amoghasiddhi, Amitabha, and Ratnasambhava). The practice is called "analysis" because it analyzes in detail the specific features of the deities.

Deities. The deities which are vividly visualized in tantric meditation are the imagined forms of various Buddhas who appear either as Buddhas or as Bodhisattvas of high rank. Bodhisattvas are beings who have generated the altruistic aspiration to attain Buddhahood for the welfare of others. Those of high rank are well advanced on the Bodhisattva grounds, which is to say that they

Continued below

BOOKS NEEDED: Australia Tibet Council's Tibetan Library Project

The Tibetan exile community is actively planning a future Tibet which will be modern, democratic and developed, while respecting traditional values. But to modernize, and plan modernization, requires information. Tibetans in India and Nepal are poorly served when it comes to the information needed for long-range planning. These days a lot of news agency wire service information is available in Dharamsala, but deeper historical, cultural, economic and political information is often absent. This is unfortunate, as the West is awash in information which could be useful to the new generation of educated Tibetans who are keen to shape the future.

The Australia Tibet Council has implemented a project to collect books, journals and other relevant information resources for the Tibetan community in Dharamsala. During the first year of this project (1994) the Australian Tibet Council shipped 920 books and journals to the Library of Tibetan Works and Archives. Response from Librarian Pema Yeshe suggests the books are being widely used and are giving a depth of knowledge about contemporary China not before available. The Council continues to seek cash donations to enable the transport of books as well as donations of relevant books.

If you are able to offer books, here is a brief guide to what is needed. Many of these are readily available second-hand: Books on the culture, history, geography, economy, culture and international relations of Tibet, China, Bhutan, Mongolia, Sikkim, Nepal, Ladakh, Turkestan, Kazakhstan, Uzbekistan, Russia and northern India. Books on human rights, holocaust, genocide, population transfer, international law, postcolonialism, refugees, gender studies, prisons, ecology, resources, conservation, tourism, regional development, world religions. Books on education, curriculum development, geopolitics, global strategy, China's weapons, China's relations with other peoples throughout history.

It's a long list of subjects, and yet it's also a specialized one. Tibetans have lived next to China for centuries and have long experience of all these matters. Modern researchers have discovered many of these issues quite recently, but they have often had access to areas not open to Tibetans.

For information about the Australia Tibet Council: Gabriel Lafitte, PO Box 1091, Collingwood, Victoria 3066 Australia; phone/fax: 61-3-417-5953. Books may be sent directly to: Library of Tibetan Works & Archives, Gangchen Kyishong, Dharamsala, H.P., India 176215. ■



The Complete Empowerments and Transmissions of the Dudjom Tersar Lineage given by

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HIGHEST YOGA TANTRA*Continued from above*

have acquired many of the abilities of Buddhas though not in the full measure of Buddhas. Since it is recognized that both Buddhas and high rank Bodhisattvas have the ability to emanate to sentient beings in any manner that will be helpful, even as ordinary objects that people unthinkingly pass over in their daily routines, it is permissible to imagine these enlightened beings in any conceivable form.

However, in practice, tantric manuals prescribe a certain number of deities (for instance, thirty-two in *Guhyasamaja*) and describe them in varying degrees of detail. The purpose of those descriptions is to assist the meditator, who must attempt to construct a mental picture of the mandala for visualization practice, although such a person will probably also be assisted by a painting (such as the Tibetan *tang-ga* [*thang ka*]) which has been drawn and colored to match the description.

A tantra is usually named after its principal deity. The tantra that is the basis for Ngawang-bel-den's text, the *Guhyasamaja Tantra*, has *Guhyasamaja*, one of the many emanated forms of the Buddha Akshobhya, as its principal deity. Although there are thirty-two deities in the mandala, they are all, in fact, held to be emanations of *Guhyasamaja*. In a detailed manual

Continued on page 16

Tibetan Tour Guides to be Replaced

Dharamsala, October 24, WTNN

The Chinese authorities have recently directed travel agencies in the Tibet Autonomous Region to expel all Tibetan guides who are either exiled Tibetan returnees or who returned to Tibet to work in these travel agencies after having been educated in the Bir Tibetan School located in Northern India. As a result of this policy the travel guides have been deprived of their livelihood. It was also announced that one thousand Chinese-trained guides from Beijing will replace them. The tourist industry in Tibet ceases to operate in the winter because of the extreme weather. In November and December the travel agencies are evaluated and the new policies concerning travel in Tibet are formulated. The list of

Chinese-trained guides will be distributed at the time of this session.

Many feel that the replacement of the tour guides has political implications. The majority of the guides do not follow the government's travel guidelines, which contain such directives as reporting to the General Manager of the travel agency details of Western tourists' activities, particularly cases in which photos of the Dalai Lama are distributed and names of Tibetans who converse with tourists regarding the situation in Tibet. It is the responsibility of the General Manager to report this information to the Foreign Affairs Bureau. Anyone not reporting such incidents is threatened with dire repercussions. ■

U.S. Tibet Committee November 15, 1994

Dear Friend of Tibet,

The U.S. Tibet Committee seeks your continued support so that we may implement special projects in support of Tibet as we move into 1995. Specifically, we will be focusing on three major efforts:

Students For a Free Tibet

The seeds have been planted for a national college outreach program that is seeking to mobilize students to raise the issue of Tibet on campuses. For several months now, an intern working for our New York City office has been cultivating relationships with professors and students who are willing to take on the responsibility of educating their peers on the issue of Tibet.

The U.S.T.C. Newsletter

This will be published on a quarterly basis to keep you informed of the situation in Tibet as well as our activities. The newsletter will also be valuable in promoting our grassroots activities: letter writing

campaigns, the availability of our educational materials, and schedules of upcoming events.

10 March 1995 Demonstration

For the past twenty years, the U.S.T.C. has organized successful demonstrations to mark the day upon which the Dalai Lama was forced to flee Tibet in 1959. The demonstration often features prominent speakers from the local community, along with a thirty-block march from the United Nations headquarters to the Chinese Mission in New York City.

The U.S.T.C. exists solely on the support of its members. Without your continued donations our efforts have limited success. Please make a financial contribution at this crucial time. Once again, we sincerely thank you.

For more information please contact: U.S. Tibet Committee, National Headquarters, 241 East 32nd Street, New York, NY 10016. Tel: 212-213-5011 or 212-481-3568. Fax 212-779-9245. ■

INTRODUCTION TO TIBETAN BUDDHISM

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cerned that after the master's death people might begin propounding doctrines that had not been spoken by the Buddha himself and that these people might tell others that their doctrines were the actual words of the Buddha. In reply, the Buddha told them, "Whatever is well-spoken is the word of the Buddha." In other words, if a particular teaching results in greater peace, compassion, and happiness, and if it leads to a lessening of negative emotions, then it can safely be adopted and practiced as dharma, no matter who originally propounded it.

This flexibility makes it difficult to write about Tibetan Buddhism. Tibetan Buddhism is a multilayered tapestry comprised of many different strands, and anyone hoping to write an introduction to this system is faced with the daunting task of sorting through centuries of history, huge amounts of textual

material, and multiple lineages of teaching and practice. The problem is compounded by the scope of Tibetan Buddhism, which is found throughout the Tibetan cultural area. This area includes the core regions of central Tibet; large parts of western Tibet that have traditionally been autonomous; Amdo and Kham in the eastern regions which, although culturally Tibetan, speak distinctive dialects and have maintained their independence from the central regions; the open plains of the Changtang, home of the Tibetan nomads; much of present-day Mongolia; large areas of central Asia; smaller areas in present-day Russia and parts of several republics of the former Soviet Union; much of the Himalayan region of northern India, including Ladakh, Zaskar, and Sikkim; and the neighboring countries of Nepal and Bhutan.

In addition, due to the diaspora of the Tibetan people brought about by the invasion and occupa-

THE PATH TO ENLIGHTENMENT

Continued from page 1

disrespectful of the *Lam Rim* teachings. A student of the spiritual path should rely upon a teacher and should meditate on that teacher's kindness and good qualities; but the teaching on seeing his or her actions as perfect can only be applied within the context of the Dharma as a whole and the rational approach to knowledge that it advocates. As the teachings on seeing the guru's actions as perfect is borrowed from Highest Tantra and appears in the *Lam Rim* mainly to prepare the trainee for tantric practice, beginners must treat it with caution. As for spiritual teachers, if they misrepresent this precept of guru yoga in order to take advantage of naive disciples, their actions are like pouring the liquid fires of hell directly into their stomachs.

The disciple must always keep reason and knowledge of Dharma as principal guidelines. Without this approach it is difficult to digest one's Dharma experiences. Make a thorough examination before accepting someone as a guru, and even then follow that teacher within the conventions of reason as presented by Buddha. The teachings on seeing the guru's actions as perfect should largely be left for the practice of Highest Tantra, wherein they take on a new meaning. One of the principal yogas in the tantric vehicle is to see the world as a mandala of great bliss and to see oneself and all others as Buddhas. Under these circumstances it becomes absurd to think that you and everyone else are Buddhas, but your guru is not!

In Tibet, due to the Dharma being so widespread, and due to the kindness of many past masters, the people were inspired by a great deal of faith. Even a small patch of red cloth was regarded as true Sangha. They had no difficulty in practicing "every action seen as perfect." Therefore, responsibility for the purity of the tradition rested in the hands of the lamas, and, unfortunately, it is very easy for a lama to become spoiled by the teaching, "every action seen as perfect."

Actually, the more respect one is given the more humble one should become, but sometimes this principle becomes reversed. A spiritual teacher must guard him-

self or herself carefully and should remember the words of Lama Drom Tonpa, "Use respect shown to you as a cause for humility." This is the teacher's responsibility. The student has the responsibility of using wisdom in his or her demonstration of faith and respect.

Faith generated is a virtue, but if it is not guided by wisdom it can get us into trouble. We Tibetans generally have so much faith that we take Dharma practices for granted. A monk who lives from the offerings of patrons, but does not abide within the practices, creates a negative karma equal to stealing from a temple. Someone who has spiritual qualities or who is engaged in intensive study or practice fulfills the qualification of receiving offerings and their acceptance is meaningful. But a bad monk would be better off to swallow a hot iron ball. A problem is that we usually only observe those teachings that feed our delusions and ignore those that would overcome them. This leniency can easily lead to one's downfall. This is why I say that the teaching on seeing all the guru's actions as perfect can be a poison. Many sectarian problems in Tibet were born and nourished by it.

The First Dalai Lama wrote, "The true spiritual master looks upon all living beings with thoughts of love and shows respect to teachers of all traditions alike. Such a one only harms delusion, the enemy within." The different traditions have arisen principally as branches of skillful methods for trainees of varying capacities. If we take an aspect of their teachings, such as the precept of "all actions seen as perfect," and use it for sectarian purposes, how have we repaid the past masters for their kindness in giving and transmitting Dharma? Have we not disgraced them? If we misunderstand and mispractice their teachings, it will hardly please them. Similarly, it is meritorious for a lama to perform rituals or give initiations to benefit people, but if his or her motivation is only material benefit, that person would be better off going into business instead. Using the mask of Dharma to exploit people is a great harm. What the Chinese did to us was bad, but not as bad as the effects we would create by taking Dharma and using it for sectarian purposes or to exploit people.

This rots the foundation.

In this context the great yogi Milarepa said, "When Dharma practitioners do not abide within their practices, all they do is harm the teachings." Just as intestinal worms can kill a lion, using the teachings for sectarianism and exploitation can easily destroy the Dharma.

We erect elaborate altars and make extensive pilgrimages, but better than these is to remember Buddha's teachings: "Never create any negative action; always create goodness; aim all practices at cultivating the mind." When our practice increases delusion, negativity and disturbed states of mind, we know that something is wrong.

It is sometimes said that a major cause of the decline of Buddhism in India eight hundred years ago was the practice of Vajrayana by unqualified people, and sectarianism caused by corruption within the Sangha. Anyone teaching Tibetan Buddhism should keep this in mind when they refer to the precept, "every action of the guru is to be seen as perfect." This is an extremely dangerous teaching, particularly for beginners.

Path to Enlightenment is a revised edition of *Essence of Refined Gold*. Available now. ■

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Continued on page 18

SHANNON HOSPITAL PROJECT

Tashi Delek....

My name is Grace Battjes. I'm a retired Registered Nurse with a degree in Human Resources. My first trip to Tibet was in 1992. It was then that I visited the Shannan Peoples' Hospital 60 miles south-east of Lhasa. It is in the town of Tsedang in the Valley of the Kings... where the Tibetan people and their culture had their beginning. This valley is nourished by the waters of the Yarlung Tsangpo, the river that becomes the sacred Brahmaputra that flows through India.

The snow on the 20,000 ft. high mountains around the valley furnishes the water that irrigates the barley fields that provide the main food for the Tibetan people. This valley lies at 11,700 ft. Tibet truly is the "Roof of the World."

Recently I was invited to return to the Shannan Peoples' Hospital and work as a consultant in the obstetrical department, and especially the delivery room. The biggest problem is the lack of adequate equipment within the department.

Things were broken, in poor condition from wear, simply no longer available, or had never been available. The list includes the only incubator, a suction machine, an overhead light, a delivery room table, a sterilizer, needles and syringes, infant cribs and a much-needed fetal heart monitor.

The obstetrical staff has been well trained, but they work with poor equipment and must use techniques that we used in 1948. This combination means that they reuse all supplies over and over again,

but under less than adequate conditions. I was inspired by their abilities...they do a good job with what they have. But the morale in the department is low because their needs are so great.

There is no funding from the government for the needed equipment. Although there is talk of a new wing to be built in 1995 which would include space for a delivery room complex, new equipment is not a part of the plans.

Dr. Xile, the chief administrator, would like to have the needed equipment, new or used and in good condition. He prefers equipment made in the United States if it will work with the electrical system they have in place. If this is not possible, they will use the money to buy the equipment in China. He estimates the costs at (US) \$250,000.

