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Sarnath, India: The Deer Park Project for World Peace

Early in 1996 during the Tibetan Buddhist Losar celebration at Sarnath, India, over 100 persons attended an informal consecration and dedication ceremony for the newly completed Deer Park Project for World Peace. The temple, Padma Samye Chokhor Ling, is situated directly between the place of Buddha Shakyamuni's reunion with his five disciples and where he first turned the Wheel of Dharma at Deer Park. Over 2,500 years ago, the Lord Buddha may very well have walked through what is now this temple ground.

The Ven. Khenpo Tsewang Dongyal Rinpoche will inscribe upon a marble stone in elegant calligraphic style the following dedication prayer and acknowledgment:

"With great devotion we pay homage and offer this deed to the Three Jewels: Buddha, Dharma and Sangha, to all masters of the wisdom lineage of the glorious Nyingmapas. May this monastery become the source of inspiration for study, contemplation and meditation upon the teachings of Buddha Shakyamuni and Guru Padmasambhava."



Padmasambhava Buddhist Center

Lord Buddha Shakyamuni came into this world 2,540 years ago. At the age of thirty-five, he reached enlightenment. Seven weeks later he turned the Wheel of Dharma for the first time at the Deer Park in Sarnath, India. Thereafter, he taught continuously throughout his life in many sacred places until his Mahaparinirvana.

When Lord Buddha announced the date of his Mahaparinirvana, many of his disciples were distraught and asked him, "What shall we do? How will those who do not see you receive your teachings?" Buddha told them that his followers should journey to and meditate at the holy places where his enlightened activities occurred, including:

- Lumbini, the birthplace of the Lord Buddha;
- Bodhgaya, the place of the Lord Buddha's enlightenment;
- The Deer Park at Sarnath, where the Lord Buddha first turned the Wheel of Dharma;
- Shravasti, where the Lord Buddha spent each rainy season in retreat for 25 years and where he performed miraculous activities;
- Rajgir, Vulture's Peak Mountain, where Lord Buddha turned the second Wheel of Dharma, bringing forth the Prajnaparamita teachings;
- Sankaya, where the Lord Buddha descended from Tushita heaven (after paying respect and gratitude to his mother);

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Shechen Rabjam Rinpoche 1996 USA Visit

Shechen Rabjam Rinpoche will be in America to attend the anniversary ceremonies for Khyentse Rinpoche in Boulder, Colorado. He will also teach in New York City, Santa Fe, Kansas City, Washington DC, Los Angeles, and San Francisco in September and October.



Shechen Rabjam Rinpoche

Shechen Rabjam Rinpoche is the grandson and spiritual heir of Dilgo Khyentse Rinpoche, one of the foremost Tibetan Buddhist masters of this century. Born in 1966, Rabjam Rinpoche began receiving teachings at the age of three on his revered grandfather's lap and today holds this unbroken lineage. He was raised and trained by Dilgo Khyentse Rinpoche and traveled throughout the world with him.

Since his grandfather's passing in 1991, Rabjam Rinpoche has taken over the responsibilities of transmitting Khyentse Rinpoche's teachings.

Rinpoche is the seventh in the line of the Rabjam succession. The second Rabjam Rinpoche founded Shechen Monastery in Kham, Tibet. Many great masters trained at Shechen Monastery including Shechen Kongtrul, Shechen Gyaltsab, Khenpo Gangshar (Trungpa Rinpoche's tutor), and the great sage Mipham Rinpoche. The monastery was completely destroyed during the Cultural Revolution and is being rebuilt with the support of Rabjam Rinpoche.

In the early 1980s Dilgo Khyentse Rinpoche built Shechen Tennyi Dargyeling Monastery a few hundred yards from the great Stupa of Boudhanath in Nepal and established Rabjam Rinpoche as its abbot. Today,

under Rabjam Rinpoche's auspices, over 170 monks—many of whom are refugees ranging in age from five to eighty—study and practice there.

During this teaching tour, Rinpoche will be giving the transmissions from Dilgo Khyentse Rinpoche's own terma.

In October, Aperture will publish *Journey to Enlightenment: The Life and World of Khyentse Rinpoche*, a book of 130 color photos by Matthieu Ricard (see catalog section for complete description). Matthieu Ricard will be accompanying Rinpoche on his

Continued on page 19



TSONGKHAPA'S SIX YOGAS OF NAROPA

trans., ed. and intro. by
Glenn H. Mullin
276 pp., #TSSIYO \$18.95
September

Anyone who has read more than a few books on Tibetan Buddhism will have encountered references to the *Six Yogas of Naropa*. These six—inner heat, illusory body, clear light, consciousness transference, forceful projection, and the bardo yoga—represent one of the most popular Tibetan Buddhist presentations of yogic technology. These teachings, given by the Indian sage Naropa to Marpa gradually pervaded thousands of monasteries and hermitages throughout Central Asia regardless of sect. Tsongkhapa's discussion of the *Six Yogas* is regarded as one of the finest on the subject to come out of Tibet. His treatise has served as the fundamental guide to the system as practiced in the more than three thousand Gelukpa monasteries, nunneries and hermitages across Central Asia over the past five-and-a-half centuries.