I'm asking for your help. These are wonderful people who work hard and provide a very necessary service to the community. They have great hopes that someone will understand their needs. The Tibetan people care for their families and love their children. I'm sure that you would love them too if you could meet them and work with them as I have.

For more information please contact: Ms. Grace Battjes, R.N., B.A., 1026 9th St. Apt. C, Eureka, CA 95501. Tel: 707-444-2778. Or: Shannan Peoples' Hospital Project, c/o Tiller International Foundation, 209 Post St., Suite 1015, San Francisco, CA 94108-5201. Tel: 415-397-1966; fax: 415-397-1967. All contributions to the Shannan Peoples' Hospital Project are tax-deductible. ■

HIGHEST YOGA TANTRA

Continued from page 14

for the practice of a particular tantra—its "means of achievement"—there would be a precise depiction of the position, posture, color, ornaments, and so forth, of Guhyasamaja, his consort, and the other deities in the *Guhyasamaja* mandala, as well as all the features of their environment.

The manual also sometimes contains a lengthy discussion of the symbolic significance of all the details mentioned in the description, aimed at enhancing one's development of divine pride, the sense that one actually is the deity one imagines. For instance, in the water initiation portion of the *Kalachakra* initiations for the stage of generation, the manual correlates the five seed syllables of the mantra to the five symbols into which they are transformed, five deities with their consorts, the deities that appear on their crowns, and the elements, such as space, wind, and fire, that are cleansed.

Some deities are depicted as being peaceful whereas others are shown to be fierce. In both cases, the tantric iconography symbolizes a union of bliss and emptiness. For example, the fierce deity Chakrasamvara holds a skull filled with blood, but the skull symbolizes bliss (because bliss is experienced when the white drop at the crown

of the head is melted) and the blood symbolizes the mind realizing emptiness.

The deities imagined in meditation are, in one sense, recognized to be products of the imagination; hence, yogis engaged in deity yoga do not have wrong consciousnesses, i.e., awarenesses, such as an eye consciousness mistaking a distant pillar for a man, that are incorrect with regard to their main object. Even though yogis cultivate "divine pride", a sense of actually being the deity, theirs are not considered wrong consciousnesses because divine pride is developed deliberately with a high intention.

On the other hand, the deities imagined in meditation are definitely held to exist in fact, for the actual deity is "invited" to enter the imagined deity. There is a seeming paradox in the fact that one is training to become a deity that already has a separate existence, but in fact, the paradox does not exist if it is understood that all Buddhas can take any form, that no form is exclusive. Although one cannot have the same mental continuum as someone who has already become a Buddha, there is no limit to the number of beings who, upon becoming Buddhas, can manifest the form of that Buddha. Thus, according to the Ge-luk-ba presentation, at least one prominent Buddhist scholar is clearly mistaken

To: Our Readers From: the Shipping Department

December 13, 1994

From the beginning we at Snow Lion have been dedicated individually and collectively to doing a better job on all the activities that contribute to delivering your order to you. We critically examine all steps of the entire procedure, from our relations with our suppliers to safe storage to finding the best way to ship books and other items in order to obtain a safe, timely, and cost-effective arrival. Our goal is to apply our experience and knowledge to obtaining the best result, having in the back of our minds what we would like to experience on the occasions when we receive things in the mail, and preferring to do more rather than take a chance with less.

At Snow Lion we are aware that buying books by mail order can be a little risky: there is a limit to what you can know about a book before you have it in your hands. And having a book sent by mail rather than picking it out in a bookstore requires a certain amount of trust that the outcome will not be disappointing. In the shipping department, we feel that one of the services we can provide our customers is weeding out damaged or defective books as best we can, even if our suppliers object. Our obligation is to you, our customers, and we hold our suppliers to high standards. We have even higher standards for our own publications, and ship only Snow Lion books which are in perfect condition. After all, book companies hire printers to make brand-new, perfect books, not books with wrinkles or scratches, and American printers have the technical ability to produce perfect new books. This should be the baseline

for the events that follow: getting the book to the reader. And the shipping process itself should in no way contribute to the degradation of books. It is a rough world out there, and cartons get dropped and bumped as they travel the shipping lanes. Cartons get loaded onto trucks and unloaded onto conveyors and loaded again onto different vehicles. However, it is possible to prepare for these events.

Packages get damaged by impact, compression, and abrasion. Some delivery services recommend that packages be prepared in such a way that they can be dropped from a height of several feet without damaging the contents. Items have to be bundled snugly so they do not slide around against each other as the vehicle carrying them rocks back and forth. And the containers must be sturdy enough to withstand having other packages piled on top of them.

As time goes by, we observe that book publishers in general devote less and less time and ever-fewer resources to careful packing of books. Many simply pile books in boxes or slide a bunch of books into a shipping bag, perhaps oblivious to the harm that can come to books out there in the shipping lanes or, worse, simply unwilling to spend any time or resources on an activity which does not generate a direct reward of some kind. It is becoming increasingly difficult to receive books in good condition. Some suppliers will not deal with Snow Lion unless we take what they send us, even if we feel they are damaged. There are publishers in some parts of the world who have markedly lower standards than those we have generally be-

come accustomed to in the United States, so there is an understandable reason for the imperfection of some books. But there are also domestic publishers who seem to have a certain likelihood of damage built into their operating plan because, knowing their packing methods, we can almost count on some damage when packages arrive. And this in spite of repeated suggestions and complaints from us.

At Snow Lion we examine nearly every individual item that we obtain, when it comes in and again when we prepare outgoing shipments. Small book orders are shipped using the highest quality padded shipping bags. All items are wrapped individually. We don't ship anything without proper cushioning. We tape all seams, we tape over the shipping label so it doesn't get scraped off in transit, and we clearly mark each package with information about how to ship. We actively seek the most current information about shipping costs, delivery times, and packaging requirements in order to best prepare your package at the least expense.

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Signed,

Calvin, Gail, Curtis, Sangpo, Alyssa, Nancy, Scott, Dylan ■

Tibetan Review Seeks Funds

Tibetan Review, a monthly news magazine started in 1968, has always been keeping its costs, including the staff salary, down to a minimum. In order to continue to produce an effective monthly magazine, they are seeking funds for a telephone line, dedicated fax line, fax modem and software, and

computer upgrade from 286 to 386. Total estimated cost is fifty-six thousand rupees (approx. \$2,000 US).

If you can help, please contact: The Tibet Fund, 241 East 32nd Street, New York, NY 10016. Tel: 212-213-5592. ■

Returning to Meditation on Emptiness

In the previous three phases of meditation—meditation on a subtle drop; meditation on emptiness with bliss; and meditation viewing appearances as bliss and emptiness—one meditated on a subtle drop at the lower opening of the central channel, used the resulting bliss consciousness to meditate on emptiness, and emerged from meditative equipoise, seeing all phenomena as a manifestation of bliss and emptiness. In the fourth phase of meditation, one is drawn back into meditative equipoise because bliss has caused the winds of the sense powers to withdraw inside. This in

Continued on page 18

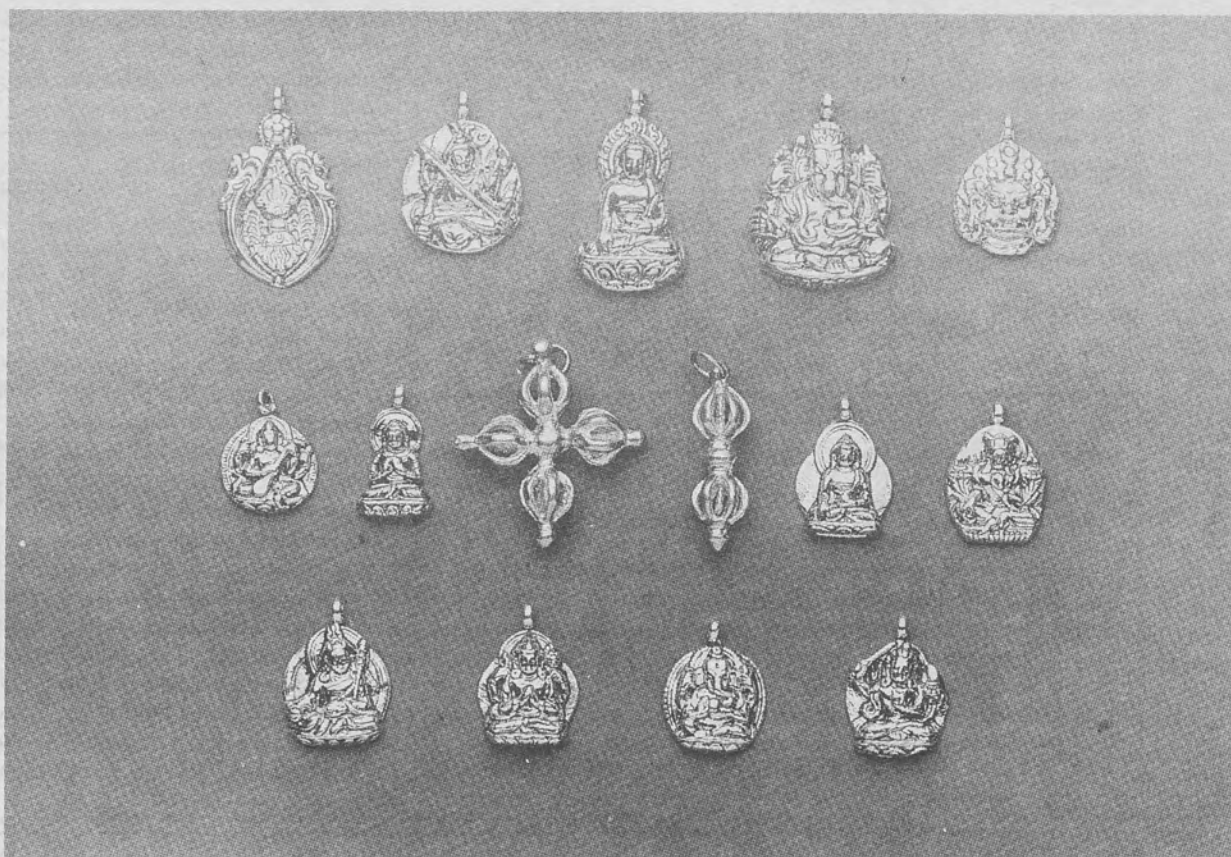
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DUDJOM EMPOWERMENTS

Continued from page 12

lished a center in Orissa where I stayed until 1975. My whole life was devoted to serving him and his centers.

Can you tell us something about your relationship with his son Dugse Thinley Norbu Rinpoche?

We grew up together in Tibet. Later, as I became educated and finished retreat, my understanding improved and I realized how truly amazing he is. I thought that no one in the world could write like Dudjom Rinpoche, and then I read Dugse Thinley Norbu Rinpoche's books. I couldn't believe how sublime his work is, just like his father's. I feel that their qualities are inseparable, and that he is exactly the same as his father. I received Dzogchen teachings and empowerments from him and became his student. Along with His Holiness Dudjom Rinpoche, Lama Sherab Rinpoche and Chatral Rinpoche, I consider Dugse Thinley Norbu Rinpoche to be my root guru. Dugse Thinley Norbu Rinpoche is an emanation of the great Mahasiddha Longchenpa, whose later emanation was Jigme Lingpa. In his previous lifetime, he was the son of Dudjom Lingpa. Now I can see that Longchenpa, Guru Rinpoche, Dudjom Rinpoche, and Dugse Rinpoche are exactly the same.

Do you think it is important for people to attend the

Dudjom Tersar transmissions in July?

Yes, absolutely. This is a once-in-a-lifetime opportunity. Dugse Thinley Norbu Rinpoche never gives this type of advanced teaching and empowerments to the public. He is a totally hidden and secret Lama. Due to his incredible compassion and kindness he is willing to pass this lineage to us.

I was recently in Nepal, and when I told people of his intentions, they couldn't believe it. They said that they normally never even get a chance to see him. They were so shocked to hear that he would transmit the whole cycle of empowerments and teachings. This is our incredible good fortune. Since this is such a rare opportunity, I want to let everyone know about this extremely auspicious occasion. Since His Holiness Dudjom Rinpoche passed away, this lineage has already grown weaker. Now we have a wonderful opportunity to make it strong again.

Many people here have very busy lives and will not be able to attend the entire four weeks. Would it be acceptable to attend part of the time?

Yes, of course, whatever you can do is wonderful. I hope that many of our Dharma friends will be able to come.

For further information on the Dudjom Tersar empowerments, write to Dudjom Empowerments, 2013 Eureka Canyon Road, Corralitos, CA 95076, or call 408-724-2752.

The Venerable Lama Tharchin Rinpoche is a Dzogchen master of Vajrayana Buddhism. He is the tenth lineage holder of the Repkong Ngakpas or yogis, which was the largest community of non-monastic practitioners in Tibet. He is loved not only for his inspiring teachings of Buddhist philosophy and meditation, but also for his accomplishments as a master artist. ■

HIGHEST YOGA TANTRA

Continued from page 16

turn increases bliss because the winds ignite the Fierce Woman, which melts the drops, causing them to flow in the central channel, producing great bliss.

The way in which meditation leads to bliss and bliss draws one back into meditative equipoise illustrates one of the great differences between the paths of tantra and the paths of sutra. Once one has gained facility in the very formidable visualization practices of tantra and has had success in meditation on emptiness, the tantric path gets easier rather than more difficult; bliss and meditation on emptiness become mutually sup-

portive. One meditates on emptiness with a mind empowered with bliss; then, subsequent to meditative equipoise, one sees everything as bliss, which causes the sense powers to withdraw, the Fierce Woman to ignite, the drops to flow, and bliss to increase, drawing one back into meditative equipoise on emptiness. This cycle occurs again and again. Moreover, just seeing phenomena as manifestations of bliss helps one to realize their lack of inherent existence, their emptiness. As the Dalai Lama has said, when phenomena appear to be the sport or manifestation of the mind of clear light one can understand all the better that they are empty and just nominally designated. ■

INTRODUCTION TO TIBETAN BUDDHISM

Continued from page 15

tion of Tibet by China, today Tibetan religion and culture are being spread all over the world, and increasing numbers of people in the West consider themselves to be adherents of Tibetan Buddhism. Millions more have heard teachings or read books and articles by Tibetan teachers, with the result that Tibetan culture is attracting unprecedented attention outside of its homeland at the same time that it is being systematically eradicated in the land of its origin.

In the chapters that follow, some of the distinctive features of Tibetan Buddhism will be discussed. Some specialists will no doubt

question my choice of topics, and it would be entirely possible to write an introductory study of Tibetan Buddhism that would be far different from this one. The choices of which topics to discuss and how much space to give them reflect my own orientation, which is primarily concerned with philosophy and meditative practice. Many important elements of Tibetan culture, ethnographic studies, and historical issues have only been mentioned briefly, or even omitted completely. However, it is hoped that this book will serve its primary purpose, which is to draw students into the subject of Tibetan Buddhism and open up further avenues of exploration in this rich and multifaceted tradition. ■

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Two New Books from ANNE C. KLEIN!

In *Meeting the Great Bliss Queen*, eminent scholar of Tibetan Buddhism Anne Klein juxtaposes Buddhist and feminist thought on identity for the first time. Although the two traditions developed in different parts of the world, in different languages, at different times, and from very different cultures, Klein finds that conversation between Buddhism and feminism can enrich both. For example, Buddhist practices such as mindfulness—in which calm centering and awareness of change exist simultaneously—and compassion, in which the self is recognized as being both one's own and connected to all others, can result in new ways of overcoming the intellectual constructs that have dominated Western women for centuries.

Professor Klein models the book on the image and ritual of the Great Bliss Queen, an important Buddhist figure of enlightenment. In this compelling work, she shows how understanding Buddhist philosophy and practice can help women to deal more effectively with others in the world and, at the same time, to be more centered in themselves.

Praise for *Meeting the Great Bliss Queen* by Anne Klein

"Despite their formidable differences, Buddhism and feminism share common ground," according to Klein, who has studied with refugee Tibetan lamas in India, Nepal and the U.S. and is an associate professor of religious studies at Rice University. In this erudite tome, she suggests that the open boundary between self and cosmos in Tibetan Buddhism can offer inspiration to Western women seeking to redefine interdependent selfhood in a male-centered world dominated by individualism. Klein describes Buddhist meditation techniques for cultivating compassion, then links these practices to feminists' quests to overcome dualisms (active/passive, reason/emotion) that tend to marginalize women in the West. Eighth-century Tibetan queen Yeshey Tsogyel encouraged the spread of Buddhism and is identified today with the largely mystical Great Bliss Queen of wisdom and compassion. Klein sifts the literature on the blissful red queen for her relevance to women seeking con-

nectedness, self-empowerment and active engagement with the world."—*Publishers Weekly*

"This book gives feminists and Buddhists an opportunity to see ourselves in uniquely illuminating and empowering ways. Thanks to Anne Klein for taking on crucial issues and making superb sense of them."—Sandy Boucher, author of *Turning the Wheel: American Women Creating the New Buddhism*

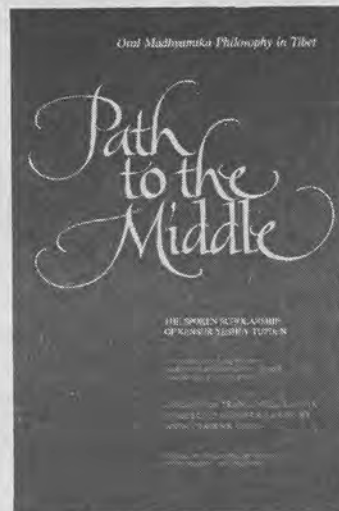
"*Meeting the Great Bliss Queen* is a gift to everyone interested in illuminating contemporary Western thought with ancient Eastern wisdom. Anne Klein is a careful writer who converses rather than lectures in her prose. She weaves together anecdotes and philosophical reflection in order to make Buddhist teachings accessible to Western sensibilities... Klein's book signals a new direction in feminist thought that is likely to lead us beyond formulae that have ceased to be productive."—Naomi R. Goldenberg, author of *Resurrecting the Body: Feminism, Religion, and Psychoanalysis*



Meeting the Great Bliss Queen

MEETING THE GREAT BLISS QUEEN: Buddhists, Feminists, and the Art of the Self, by Anne C. Klein. 288 pp. #MEGRBL \$25 cloth

The Great Bliss Queen Yeshey Tsogyel is an embodiment of mindfulness, compassion, and wisdom, three areas of Buddhist thought and practice that in this book are put in conversation with contemporary feminist concerns, and especially with Western women's ongoing reflection on the nature of identity. Such conversation is most meaningful when Asian and Western cultural constructions of self-hood are also taken into account. This is the first book to consider the philosophical and cultural dialogues implicit in Western women's participation in Buddhist traditions, and in doing so it draws on Theravada, Geluk, and Nyingma sources as well as the writings of contemporary Western women.

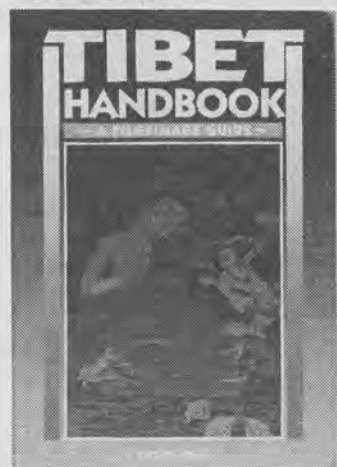


PATH TO THE MIDDLE: Oral Madhyamika Philosophy in Tibet, by Anne C. Klein. 288 pp. #PAMI \$19.95

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*.

Please note: This is the winter supplement— for our complete selection of items, refer to the fall catalog.

ADVENTURE & TRAVEL



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This remarkable book is both a comprehensive trekking guide to mountain paths and plateau trails, and a pilgrimage guide that draws on Tibetan literature and religious history. Victor Chan has covered 42,000 kilometers in Tibet on foot and by bus, truck, horse, and yak. The result is indisputably the most authoritative sourcebook to Tibet. Contains: 60 major pilgrimage and trekking itineraries; 250 detailed maps and plans; essays on Tibetan pilgrimage, art and history, practical information on visas, health and medicine, accommodations and transportation options.

VEGETARIAN ASIA: A Travel Guide, by Teresa Bergen. 112 pp., travel size, #VEAS \$9.95

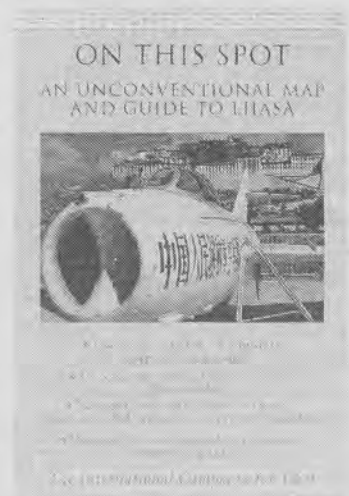
Hunting for vegetarian food in a country where you don't speak the language can make you want to fly straight back home. *Vegetarian Asia* will help you get the food you need, with a minimum of hassles. This book tells you: which dishes in each country are typically vegetarian; Asian food customs that tell you how to eat like a local; restaurant recommendations; dining etiquette; how to say "I'm a vegetarian" in 10 Asian languages; the vegetarian traditions of Asia. Countries include: Tibet, Nepal, India, Southeast and Northeast coastal countries, Chinese-speaking countries.

MAP!

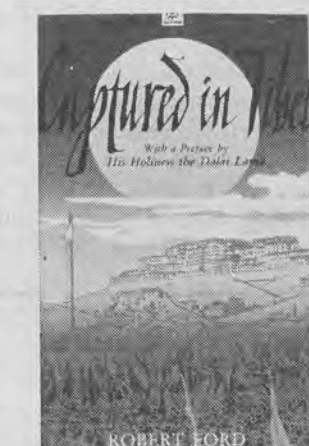
ON THIS SPOT: An Unconventional Map and Guide to Lhasa, by International Campaign for Tibet. 20 x 24" #SP \$5.95

This is the most current cultural map of Lhasa. It is full-color, two sided, with 11 color photos. It tells the uncensored stories behind Lhasa's tourist sites and accounts of previous travelers. This map is also an irreverent romp through the underworld of Lhasa, with anecdotes and jokes about places in Lhasa from the Tibetans who live there. This map begins where other guide books and maps end. *On*

This Spot contains a wealth of information telling both the stories of Lhasa's long, rich history and its tragic contemporary human rights situation. It locates and tells of the demonstrations for self-determination, Tibetan prisoners of conscience and the exact locations of the prisons where they are being held. It also includes practical travel details such as locations and phone numbers of hotels, travel companies, monasteries and hospitals.

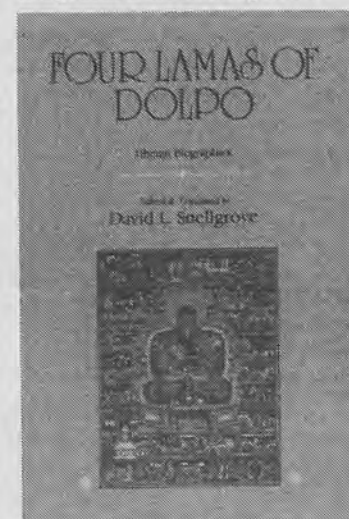


BIOGRAPHY



CAPTURED IN TIBET, by Robert Ford, pref. by H.H. the Dalai Lama. 266 pp., 31 illus. #CATI \$8.95

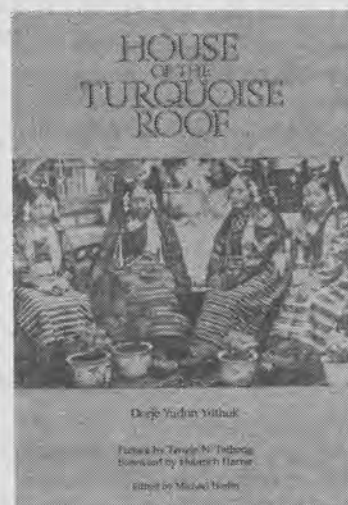
In 1950, Robert Ford was working as a radio officer for the government of Tibet and was one of the very few Westerners to witness the Chinese invasion which took place late that year. His loyalty to Tibet led to his being taken prisoner by the Chinese and held in captivity for five years, accused of espionage, anti-Communist propaganda, and murder. Ford presents Tibet and its people in the last years of independence and he writes movingly of his years in captivity. This is an exciting book!



FOUR LAMAS OF DOLPO: Autobiographies of Four Tibetan Lamas, ed. by David Snellgrove. 302 pp., plus 46 b&w plates, fold-out map, #FOLA \$21

This unusual volume presents the autobiographies of four Tibetan lamas in the land of Dolpo, which was part of Western Tibet until the end of the 18th century. Three of them were born in the

16th century, and one in the 17th. These life stories were dictated by the lamas themselves in response to the entreaties of their disciples. After the lamas had died, the material was edited and compiled as an authoritative account, and one hand-written copy of each autobiography was preserved in the libraries of the local monasteries. Snellgrove's introduction provides the background and conditions in Dolpo, including an account of religious practices which, like the social conditions there, have remained practically unchanged over the last thousand years.



NEW EDITION!

HOUSE OF THE TURQUOISE ROOF, by Dorje Yuthok, trans. & edited by Michael Hartin, foreword by Heinrich Harrer. 330 pp., photos #HOTURO \$16.95 April

"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*

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 April

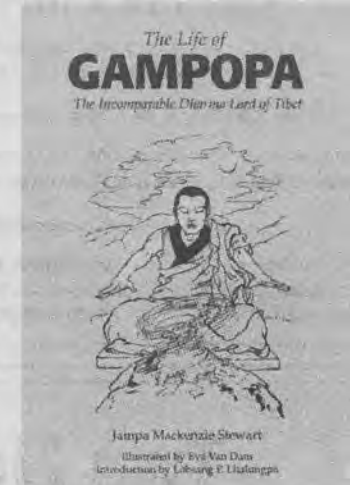
Here is the first complete life story of Gampopa, the foremost disciple of Milarepa and one of the greatest forefathers of the Kagyu lineages. Compiled from numerous Tibetan biographies, this comprehensive and inspiring rendition highlights the extraordinary details

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 artist Eva van Dam and a thorough history of the Kagyu lineage by 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.



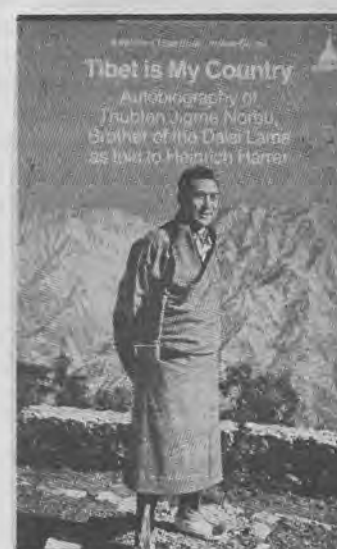
PORTRAIT OF A DALAI LAMA: The Life and Times of the Great Thirteenth, by Sir Charles Bell. 460 pp. #PODALA \$22.95

The author was the British political representative to Tibet during the crucial early years of this century. Fluent in Tibetan, he became closely associated with the Thirteenth Dalai Lama and the turbulent affairs of that time. This is an immensely readable personal account of the life of this great Tibetan leader and the events that helped shape modern Tibet.