Glenn H. Mullin is an internationally renowned author and Tibetologist who has lectured and conducted workshops at universities and human development institutes throughout the United States,

Continued on page 4

THE GOLDEN LETTERS The Tibetan Teachings of Garab Dorje, First Dzogchen Master

trans. & ed. by John Reynolds
foreword by Namkhai Norbu
Rinpoche
389 pp., #GOLE \$18.95

Three Statements That Strike the Essential Path is an ancient Dzogchen revelation that introduces the practitioner to the nature of his or her own mind. One of the most immediately accessible commentaries, and one very widely known among Tibetan Dzogchen practitioners, is that of Patrul Rinpoche, the nineteenth-century Dzogchen master. Both this and one by H.H. Dudjom Rinpoche are included here. One of the main purposes of these texts is to provide the practitioner with a direct cognition of Dzogchen, the Primordial State.

The following is an excerpt from a section entitled "The Special Teaching of the Wise and Glorious King".



Prologue

Homage to my benevolent Root Guru, he who possesses unequalled compassion. Here I shall explain a little of the method of practice associated with the essential points represented by the view, the meditation, and the conduct.

First, since my own Guru in his essence fully embodies and unifies

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H.H. the Dalai Lama in
Kentucky and Indiana
pages 17 & 19

Living and Practicing in Daily Life: A Teaching by Lama Lodu Rinpoche

The following teaching was given in response to a two-part question presented during Lama Lodu Rinpoche's visit to Taos, New Mexico, earlier this year.

Question: *How does one live in the world and do spiritual practice skillfully when one has no spiritual teacher, and how does one who already has a path live and work in a world where others don't share it?*

Answer: Those who have no spiritual guide and are motivated by a strong aspiration can practice on their own until a good spiritual guide is found. Those who have the intention to do good things will, sooner or later, meet a qualified teacher.

With the motivation to do beneficial things and to follow the spiritual path, body, speech, and mind can be used to generate right attitude and right actions through kindness and compassion. One should also be motivated to develop the constant wish that all beings experience happiness and freedom from suffering. As a result, one's body, speech and mind will become engaged in expressing compassion. This is a basic preliminary spiritual practice that can be learned on one's own without the help of a spiritual guide.

As Buddhists, we believe that we shouldn't do anything to others that would hurt them. So you should always make an example of yourself. When someone speaks to you in a positive way, you experience well-being; therefore, you should speak to others in the same manner so they may also have that experience. When you meet someone who communicates, without words, purely motivated loving and compassionate mind-energy, you feel clear, more peaceful. In turn, you should cultivate that same kindness and compassion as much as



Lama Lodu Rinpoche

possible, and then bring that attitude of speech, mind and body to all that you meet.

So this is my advice to someone who does not have a spiritual guide: It is not necessary for you to sit down and do formal meditation and visualization practice. Expressing loving-kindness and compassion can be done anywhere. There is always an opportunity for applying kindness and compassion to others and for using your body, speech and mind in right action. This attitude is very powerful and is

the perfect preliminary spiritual practice. Sooner or later, through the power of your positive motivation, you will meet the right spiritual guide, and the door will open to the spiritual path.

In the second case, you are already in spiritual practice, and you are distracted by worldly concerns. It is important that you follow the spiritual friend, the teacher and not go from place to place. Stay with one spiritual guide, someone you really feel is true, and try not to change teachers until

you get the true understanding within.

The Bodhisattva attitude is very important; without it, you cannot practice Vajrayana and Mahayana Buddhism. When your mind is motivated one hundred percent by this pure attitude, then your body, speech and mind naturally turn toward the positive. From the Mahayana and Vajrayana perspective, even if you are not able to sit on your cushion in front of your altar because of children, because of a job, because you have all kinds of distractions in the world, you can still practice. You must get true advice from your teacher and have confidence in him or her and also in the teachings. Then your activity in the world will offer the same opportunity for enlightenment as that gained on your cushion.

Question: *Would you please explain how this done?*

Answer: For guidance in such situations, we can turn to one of the great Tibetan masters, Machig Labdron, the founder of the Chod practice. She was an extremely accomplished yogi and teacher. Although most Buddhist teachings travelled only from India to Tibet, hers were transmitted from Tibet back to India. She has a few great words of advice on this subject that for me seem full, rich and simple. She reminds us that we human beings alternate between happiness and suffering. One moment we are very happy, but the happiness does not last long; we grasp at that happiness and suddenly it becomes suffering which is hard to get rid of. Occasionally there is brief happiness again, but this causes more attachment and clinging, and thus more suffering. This is the experience of all sentient beings, but it is more acutely felt by humans.

So, Machig Labdron taught: Do not worry. If you are suffering, you have an excellent opportunity to practice.