REINCARNATION: The Spanish Boy Whose Destiny Was To Be A Tibetan Lama, by Vicki Mackenzie. 183 pp., 15 color photos, #REBOLA \$12.95

Tells the extraordinary story of an apparently ordinary Spanish child who, at the age of 14 months, was recognized as the reincarnation of Lama Yeshe, who founded many Buddhist centers in the West. It is also a riveting account of Tibetan Buddhism and of the author's personal quest that led to

her commitment to this, the most complete form of Buddhism.



TIBET IS MY COUNTRY: An Autobiography of Thubten Jigme Norbu, Brother of the Dalai Lama, as Told to Heinrich Harrer, trans. by Edward Fitzgerald. 276 pp. #TISMY \$16.95

For many years Heinrich Harrer kept a close friendship with Thubten Norbu and together they wrote this autobiography of Norbu's own life and the last decades of free Tibet's history.

CHILDREN



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

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

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

VIU'S NIGHT BOOK, by W.W. Rowe. 56 pp., 8 illus. #VINIBO \$7.95

How can the boy Viu escape? Captured by cruel invaders, he and

his people must labor like slaves in a strange, exotic land. Injustice reigns at school. Even the boy's dog is targeted by the oppressors. Then the terrifying green fever strikes, but Viu finds, within himself, two magical weapons; selfless courage and the power of seeing the goodness in other people. This is a story with no specific cultural reference.)

DALAI LAMA



AVAILABLE NOW!

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

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

Continuing the living Tibetan tradition to the present day, the Dalai Lama provides an extensive teaching on the path to enlightenment in Tibetan Buddhism. His discourse draws out the meaning of the Third Dalai Lama's famous "Essence of Refined Gold" and he speaks directly to the reader offering spiritual advice, his personal reflections, and scriptural commentary. He elucidates in practical terms what the student must do to attain enlightenment. This book is 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"—*Quest Magazine*



THE WORLD OF TIBETAN BUDDHISM: An Overview of Its Philosophy and Practice, by The Dalai Lama, trans., ed., annotated by Geshe Thupten Jinpa. 240 pp. #WOTIBU \$14.

"His Holiness offers a clear and penetrating overview of Tibetan Buddhist practice from the Four Noble Truths to Highest Yoga Tantra with special emphasis on the practice of love, kindness, and universal responsibility."—Richard Gere

In this landmark work, His Holiness explains the Tibetan Buddhist

path to enlightenment. The book consists of a general overview of the basic theories and practices of Tibetan Buddhism, a commentary on selected readings from Santideva's *Bodhicaryavatara*, focusing on the practice of love, kindness, and compassion, and lastly, a discussion of Vajrayana Buddhism and the path of tantra.



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

"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 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 has 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.

DICTIONARIES

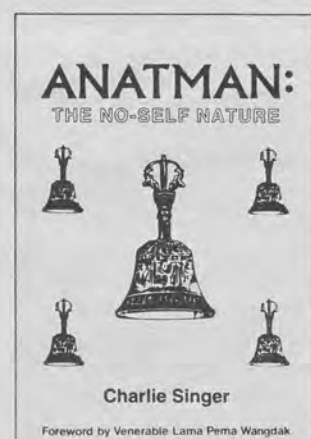
We have a few copies of two dictionaries printed in Lhasa. They are cloth bound and in so-so but very readable condition. It is difficult to obtain them, and as we only have a few, please telephone us to see if there is still one left for you.

ENGLISH-TIBETAN-CHINESE DICTIONARY, #ENTICH \$45

TIBETAN-CHINESE DICTIONARY, 2 volumes, #TICHDI \$120

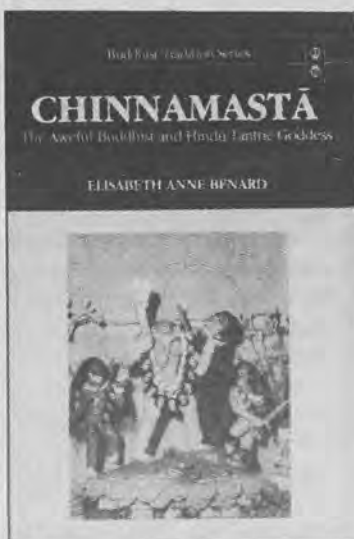
This was formerly a 3-volume set and has now been printed in two volumes.

RELIGION & PHILOSOPHY



ANATMAN: The No-Self Nature, by Charlie Singer, foreword by Ven. Lama Pema Wangdak. 38 pp. #ANNOSE \$5

The Buddha presented three ideas as fundamental conditions underlying human experience: dissatisfaction, impermanence, and lack of self-nature. This doctrine of no-self is difficult to penetrate and liberating in its effect when properly understood. Through study, reflection, and meditation on the no-self or empty nature of beings and things we can attain the transcendent wisdom of the Prajnaparamita, and come to an understanding of things as they are. This thought-provoking study explores the true nature of persons and phenomena and provides the reader with many jewels upon which to reflect.



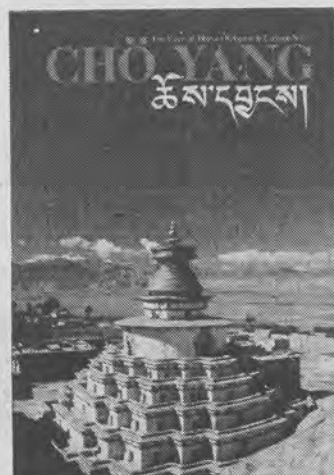
CHINNAMASTA: The Awful Buddhist and Hindu Tantric Goddess, by Elisabeth Benard. 162 pp. #CH \$14.95

In the Buddhist tradition, Chinnamasta or Chinnamunda is the severed-head form of Vajravarahi or Vajrayogini. This marvelous and frightening Goddess pushes one beyond dualities into the realm of the unconditioned. Three rare texts of tantric practice which examine Chinnamasta, the awesome Buddhist and Hindu tantric goddess, are clearly presented with a large amount of information about tantric practice. Elisabeth Benard is presently teaching Buddhism, Hinduism and women in religion at Southwestern University in Texas.

CHO YANG V, by the Council of Religious and Cultural Affairs of H.H. the Dalai Lama, ed. by Pedron Yeshe & Jeremy Russell. 132 pp., 75 color photos, 80 b&w

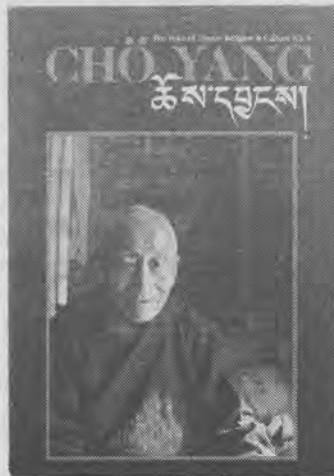
photos and line drawings, #CHYA5 \$18.95

Another lavish volume full of wonderful images and unusual information. Includes: *Sacred Sites of Tibet*; *A Survey of the Paths of Tibetan Buddhism* by H.H. the Dalai Lama which contains an outstanding and explicit presentation of the four levels of tantric practice; *A Modern-Day Yogini* by Victoria Huckenpahler. This is about the twelve-year solitary retreat by the American woman Karma Wangmo, at Karma Triyana Dharmachakra in Woodstock; *Inside the Mind and Brain: Tibetan Philosophy and Western Neuroscience*; *The Tibetan Women's Uprising*; *Lamas, Tsars and Commissars: Buddhism in Russia* by John Snelling; *Symbolism and Ritual in Tibetan Architecture*; *Precious Jewels of Tibet* on Tibetan jewelry; *Ocean of Sound* on Tibetan chanting and ritual instruments; *Tibetan Clay Sculpture and the Construction of Colossal Statues*. In our opinion, this Cho Yang is worth the price for the Dalai Lama article alone!



CHO YANG VI, by the Council of Religious and Cultural Affairs of H.H. the Dalai Lama, ed. by Pedron Yeshe & Jeremy Russell. 136 pp., 84 color photos, 69 b&w photos and line drawings, #CHYA6 \$18.95

The latest *Cho Yang* contains: *Generating the Mind of Enlightenment*, by H. H. the Dalai Lama; Interviews with Namkhai Norbu and Jigdal Sakya Dagchen Rinpoche; a biography of Drikung Chetsang Rinpoche; articles on nuns in Tibet and an interview with Tenzin Palmo; a very informative article on stupas; *Lama, Yidam, Khandro, Chokiyong*; *A Vision of Shambhala* by Khandrul Rinpoche; an ordained person's possessions; *Contemporary Kyigu Display at Drepung and Sera*; *Looking into the Future—Tibetan Divination*.



CONCEALED ESSENCE OF THE HEVAJRA TANTRA, trans. by G. W. Farrow and I. Menon. 364 pp. #COESHE \$20 cloth

The Hevajra Tantra is a non-dual, Yogini tantra of the late Mantrayana tradition of Buddhism in India that was first introduced into Tibet during the late 10th century. Also included is *Yogarajna-*

mala, a famous commentary by the Mahasiddha Krishnacarya. This translation of the principal root tantra and commentary offers insight into the yogic traditions of mantrayana and highlights the sophisticated and controversial Buddhist tantric methods.



DELOG: Journey to Realms Beyond Death, by Delog Dawa Drolma, trans. by Richard Barron & H.E. Chagdud Tulku Rinpoche. 162 pp. #DEJORE \$13.95

"Delog" refers to one who has crossed the threshold of death and returned to tell about it. For Delog Dawa Drolma, a woman renowned as one of the great realization holders of Vajrayana Buddhism in this century, being a delog meant that she lay in a death trance without any vital sign of breath, pulse, or warmth for five days. During that time the link between her mind and body was released and her consciousness journeyed to other realms of experience. What she saw then, recounted in these pages, engendered in her a limitless compassion for sentient beings. She experienced the almost unimaginable contrast between existence within the pure display of enlightened mind and existence within samsaric delusion. Delog Dawa Drolma was a highly respected lama and also the mother of Chagdud Tulku Rinpoche



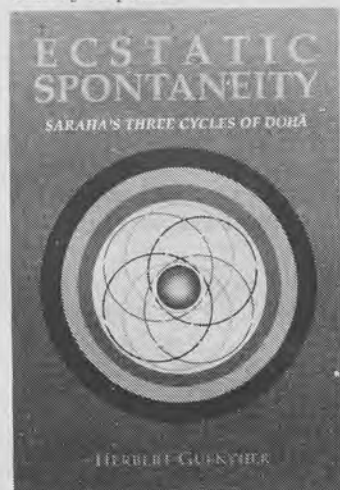
THE DOOR OF LIBERATION, by Geshe Wangyal. 240 pp. #DOLI \$15.

Contains a selection of seven texts that Geshe Wangyal considered essential to his Western stu-

dents' studies—an indispensable source of material on Buddhism. Robert Thurman and Jeffrey Hopkins were two of his most prominent students who have had great impact on the development of Tibetan Buddhism and culture in America.

"The Venerable Geshe selects a mosaic of teachings that provide useful keys to liberation for the contemporary reader."—Robert Thurman

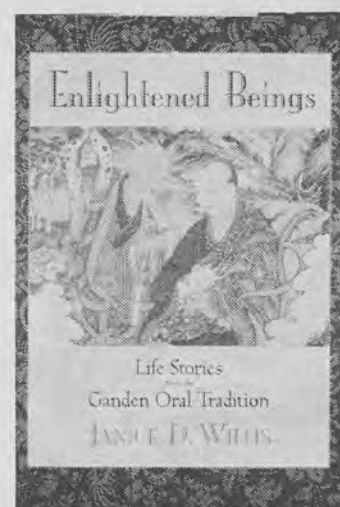
"The scholar-adept Geshe Wangyal was the first to bring Tibetan Buddhism to America. He had extraordinary love and humor as well as ferocity. He taught untiringly and was both the most beautiful and the most terrifying person I have known. To live with him was to live with emptiness."—Jeffrey Hopkins



NOW IN PAPER!

ECSTATIC SPONTANEITY: Saraha's Three Cycles of Doha, by Herbert Guenther. 241 pp. #ECSP \$30

After an account of Saraha's life and a discussion of the trilogy of songs (the People, King and Queen Dohas) 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*.



ENLIGHTENED BEINGS: Life Stories from the Ganden Oral Tradition, compiled, trans., and annotated by Janice D. Willis. 248 pp., 8 line drawings #ENBE \$18.

Here are the life stories of six great tantric masters from the Gelugpa school of Tibetan Buddhism. In the Gelugpa tradition there are many siddhas and Jan Willis has meticulously presented the liberation life stories of the first six lineage holders of the Ganden Oral Tradition, the system of highest yoga tantric practice designed and developed by the great Tsongkhapa.

The biographies include the great Gyelwa Ensapa and his guru, the immortal siddha Chokyi Dorje, the First Panchen Lama, Chokyi

Gyeltsen and Tsongkapa's chief tantric mahamudra disciple, the great yogi Jampel Gyatso.



THE FOUR NOBLE TRUTHS, by Ven. Lobsang Gyatso, trans. by Sherab 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, 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.



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

"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-bel-den 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 Rinbochay, 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 Kala-chakra and Guhyasamaja stages of completion.

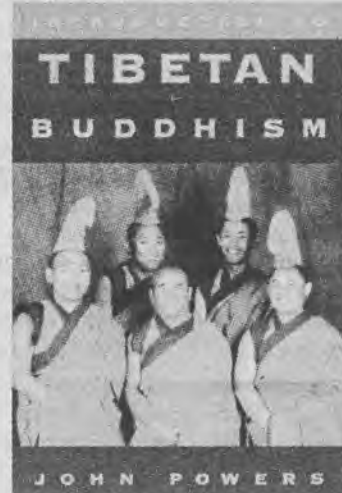
Remarkable for its definitive clarity, this exposition of the stages

of highest yoga tantra is a must for anyone interested in the higher tantras.



INSIDE TIBETAN BUDDHISM: Rituals and Symbols Revealed, text by Robert Thurman. 112 pp., 9 x 9" 150 color and b/w photos #INTIBU \$20

Presents in spectacular film-like sequences the central rituals which most directly and clearly illustrate the philosophy of this ancient form of Buddhism. Striking images of sacred spaces, participants, art, and ritual choreography are used to explain such precepts as karma, emptiness, compassion, death and rebirth, the eight-fold path, and the processes of tantric deity practice. From gatherings of monks in the high Himalayas, to western students practicing in a modest Dharma center in San Francisco. *Inside Tibetan Buddhism* looks beyond the fascination with things Tibetan to present the radical world-view embedded in all this religion's manifestations.



INTRODUCTION TO TIBETAN BUDDHISM, by John Powers. 520 pp. #INTIBU \$18.95 paper, \$34.95 cloth

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

This is the first comprehensive introduction to Tibetan Buddhism, its doctrines, practices, history and major figures. It begins with a summary of the Indian origins of Tibetan Buddhism and how it eventually was brought to Tibet. Then it explores Tibetan Mahayana philosophy and tantric methods for personal transformation that involve visualization, ritual and meditation. The tantric systems of the four main lineages of Tibetan Buddhism are explored in depth and impartially. A comprehensive and invaluable list of books for further reading accompanies each chapter. 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 elucidates the nature of Tibetan Buddhism as a complex religious and philosophical discipline."—Lobsang Lhalungpa

"For a comprehensive and eminently comprehensible overview of the history, key figures, doctrines, systems, and texts of Tibetan Buddhism, look to Power's substantial *Introduction to Tibetan Buddhism*. John Powers discusses even the most complex aspects of Tibetan Buddhism in a straight-forward and engaging manner. He conveys the drama of the history of this multi-faceted tradition, while his descriptions of Tibetan geography, architecture, and festivals and holy days give us a vivid picture of life in Tibet. He patiently articulates the distinctions between the four main schools of Tibetan Buddhism—Nyingma, Kagyu, Sakya, and Geluk; he also emphasizes their commonalities, enabling us to recognize the essence of Tibetan Buddhism."—*Booklist*, The American Library Association



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

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.

JATAKA MALA OR A GARLAND OF BIRTH STORIES, by Marie Mesaels-Higgins. 262 pp. #JAMAGA \$15 cloth

This is a necklace of pearls, and the string is the one life that runs as a golden thread through all—the pearls are the lives of the Buddha as he passes along the path of evolution. He is a symbol of our life, progressing and falling back again,

gathering diverse experience until he needs no further births. There are thirty inspiring and entertaining Jataka tales ending with the life of Prince Siddhartha. Printed in India.



Jung's Psychology and Tibetan Buddhism, Western and Eastern Paths to the Heart, Radmila Moacanin



JUNG'S PSYCHOLOGY AND TIBETAN BUDDHISM, by Radmila Moacanin. 144 pp. #JUPSTI \$12.95

The author discusses Tibetan Buddhism and Jungian psychology, touching on many of the ideas and methods of each. Although there are fundamental differences, both are vitally concerned with what Jung called "the tremendous experiment of becoming conscious," successfully bridging the gap between our deepest yearnings for spiritual fulfillment and the demands of our mundane life.



MACHIG LABDRON AND THE FOUNDATIONS OF CHOD, by Jerome Edou, 270 pp. \$16.95 May

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 Tsaltrim 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 Living.

This is the first comprehensive presentation of the life of Machig Labdron and her mahamudra chod tradition. A contemporary of

Milarepa, Machig is popularly considered to be both a 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.

"Capturing the 'crazy wisdom' by showing the impact of the Prajnaparamita on Machig's life, Jerome Edou deftly expounds her great teaching of the Mahamudra Chod. When Machig was asked what is Chod? She replied, 'To consider adversity as a friend is the instructions of Chod, for adversity will generate fear, anger, attachment to one's body, emotions which the yogin will instantly transform and recognize as the unlimited play of clarity of one's own mind, Mahamudra.' Consider reading this book as a spiritual investment...Edou is to be commended."—Dr. Elisabeth Benard, author of *Chinnamasta, the Awful Buddhist and Hindu Tantric Goddess*.

TEACHINGS OF THE SUPREME SIDDHAS

The Eighth Situpa, Tenzin Nyinchoy on "The Mahamudra of Definitive Meaning" by the Third Karmapa, Rangjung Dorje



Introduction by Venerable Khenchen Trangu Rinpoche
Translated by Sherab Dorje

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

Mahamudra 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 exemplary advice and instructions on the ground, path, fruition, view, meditation and action of mahamudra are both complete and beautiful.

"All students of the Kagyu traditions of Tibetan Buddhism are familiar with Karmapa III Rangjung Dorje's beautiful prayer, known as the *Aspiration of Mahamudra*, recited daily in countless Tibetan temples, retreats and homes. The depth of the significance that this short litany holds became clear to me some twenty years ago, when I had the good fortune to read, under the guidance of the late Kalu Rinpoche, the great commentary

that Situ Panchen composed to explain Rangjung Dorje's words. Hearing the actual phrases once spoken by Rangjung Dorje and Situ Panchen expounded by perhaps the greatest contemporary representative of the Mahamudra approach to meditation came with the force of a revelation, pointing the way to a transition from treating Mahamudra as an object of study, to the possibility of comprehending it as the very texture of experience, defying all prospects of objectification.

"Lama Sherab Dorje offers us an accurate and highly readable translation of this masterwork of Kagyu Buddhism, a work that is sure to be read with profit both by those who wish to learn something about the system of Mahamudra, and by those practicing within the tradition. The latter will find here a text that deserves to be studied in depth, until, in the words of the tradition, the intentions of the author have become fully integrated with one's own meditations."—Matthew Kapstein

"[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 is an excellent feature...the translation is a solid and worthy effort."—Ken McLeod

Myriad Worlds



Jamgon Kongtrul
(Kongtrul Lodrö Tayé)

Translated and edited by the Sonada Translation Committee
established by Kalar Rinpoche

MYRIAD WORLDS: Buddhist Cosmology in Abhidharma, Kalachakra and Dzog-chen, by Jamgon Kongtrul, trans. & ed. by Sonada Translation Committee. 365 pp., #MYWO \$19.95 May

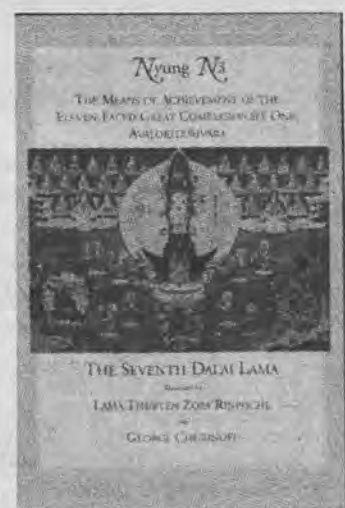
Myriad Worlds is the first part of the *Five Great Treasures* of Jamgon Kongtrul. He is known as "the Great" because he is one of the most outstanding teachers that Tibet has produced.

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.

NAVAJO AND TIBETAN SACRED WISDOM: The Circle of the Spirit, by Peter Gold. 320 pp., 25 b&w photos, 127 illus. 8 x 10", #NATISA \$29.95

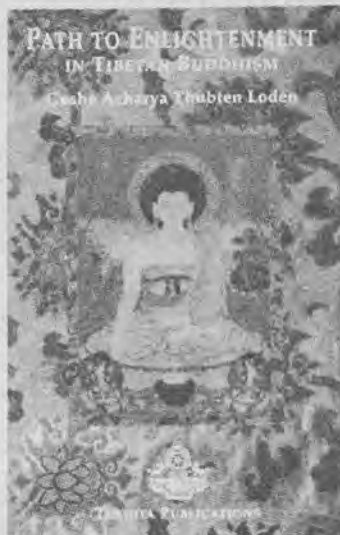
This book documents shared universal principles underlying the philosophies and practices of two groups of human beings: the Navajos of the high American southwest and the Tibetans at the roof of the world in Asia. Peter Gold examines the shared knowledge of the Navajo and Tibetan spiritual traditions by drawing extensive parallels between their creation myths,

cosmology, geomancy, psychology, visionary arts, and healing and initiation rituals. Through his sensitive comparison, the author shows us how to recover a sense of the sacred through our own cultural paradigms. Peter has had many years of living experience of these two cultures and is for this reason uniquely prepared to bring this remarkable study to light.



NYUNG NA: The Means of Achievement of the Eleven-Faced Great Compassionate One, Avalokiteshvara, by The Seventh Dalai Lama, trans. by Lama Thubten Zopa Rinpoche and George Churionoff. 208 pp., #NYNA \$16

Nyung Na is a powerful two-day fasting retreat based on Avalokiteshvara. This intensive practice involves maintaining the eight Mahayana precepts as well as, on the second day, additional vows of not eating, drinking, or talking for twenty-four hours. The meditation sessions include praises, prostrations, and mantra recitation. This is an intensive spiritual practice for purification and the accumulation of positive energy.



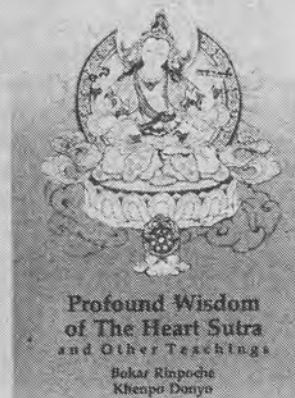
PATH TO ENLIGHTENMENT IN TIBETAN BUDDHISM, Geshe Acharya Thubten Loden. 1100 pp., color plates, line drawings, #PAENTI \$70 cloth

Drawing from the great Buddhist classics, the *Path to Enlightenment in Tibetan Buddhism* is a clear presentation of the progressive stages of spiritual development. It is a complete compendium of the essential points of the Buddhist path. This valuable and elegant teaching explains how to meditate and how to use the phi-

losophy and practice of Buddhism to discover ever-greater happiness and freedom in your daily life.

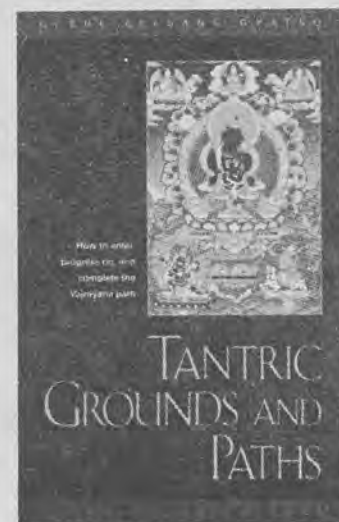
Geshe Acharya Thubten Loden is the spiritual leader of the Tibetan Buddhist Society in Australia. Born in 1924, he became a monk at the age of seven. He received his full training at Sera monastery in Tibet and finished first among candidates from the three great monasteries in examinations for the Geshe lharampa degree. In India, he completed studies at Gyumed Tantric College and Varanasi Sanskrit University. Since 1976, Geshe-la has taught thousands of students in Australia and the US.

The Path to Enlightenment is richly endowed with translations from the original sutras of the Buddha, the essential points of the vast range of Buddhist philosophy are presented with practical advice on how to transform your life with a range of extraordinary meditation methods. Also contains a detailed explanation of the *lo jong* mind training techniques and an extensive glossary, index and subject outline, and translation of the root and branch bodhichitta vows.



PROFOUND WISDOM OF THE HEART SUTRA and Other Teachings, by Bokar Rinpoche & Khenpo Donyo. 94 pp., #PRWIHE \$10.95

Three teachings are presented here: *The Heart Sutra* with commentary by Bokar Rinpoche; a teaching on anger and its remedies of compassion, love and wisdom by Bokar Rinpoche; and a teaching on karma, the idea of individual responsibility, individual and collective karma and the effect of positive and negative karma on our lives by Khenpo Donyo.



TANTRIC GROUNDS AND PATHS: How to Enter, Progress on, and Complete the Vajrayana Path, by Geshe Kelsang Gyatso. 288 pp., #TAGRA \$19.95.

This is a comprehensive guide to Tantric practice, a definitive manual for Tantric practitioners which describes all the stages of the Tantric path to full enlightenment. With clarity and authority Geshe Kelsang presents the four classes of Tantra, including an ex-

tensive explanation of the generation and completion stages of Highest Yoga Tantra.



THE TANTRIC PATH OF PURIFICATION: The Yoga Method of Heruka Vajrasattva, by Lama Yeshe, compiled & ed. by Nicholas Ribush. 280 pp., #TAPAPU \$15.

Lama Yeshe explains why purification is essential for advancing along the spiritual path and how to accomplish it with the practice of Vajrasattva. Included is a section of complete retreat instructions. Vajrasattva is a manifestation of the unity of fully developed male and female energy, the complete purity of the state of enlightenment. Vajrasattva purification practice is more powerful than negative karma. It can prevent you from experiencing the problems that negative karma would have otherwise brought.



THE TEACHER: Eleven Aspects of Guru Rinpoche. 23 pp., #TE \$2.95

This little book reproduces woodblock images of Padmasambhava in his eleven forms or aspects. A really great book for the price!

PETRA K. KELLY Thinking Green!



Escape on Environmentalism, Feminism, and Nonviolence
"Petra Kelly deserves to be known... Kelly's thought and writing is a powerful and inspiring force for change in the twentieth century."—Loren H. Page
Foreword by Pema Chodron

THINKING GREEN! Essays on Environmentalism, Feminism, and Nonviolence, by Petra Kelly. 160 pp., #THGR \$18 cloth

Before her violent death in 1992, Petra Kelly had established herself as one of the most influential people—she cofounded the German Green Party, which quickly became an international model for effective, urgent political action on behalf of the environment, peace, and human rights. *Thinking Green!* is an excellent presentation of the thought and spirit of this courageous woman. Passionate and well-informed, Kelly outlines how only a comprehensive agenda of political and personal transfor-

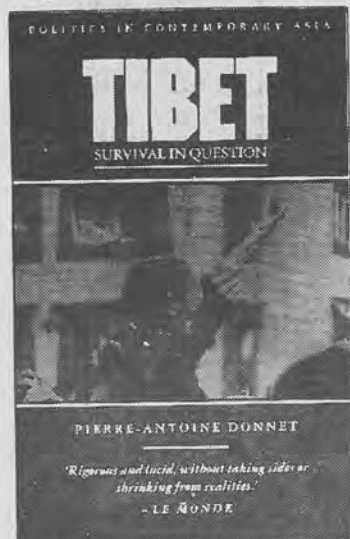
mation can guide us safely into the twenty-first century.

TIBET: The Position in International Law, ed. by Robert McCorquodale & Nicholas Orosz. 238 pp., #TIPOIN \$25

In 1993 a conference of leading international lawyers from 14 countries was held in London to consider claims for a self-determining, independent Tibet. Two Committees on evidence, each under a judge, examined in detail the material evidence, including submissions by the Chinese government, and reached their conclusions. The legal issues were then introduced by experts in their various fields. The discussions were lively, frank and constructive, and conclusions were reached about the rights of the Tibetan people. These discussions between leading experts may also have advanced the state of international law. This report of the conference will assist governments, the international community, international lawyers and all concerned about human rights.

TIBET: The Issue Is Independence, ed. by Edward Lazar. 80 pp., #TISIS \$8

Eight Tibetans confront both the weakness of the international response to the occupation of Tibet and the lack of direction of many supporters of Tibet. They focus on the central issue for Tibet—the issue of independence. They counter the complacency and defeatism which has allowed the Chinese occupation to continue unchallenged.



TIBET: Survival in Question, by Pierre-Antoine Donnet. 267 pp., #TISUQU \$25

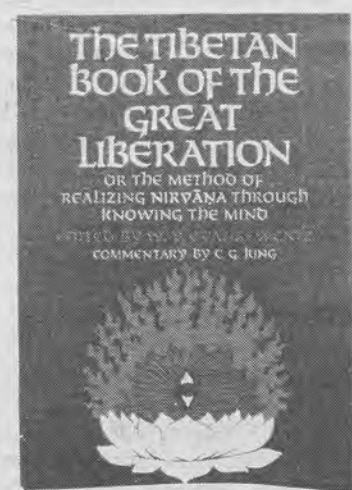
"An exemplary investigation which enables us to understand the violence threatening to reignite in Lhasa."—*Politique International*
Tibet under Chinese rule remains a leading unresolved question in Asian politics, and one likely to receive increasing world attention. This book explains the changing strategy being pursued by the Chinese—a strategy brought to an abrupt and brutal halt with the popular explosion of 1987 and the ensuing declaration of martial law. The underdevelopment of the Tibetan economy, continuing assault on Tibetan society and environment, and violations of human rights are fully documented.

Among the many strengths of this well-received book are the author's access to both the Chinese and Tibetan leaderships, his account of the confidential negotiations between them, and his up-to-date delineation of the political prospects for the future.

TIBETAN BOOK OF THE GREAT LIBERATION: Or the Method of Realizing Nirvana Through Knowing the Mind, ed. by Evans-Wentz. 307 pp., #TIBOGR

\$12.95

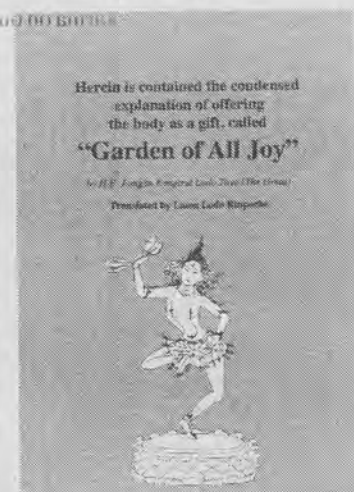
This classic text presents the epitome of the life and teachings of Tibet's great guru Padmasambhava. It includes the famous Dzogchen text *The Yoga of Knowing the Mind, the Seeing of Reality, Called Self-Liberation*, also known as *The Yoga of Knowing the Mind in Its Nakedness*.



TIBETAN YOGA AND SECRET DOCTRINES, ed. by Evans-Wentz. 433 pp., #TIYOSE \$13.95

This book contains seven pivotal Tibetan texts. It begins with Gampopa's famous *Precious Rosary*; *The Epitome of the Great Seal* by Padma-Karpo; *The Six Yogas of Naropa*; *The Yoga of Consciousness-Transference (Phowa)*; *The Path of the Mystic Sacrifice: The Yoga of Subduing the Lower Self (Chod)*; *The Path of the Five Wisdoms: The Yoga of the Long HUM*; and *The Yoga of the Voidness (Heart Sutra)*.

SADHANAS



GARDEN OF ALL JOY, by Jamgon Kongtrul Lodo Taye (*The Great*), trans. by Lama Lodo Rinpoche. 100 pp., illus. #GAJO \$15.95

This is a commentary on Chod practice—a condensed explanation of offering the body as a gift. It contains a brief biography of Machig Labdron, a commentary on the various "feasts," a very valuable section of illustrations of the visualizations, and the Tibetan text.

THE HEALING BUDDHA: A Practice for the Prevention and Healing of Disease, composed &

trans. by Lama Thubten Zopa Rinpoche. 24 pp., #HEBU \$4

This is a meditation on the Medicine Buddha, a fully enlightened being whose purpose is both to cure disease and prevent its onset. Also included is *The Prayer Liberating Sakya From Disease*, a beautiful and powerful prayer that brings great blessings.



SADHANAS FROM THARPA

The Kadampa Way of Life #KAWALI \$3

Advice from Atisha's Heart and The Three Principle Aspects of the Path.

Treasury of Wisdom #TRWI \$4

The sadhana of the Wisdom Buddha Manjushri.

Drop of Essential Nectar #DRESNE \$4

A special fasting and purification practice in conjunction with the Eleven-faced Avalokiteshvara.

ART & PHOTOGRAPHY



FROM THE LAND OF THE THUNDER DRAGON: Textile Arts of Bhutan, by Diana Myers, Michael Aris, Francoise Pomaret, and Susan Bean. 247 pp., 9 x 11", 130 color plates, 20 b&w photos #FRLATH \$44.95

Bhutan's textiles, especially the intricate brocades and complex supplementary-warp patterns, are unmatched anywhere in the world. This art has become Bhutan's most powerful emblem abroad. Textiles are integrated into all aspects of life in this Himalayan kingdom—fashioned into clothing and various kinds of containers and covers. Wild silk, cotton, nettle, wool, and yak hair are the fibers basic to the region. *From the Land of the Thunder Dragon*, published in conjunction with a special exhibition organized by the Peabody Essex Museum of Salem, Massachusetts, covers all aspects of Bhutan's textile and weaving heritage, from the central role of women, to fibers, dyes and looms, to the functioning of beautiful cloth as an item of trade and an indicator of historical change and social identity. This copiously illustrated book reveals

the richness, originality, and striking beauty of Bhutanese textiles.



RAVEN CROWN: The Origins of Buddhist Monarchy in Bhutan, by Michael Aris. 160 pp., 9 x 11" 106 b&w photos #RACR \$29.95

The hereditary monarchy of the Wangchuk dynasty was established in 1907 in the independent Himalayan state of Bhutan, thus introducing one of the world's most recent experiments in kingship. The story of the Wangchuk dynasty's rise and triumph moves from a picture of turmoil and chaos to one of relative peace and stability. In contrast with earlier published accounts based solely on the colonial records of British India, here the narrative is founded on the Bhutanese chronicles which offer a new perspective and bring many new details to light. The ethnic and historical context is outlined before recounting the turbulent career of the Black Regent, followed by the lives and achievements of the first two kings.



TIBETAN THANGKA PAINTING: Methods & Materials, by David P. & Janice A. Jackson with art & appendix by Robert Beer. 216 pp., 73 photos, 500 line drawings, large format, \$29.95

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

This extraordinary handbook for artists and art historians includes 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.

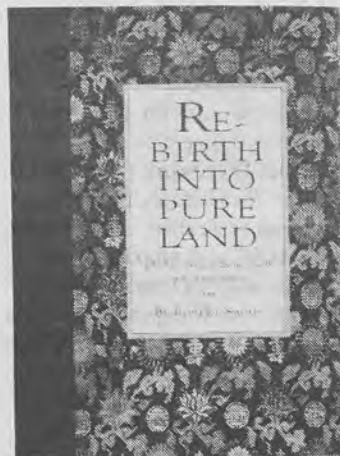
Tibetan Thangka Painting is the first detailed description of the techniques and principles of the sacred art of Tibetan scroll painting. This book presents, step-by-step, the techniques by which a thangka is made, from the preparation of the canvas to the final application of the sacred syllables behind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

trates 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*

LATE ARRIVALS



REBIRTH INTO PURE LAND: A True Story of Birth, Death and Transformation, by Robert Sachs. 108 pp., #REINPU \$10.95

This is a moving autobiographical account of the loss of Shamara Sachs, the author's daughter, to "Sudden Infant Death Syndrome" and the healing of the parents and others that followed. Khenpo Karthar Rinpoche and Ole Nydahl played special roles as Buddhist teachers during this period—Ole performed phowa for the daughter and assisted the release of her psyche to a pure land. There were definite, positive signs on the body of Shamara that the phowa had been effective.

"*Rebirth Into Pure Land* can serve as a healing tool and I recommend it to all those affected by SIDS."—Tsultrim Allione, author of *Women of Wisdom*.



The Invincible Amdo Tibetans
by Paulius Normantas

THE INVINCIBLE AMDO TIBETANS, by Paulius Normantas. 120 pp., 32 full-color photos, 64 two-color photos, 9 x 12" #INAMTI \$58

This unusual collection of photos from Amdo is a sensitive portrayal of the Tibetan people of this region—their religious and secular life, their monasteries and dwellings against the background of the massive Tibetan landscape. During the last four years, Normantas, a renowned Lithuanian photographer, has travelled in Tibet taking the photos that appear here. We are pleased to present this fine collection to you.

THREE SILVER COINS: A Story of Tibet, by Veronica Lee & Tashi Daknewa. 32 pp., 10 1/2 x 8 1/2",

color illus. by Veronica Leo, #THSICO March.

This is a Tibetan tale of magic, trickery and the triumph of a child's goodness over a bad king. Told to Veronica Leo by Tashi Daknewa, this is a delightful story with captivating illustrations—we love it!



POCKET CALENDARS



LOSEL DIARY 1995, #LODI \$5

This is a Tibetan calendar for the Wood Pig Year 2122 which lists Tsok, new & full moon days as well as many special anniversaries.

RIGPA CALENDAR 1995, #RICA \$8.95

This is the famous Rigpa Fellowship calendar which lists religious practice days, anniversaries and contains photos and other information about teachers and Buddhism.

AUDIO & MUSIC TAPES



SONGS OF THE JATAKA TALES, by Penny Nichols and members of the Karma Kagyu Institute. Cassette #SOJATA \$12

These lively songs for children tell the tales of Lord Buddha's previous lives, lessons learned and compassionate deeds performed.

TIBETAN BUDDHIST CHANTS OF NAMGYAL MONASTERY

TIBETAN BUDDHIST CHANTS OF NAMGYAL MONASTERY, by the Monks of Namgyal Monastery. Cassette #TIBUCH \$10

This invocation and the prayers to Palden Lhamo, the protector of

Tibet, are very powerful, creating in sound and feeling an electric atmosphere—the long horns invite Palden Lhamo in thundering, dramatic tones to appear, and the prayers of the monks supplicate the deity to perform virtuous actions. This tape was created by the monks of Namgyal Monastery, Dharamsala, India, the monastery of the Dalai Lama. On the second side, the merit field assembly is invoked and prayers requesting teachings and blessings are chanted in the melodious Namgyal style.

TIBETAN HORN, by Phil Thornton & Steven Cragg. Cassette #TIHO \$12

A kaleidoscope of incredible musical invention that compels the listener along a journey of inner awakening from Himalayan mountain monasteries to the holy lands of India. An authentic, outstanding experience of creative sound and deep harmony.



TIBETAN SACRED TEMPLE MUSIC: Eight Lamas from Drepung. Cassette #SATEDR \$10

A powerful collection of sacred temple music from the monks of Drepung Loseling Monastery in southern India. The chants and music are prayers which invoke the presence of Buddhist deities for healing and transformation and is therefore a rare opportunity to receive the transmission of this energy. In addition to overtone chanting, they also perform their beautiful mid-range chanting and play traditional Tibetan temple instruments which create a very haunting and mystical effect.



THE MUSIC OF NAWANG KHECHOG

Born in Tibet, Nawang now lives in the USA. He was a Tibetan monk

for eleven years and has been a musician since childhood. The experience of peace is present in his lyrical and spacious flute music. Snow Lion is now the primary distributor for Nawang Khechog's tapes. Retailers can contact us for terms. Three tapes of his music are available:

RHYTHM OF PEACE: Bamboo Flute, Didgeridoo, and Harmonic Chanting. Cassette #RHPE \$10. The meditative sounds of Nawang Khechog.

SOUNDS OF INNER PEACE: Bamboo Flute, Didgeridoo, Okharina, Incan Pan Pipes and Silver Flute. Cassette #SOINPE \$10. Dedicated to the preservation of Tibetan culture.

SOUNDS OF PEACE: Bamboo Flute & Didgeridoo. Cassette #SOPE \$10. This spontaneous music captures the feeling and peace of the mountains of Tibet.

WOODLANDS FLUTE, by Joe Salzano. Cassette #WOFL \$10

This is a collection of Native American flute music from the Eastern Woodlands. There is a scarcity of traditional Eastern Woodlands material for flute due to the cultural disintegration over the many years since the European invasion. These twelve selections are beautiful and include nature sounds, drum and rattle as well as nine different cedar, pine and cane flutes.

BUDDHA DHARMA IN THE WEST, with H.H. Gyalwa Karmapa, Leslie Kawamura, Lama Lodo, Sister Palmo, Lama Gomang Khen, Lama Kunga, Brian Cutillo et al. (4) #BUDHWE \$30

These four hours are filled with insights from some of the leading Buddhist teachers from around the world—it is an excellent overview of Tibetan Buddhism as well as other Buddhist approaches.

INTRODUCTION TO DZOGCHEN, by Lama Surya Das. Cassette #INDZ \$12

This is a guided meditation and explanation of Dzogchen practice. Talk given in Barre, MA in 1993.

VIDEOS

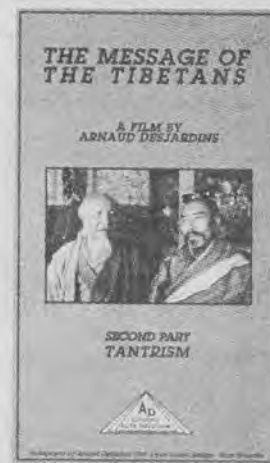
HEALING ORACLES OF LADAKH, by Elan Golomb, with voice-over by Joan Halifax, author. 28 min. #HEORLA \$29.95

We are beginning to realize that Western concepts of health and disease are not universally recognized and often are not as effective in promoting and maintaining well-being as they could be. Careful observation of cultures that have practiced healing and ritual in traditions outside Western scientific medicine have become more critical as we recognize the effect of our "spirit" on our physical being. This VCR film candidly shows native Ladakhi medicine women treating patients. They go into trance and healing oracles speak through them. The connection between healing deities and spiritual teachings is beautifully demonstrated in this rare and informative glimpse of an almost lost tradition of knowledge.

KALACHAKRA, THE WHEEL OF TIME, by Bearfoot Productions. 30 min. #KAWHTI \$29.95

Watching the creation of the Kalachakra sand mandala is one of the most beautiful and fascinating experiences you'll ever have. Four

monks from Namgyal Monastery performed this ritual at the Douglas Hyde Gallery in Trinity College, Ireland. They offered to do it as a contribution to world peace—the response was deeply felt. In addition to seeing the creation of the mandala from its innermost center outward, you will also see the monks perform some of the dancing and chanting of the Kalachakra ritual. This video offers many close-ups of sections of the mandala, affording the viewer a rare glimpse of the details of the mandala.



THE MESSAGE OF THE TIBETANS, by Arnaud Desjardins.

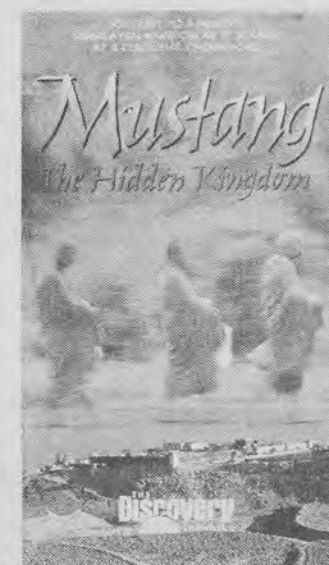
Part 1: Buddhism, 52 min.

#METIBU \$29.95

Part 2: Tantrism, 52 min.

#METITA \$29.95

This is some of the most impressive footage we have seen. Filmed in the mid-sixties in India, Sikkim and Bhutan by Arnaud Desjardins in consultation with Sonam Topgey Kazi, the senior interpreter to the Dalai Lama at that time. Anyone interested in Tibet will find these videos fascinating. There are so many of the older renowned masters shown here: H.H. the Dalai Lama, H.H. Dilgo Khyentse Rinpoche, H.H. Dudjom Rinpoche, H.H. Gyalwa Karmapa, H.H. Sakya Trizin, Dugpa Dukse Rinpoche, Chatral Rinpoche, the yogis Abo Rinpoche and Lopon Sonam Zangpo, H.E. Tai Situ Rinpoche and H.E. Shamar Rinpoche as young tulkus, as well as many other eminent masters! Each film is full of wonderful images of these lamas and monks performing rituals and meditations. There are scenes of yogis performing preparatory meditation exercises that are quite unusual.



MUSTANG: The Hidden Kingdom, The Discovery Channel. 1 1/2 hrs. #MUHIKI \$19.95

Nestled high in the Himalayas, a feudal kingdom lies suspended in time. Long closed to outsiders, it is the last outpost of pure Tibetan Buddhist culture. Journey with the Dalai Lama's personal envoy, Khamtrul Rinpoche, on a diplomatic mission to Mustang and experience an intimate view of this traditional way of life.

TIBET: A Prayer for the Future, by Martin McGee. 55 min. #TIPRFU \$24.95

This documentary explores Tibet's rich cultural and spiritual heritage and traces the country's history from its origins to the current crisis under Chinese occupation. For over a thousand years the people of Tibet had lived in peace guided by the Buddhist law of universal compassion. Since the 1950 Chinese takeover, their world has been turned upside down. Eyewitness accounts of China's shocking brutality and repression underscore the extreme plight of Tibet. Journey clandestinely with the filmmaker to discover a devout nation struggling to restore its independence and preserve its Buddhist faith. Enter ancient monasteries to observe sacred rituals and ceremonies never before photographed. Travel with pilgrims along centuries-old trails and experience the enduring culture of Tibetans living in remote villages. The world stands to lose a wealth of Tibetan art, literature, and spiritual, medical, and scientific knowledge spanning 2,000 years. This program is a plea to save a civilization facing extermination.

The Tibetan Book of the Dead



Part I: A Way of Life

TIBETAN BOOK OF THE DEAD, narrated by Leonard Cohen. 46 min. #TIBOV \$29.95

Filmed in Ladakh, this new video explores the Tibetan wisdom of life and death and boldly visualizes the afterlife according to *The Tibetan Book of the Dead*. The film begins in Ladakh and follows the life and death of Tibetans in the high Himalayas—and then moves to San Francisco, where it shows the sacred text's growing acceptance and use in hospices for the dying. Includes interviews with H.H. the Dalai Lama in which he speaks of his own view of life and death. This is part one of a two-part set. We reviewed both and recommend the first one—the second does not, in our opinion, add much that is worth the additional cost. We will special order it for you, if you would like.

TIBET'S HOLY MOUNTAIN, 52 min. #TIHOMO \$29.95

Where Tibet, Nepal, and India meet rises a 22,000 foot-high mountain thought by Hindus and Buddhists to hold at its peak the throne of the foremost gods. This program follows the trail to Mt. Kailash with visits to shrines and other sacred sites at Tsaparang, the 11th-century capital of the old Tibetan kingdom of Guge, at Khajarat, where a stately monastery remained open despite the Chinese Cultural Revolution, and at Lhasa, whose architecture and rich decorative arts illustrate the Buddhist concept of the world.

RITUAL ITEMS



BELL & DORJE #BEDO \$60

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

BELLS & DORJES, Supreme Grade #DABEDO \$200

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



BELL & DORJE COVERS #BEDOCO \$20

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



BHUMPA, #BH \$28

Made with copper and brass this is an item that typically appears on Tibetan altars or practice tables. It is used for blessed water.

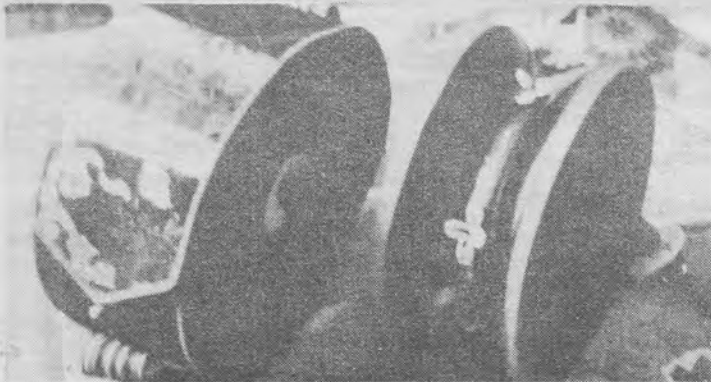
BUTTER LAMP \$16

White metal, well-made, 3 1/2" high.

BUTTER LAMPS

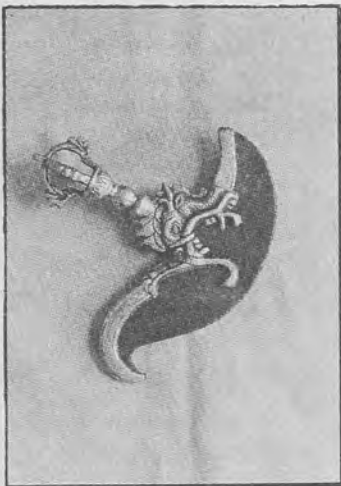
4 1/4" high with auspicious symbols in silver-like metal.

Copper Butter Lamp, #COBULA \$19



CHOD DRUM, #CHDR \$170

This is the authentic chod drum with all the extra touches made by a Tibetan yogi living in Nepal. It comes with silk tail, brocade carrying case with yantra emblem and strap, skull bone piece on handle, sea shell adorn-



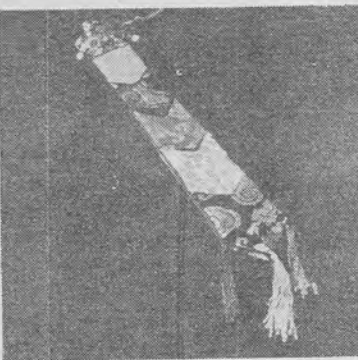
CURVED KNIFE #CUKN \$40

This is the ritual knife referred to in many tantric practices.



DAMARUS (wood), #DA \$30

This is the hand drum used in many tantric practices.



DAMARU BANNERS #DABA \$20

Beautiful brocade banners in 5 traditional colors. They attach to the Damaru to make a lovely tail.



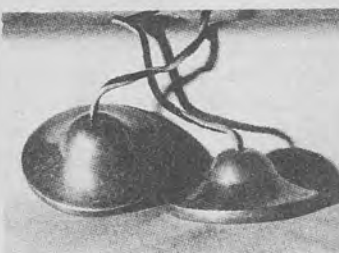
Silver-like Butter Lamp, #SIBULA \$19

DHARMAPALA OFFERING SETS (Serkyem)

They are used in protector deity practice and measure 6" high and 6" in diameter.

White Metal Serkyem, #SEWH \$28

Brass Serkyem, #BRSE \$26



DINGSHA BELLS (cymbals) #DI \$30

The sound of these bells is psychically cleansing.



KAPALAS (skull cup)

It is five inches high with three parts: triangular base, metal skull cup to hold precious liquids, and lid covering.

Medium brass #MEBRKA \$30

H.H. KARMAPA Dream Flag Pin #KADRPI \$5



MANDALA PLATES #MAPLA

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

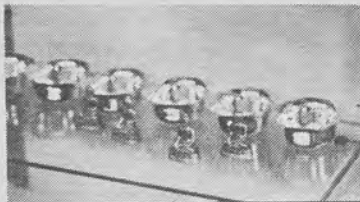
Large (7" diameter) \$80

Small (5 1/2" diameter) \$70



MANJUSHRI SWORD, 16" #MASW \$40

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



OFFERING BOWLS

Offering bowls are present on every Tibetan altar and often contain water, rice, or other items.

Copper Offering Bowls (set of 7) #COOFBO \$38

Copper #COOFBO \$38

Silvery Offering Bowls #SIOFBO \$33 set of 7

Ornately designed silvery offering bowls that measure 3" dia.

Fancy Offering Bowls

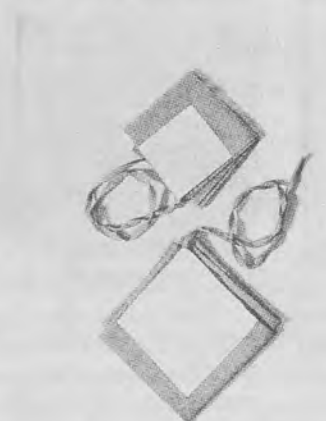
3 1/2" in diameter with silver-like auspicious symbols.

Fancy Copper Offering Bowls, #FACOF \$40 (available Oct.)

Fancy Silvery Offering Bowls, #FASIOF \$35

PECHA COVERS

Used to cover sacred texts.

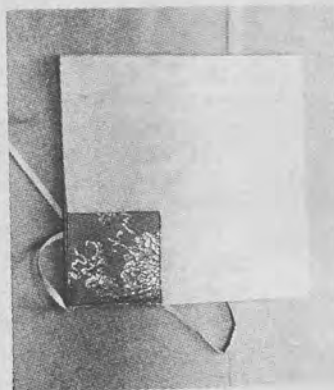


Standard

Two sizes of traditional book covers in red cloth with yellow square and cord.

22" sq. #PEWR \$15

30" sq. #PEWRL \$15



Fancy

Two sizes of book covers in yellow cloth with red Tibetan design brocade square and cord.

21" sq. #FAPE \$17

30" sq. #FAPEL \$20



TIBETAN PICTURE FRAME #TIPIF \$15

Gao-shaped frame holds 2-1/2" x 3" photo. Cast metal relief with Buddhist design. Made by Tibetans in India.



PRAYER WHEEL #PRWH \$50

Authentic Tibetan prayer wheel. It is 12" long and contains the mani prayer of Chenrezig.



PURBAS

Tantric daggers made of iron used to expel negative forces.

9" #9PU \$30

5" #5PU \$12



SINGING BOWLS #SIBO \$250

10 to 11" in diameter, these singing bowls produce a marvelous sound when struck or rubbed on the rim with the striker. Ideal for meditation practice.



STUPA #STBR \$55

This Tibetan Buddhist stupa is 7 1/2" high and has a brass gilt covering. It is the stupa most often seen at centers.

DHARMA ITEMS



THRONE COVER, #THCO \$150

This is the cover that you see on high thrones that covers the front surface. It has a brocade double-dorje and is very spectacular. It measures 3 x 3 feet square.



MEDITATION CUSHIONS

Carolina Morning Designs produces high-quality cushions at competitive prices and ensures customer satisfaction. These hand-crafted cushions are available in six colors: burgundy, royal blue, forest green, deep purple, navy blue and black. Specify the color of your choice. We plan to fill orders promptly, but it may take up to 4-5 weeks for delivery.

Zafu (round cushion seat) is 12" in diameter, 8" high and is stuffed with kapok. #ZAF \$37.95

Support Cushion is a square cushion which measures 12 x 12 x 3" and is filled with cotton batting. #SUCU \$19.95

Zabuton (base cushion) measures 25 x 31 x 3" and is filled with cotton batting. #ZAB \$42.95

INFLATABLE ZAFU! #INCU \$22.95

Just the thing for traveling meditators! A zafu cushion that can be inflated to just the right height and deflated for easy storage. Inside the fine quality zafu cover is a beachball. Inflated it provides dependable support for sitting meditation. Deflated it weighs about 8 ounces and can be folded to fit a small space. The cover is machine washable and dryable. There is an opening from which the beachball can be removed and reinserted. So, if later you prefer a more traditional zafu, you can simply remove the beachball and stuff the cushion cover with kapok.



MEDITATION BENCH

Handcrafted of solid oak, these sturdy benches are designed to support your body comfortably for extended periods. 18" wide x 7" deep, top rests at an angle about 6" high at front edge. We find them

most comfortable when sitting with legs underneath. It allows the back to be straight with little effort and legs to be comfortable for long periods. Beautifully finished with clear matte varnish. The optional cushion attaches with velcro to the bench and doesn't slide around. Cushions are available in deep purple, burgundy and black. We plan to fill orders promptly, but it may take up to 4-5 weeks for delivery. Shipped to you directly from the manufacturer.

#MEBEN Standard Bench

\$39.95

#MEBECO Folding Bench

\$49.95

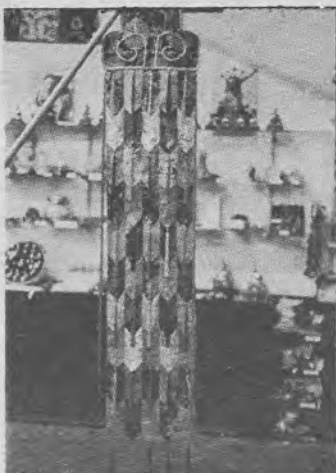
#MEBECU Attachable Cushion

\$19.95



LARGE CHEPHUR, #LACH \$150

These are typically present in Tibetan monasteries hanging around the sides of the room. They are cylindrical and contain the 5 colors in brocade pieces, beautifully alternating to give a dramatic effect. They are over 6 feet long.



LARGE BANNER, #LABA \$125

These banners are brocade with the 5 colors, alternating in the traditional way. They are over 6 feet long and 15 inches wide.



GREAT POSTER!

LIGHTNING OVER THE POTALA, TIBET, 24 x 36"
#LIOVPO \$5.95

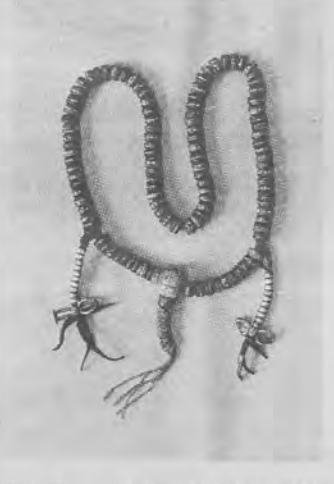
Dramatic scene with sky, lightning and Potala Palace in Lhasa.

TIBETAN LONG HORN, #TILHO \$350

These five-foot long horns are entirely hand-crafted by Tibetans for ritual use. They are made of pewter with brass ornamentations on the joints, mouthpiece and rims. They have three sections that collapse. We have two in stock and probably won't be able to obtain more like these.



H.H. THE DALAI LAMA Photo, 5 1/2 x 7" #HDL \$3



Yak Bone Mala, #YABOMA \$70

Mala is dark brown with inlaid bits of coral and turquoise. Includes fancy guru bead and counters with bell & dorje. Looks old and is remarkable to see.

Linden Nut Disc Mala, #LINUDI \$36

This beautiful mala is chocolate brown with tiny beige specks. The beads, which come from Linden trees, are shaped like abacus beads.

NEW!

SEMI-PRECIOUS STONE & CRYSTAL MALAS

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

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

Rock Crystal Mala #CRMA \$80

Rock Crystal Hand Mala

#CRHAMA \$28

Red Crystal Mala #REMAMA \$30

The following malas are special order items and are hand-made according to your specifications. These beads are 8 mm unless otherwise noted. Please allow 4-6 weeks for delivery:

Amethyst #AMMA \$250

Amethyst Hand Mala

#AMHAMA \$90

Aventurine (jade family) 6mm.

#AVMA \$50

Aventurine Hand Mala 6mm.

#AVHAMA \$28

Black Onyx #BLONMA \$80

Black Onyx Hand Mala

#BLHAMA \$28

Hematite 6mm. #HEMA \$50

Lapis Lazuli #LALAMA \$250

Lapis Lazuli Hand Mala

#LAHAMA \$80

Malachite 6mm. #MAMA \$120

Malachite Hand Mala

#MAHAMA \$70

Mother of Pearl #MOPEMA \$50

Mother of Pearl Hand Mala

#MOHAMA \$24

Rhodonite (pink with black)

#RHMA \$120

Rose Quartz #ROQUMA \$60

Rose Quartz Hand Mala

#ROHAMA \$28

Tiger Eye #TIEYMA \$100

SILVER COUNTERS WITH PURBA & CURVED KNIFE
#PUSICO \$40

CONSECRATION OF STATUES AND THANGKAS!

When you purchase a statue or thangka from Snow Lion, you also have the option to have it consecrated. Snow Lion has made an arrangement with Namgyal Monastery to have this special empowering ceremony performed for the pieces you purchase from us.

In addition to the cost of materials, it takes several monks all day to properly consecrate a statue or thangka. Although Namgyal does not have a set donation for consecration, Snow Lion recommends a minimum donation of \$100 for statues and \$50 for thangkas. This is tax-deductible and checks should be made out to Namgyal Monastery. (If ordering by phone, mail check directly to the monastery at PO Box 127, Ithaca, NY 14851). We will deliver your statue or thangka to them and send it to you after it is consecrated as part of the service we provide.

STATUES #RU

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

Amitayus \$325

Buddha 8" \$325

Buddha (copper) 6" \$250



MANI MUG #MAMU \$10

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. This mug is made in the USA!

Special price on Mani Mugs! Purchase three and receive the fourth one for \$5.



TIBETAN FLAG MUG
#TIFLMU \$12

The Tibetan National Flag on a white mug. Printed in four colors. This mug is made in the USA!

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

Buddha (w/namsa) 11" \$495
Buddha 13" (Burmese) \$450
Chenrezig 8" \$325
Chenrezig 12" \$495
Green Tara 8" \$325
Hayagriva 7" \$575
Jambala 8" \$325
Jambala (large) \$475
Jigme Lingpa 8" \$370
Karmapa 8" \$375
Lion-faced Dakini 12" \$475
Machig Labdron 11" \$250
Mahakala (2 arm) 7" \$325
Mahakala (4 arm) 10" \$575
Maitreya 10" \$395
Medicine Buddha 5.5" \$195
Manjushri 6" \$285
Milarepa 3 1/2" \$225
Milarepa 3 1/2" \$200
Mipham 7.5" \$360
Padmasambhava 14" \$495
Padmasambhava 9" \$325
Rahula 12" \$595
Red Tara Statue (bronze) 9" \$175
Shakyamuni Buddha 4" \$85
Tsongkhapa 6" \$395
Vajradhara 8" \$325
Vajrapani 12" \$495
Vajrapani 6" \$120
Vajrasattva 6" \$158
Vajrasattva 6" \$165
Vajrasattva 8" \$325
White Tara 8" \$325
White Tara 12" \$495
Yamaraja 6" \$160



Green Tara 8" \$325



Padmasambhava 8" \$325



Amitayus \$325



Karmapa 8" \$375

THANGKAS

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

Thangka print, laminated, mounted in brocade with multi-color fringe at bottom, measures 14 x 26" \$60. Selections: Gelukpa Guru Tree #GTLATH; Milarepa #MILATH; Kalachakra KALATH; Buddha #BULATH.

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

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

THANGKAS

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

Amitabha \$295
Buddha & 108 Buddhas \$425
Buddha (large) \$525
Chakrasamvara \$400
4-arm Chenrezig \$325
4-arm Chenrezig \$650
4-arm Chenrezig & Manjushri & Vajrapani \$320
1000-Arm Chenrezig \$360
Dorje Legpa \$325
Dorje Senge \$325
H.H. Dudjom Rinpoche lineage \$350
Ekajati \$320
Garab Dorje \$325
Green Tara \$320
Green Tara & 21 Taras \$360
Guru Dragpo \$295
Guhyasamaja \$360
Jambhala \$295
Je Tsongkhapa \$325

EXQUISITE HAND-WOVEN 100% WOOL TIBETAN CARPETS

We have commissioned the manufacture of beautiful high-quality traditional style carpets. The designs selected are from photos of carpets in museum publications we've been admiring but

were unable to find. Tibetan weavers were located who could produce them. We don't think you have seen carpets like these before since weavers have, for some time, been selling designs that are more mass-marketable but lack the refined look of these carpets. A number of these are hard-to-find Ti-

betan Tiger Rugs.

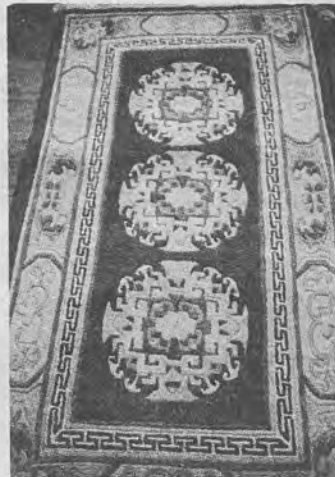
The carpets vary in size and pile density and the price varies accordingly. Most are approximately 3 x 6', some are larger, up to 6 x 9'. Please contact us for photos of available carpets. Prices range from \$400 to \$995.



3 x 6 ft. \$495



11 ft. runner \$700



3 x 6 ft. \$495

Je Tsongkhapa \$490
Kagyu Lineage Tree \$700
Kalachakra \$325
King of Shambhala \$320
Kinkara Skeleton Couple \$350
Lion-Faced Dakini \$290
Lion-Faced Dakini w/deities \$360
6-arm Mahakala (3 headed) \$325
6-arm Mahakala \$325
6-arm White Mahakala \$325
4-arm Mahakala \$325
2-arm Mahakala \$400
Machig Labdron \$350
Manjushri \$325
Marpa \$295
Medicine Buddha \$500
Medicine Buddha (large) \$575
Nagarjuna \$325
Nyingma Protectors \$330
Large Nyingma Protectors \$590
Padmasambhava \$400
Padmasambhava (w/deities) \$320
Padmasambhava (standing) \$400
Rainbow Body Padmasambhava

\$400
Padmasambhava w/8 forms \$575
Red Tara \$325
H.H. Sakya Trizen \$325
Samantabhadra \$325
H.H. 16th Karmapa \$350
Ushnishasitapatra \$325
Vajradhara \$400
Vajrakilaya \$350
Vajrakilaya (black) \$490
Vajrapani \$325
Vajrasattva \$480
Vajrasattva w/consort \$325
Vajrasattva w/Nyingma lineage \$390
Vajrayogini \$325
Vajrayogini w/4 Dakinis \$320
Wheel of Life \$350
White Tara \$350
Yamantaka (w/consort) \$360
Yamantaka \$330
Yamantaka (large) \$565



Vajrakilaya \$495



Guhyasamaja \$360



Large Nyingma Protectors \$590



Je Tsongkhapa \$325



Rainbow Body Padmasambhava \$400



1000-Arm Chenrezig \$360

Gyuto Monks to Perform in NYC

To celebrate the Tibetan New Year, the Gyuto Monks will give a special performance at The Town Hall on March 2.

Tickets are available from TicketMaster (212-307-7171) or at the Town Hall Box Office (212-840-2824).



TIBETAN ANTIQUES #TIAN

Dechen Choeden, one of the Tibetans who has resettled in Ithaca, has brought with her an unusually fine collection of antiques, mostly from Tibet. These pieces are over 100 years old and are finely crafted. Since they are one-of-a-kind items, we have photographed them as we do with thangkas, statues and carpets. These photos are available to you on loan so that you can see the pieces and make a selection. Here are some of the categories of objects and price ranges:

Gaus, large silver antique pieces with coral or turquoise, oval shaped, \$300-525.
Large Gaus, circular, mostly silver, some antiques, \$300-750.
Large Gaus, squarish, with turquoise & coral, antique, \$400-450.
Dorjes, five point antique dorjes, two sizes, \$135-450.

Phurba, gold-plated copper antique phurba, \$750.
Small Knives, mostly antique with silver cases, \$150-450.
Large Knives, silver knives with richly designed cases, some antiques, \$375-600.
Whips, wood and brass with dragon or serpent, \$375-450.
Earrings, large, silver, antique earrings, \$225-300.
Flint Pouches, mostly antique with silver and/or brass work, \$265-500.
Necklace, antique Kangra art silver necklace with jingles, \$675.
Tea Pots, Cups, Bhumpa, Grain Containers, silver, some antiques, \$150-1200.
Cups & Butter Lamp, silver, \$375-750.
Hair Ornaments, silver with turquoise and/or coral, some antiques, \$150-750.



BOOKS LISTED BY AUTHOR

The following is a list of authors who have published two or more books that we carry. This classification is to help you locate other titles by the same author or editor. Titles are usually listed under contemporary editors and authors when the root text is by historical teachers. Books with multiple authors are listed under the prime author in most cases. If you have questions or problems with this list, please let us know. **Bold Items are published by Snow Lion.**

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