Remember, "If I am happy, this happiness which I experience so pleasantly, I wish for all living beings without exception. May everyone experience this happiness just as I have." In this way happiness becomes purification, true practice and accumulated merit. Secondly, "If I suffer physical or mental pain, may I take on with my suffering the suffering of all sentient beings, without exception." So our suffering also becomes useful as pu-

• **Expressing loving-kindness and compassion can be done anywhere. There is always an opportunity for applying kindness and compassion to others and for using your body, speech and mind in right action.**

rification and gives us a deeper sense of the bodhisattva conduct. This approach is highly useful for those who have no time to formally practice in a world full of responsibilities and distractions.

One person may practice for years sitting and counting mantras, and another person may practice living in the world with the technique I have just mentioned. The second person may reach enlightenment sooner because he or she has dealt with daily life as a spiritual practice, transforming all worldly circumstances into spiritual phenomena. The person staying at home sitting all day may not be practicing correctly; they may be day-dreaming, distracted and unable to accomplish realization.

We always have opportunities to be mindful. As we fulfill our responsibilities to our families, our love for them remains strong in spite of problems. If we think of all sentient beings as being equal to family, some day we will be able to serve all in the same way. For instance, at your place of work, because of karma, a person has a dispute with you. By accepting responsibility for the dispute, you take this suffering on yourself, you purify it, and the cause of the suffering is removed. If, instead, you more forcefully continue with the argument, you will create more suffering and pain.

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THE NEPAL COOKBOOK

by the Association of Nepalis in the Americas

132 pp., ISBN 1-55939-060-3 \$10.95

per, cilantro, and scallions. Special cooking methods and ingredients unfamiliar to a Western audience are fully explained.

Sample dishes include: Rice pancakes, Cauliflower and Green Chili Pickle, Chick Pea Curry, Steamed Turkey Dumplings, Plain Wheat Flat Bread, Roti Bread, Pan Fried Asparagus and Potatoes, Green Mango Chutney, Hot Potato Curry, Nepali Peda Cookies, and Rekha's Sweet Balls. ■



This treasury of recipes from the members of the Association of Nepalis in the Americas represents the best of authentic Nepali cuisine. From festival dishes to simple everyday favorites, the recipes included here reflect the many facets of Nepal's colorful and diverse cultures.

Nepali food, which is simple to prepare and subtle in flavor, is influenced by the cuisines of both India and Tibet. Here are recipes for all the elements of a full-course Nepali meal: appetizers, soups and lentils, vegetables, meats, pickles and chutneys, rice and breads, and desserts. The most commonly used flavorings include cumin, red and green chilies, garlic, ginger, szechwan pep-

POTATO, TOMATO AND ONION CURRY

(Alu Golbheda Ra Pyaj Ko Tarkari)

3 tbsp oil or clarified butter	1/2 tsp turmeric
3 medium onions, cut in large pieces	1 lb tomatoes, cut in wedges
1 lb medium potatoes, cut in large pieces	3 green chili peppers, finely sliced
2 tsp salt	1 tbsp fresh ginger, finely chopped
1/2 tsp ground red pepper	1 tsp sugar
	1/2 tsp garam masala
	1/4 cup fresh cilantro, chopped

Heat oil or butter in a heavy pan. Add onions and cook over high heat. Add potatoes, salt, red pepper, and turmeric. Reduce heat to medium and cover pan. Do not add any water. When the potatoes are nearly cooked, add tomatoes, green chilies, ginger, and sugar. Turn heat to high and continue cooking uncovered. The potatoes, though cooked, should remain firm. Serve sprinkled with *garam masala* and cilantro.

REKHA'S SWEET BALLS

(Pitho Ko Laddu)

3 cups unbleached flour	1/2 cup shredded coconut
1 cup unsalted sunflower seeds	1/2 cup sugar
2/3 lb clarified butter	

Fry the flour in the butter over medium heat in a deep pan or wok until it is golden brown. Cool the thick paste mixture, then add the sugar, coconut, and sunflower seeds, mixing well. Shape into 1-inch balls. Makes 30 balls.

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- Khensur Rinpoche and the monks of Namgyal Monastery
- Dr. Tenzin Choedrak, personal physician to the Dalai Lama
- Mrs. Tsering Choezom, Senior Astrologer
- and a team of physicians from the Tibetan Medical & Astrological Institute

Thursday, February 6th-Thursday, February 13th, 1997
NAMGYAL MONASTERY INSTITUTE OF BUDDHIST STUDIES
Ithaca, New York

This extraordinary one-week program by the monastery of His Holiness the Dalai Lama, His personal physician, and a team of physicians and astrologers from the Tibetan Medical and Astrological Institute (Men-Tsee-Kang) features:

- The Medicine Buddha empowerment and daily teachings on the Medicine Buddha practice by Khensur Rinpoche (former abbot of Namgyal Monastery) and the monks of Namgyal Monastery
- A week-long course on Tibetan Medicine, Astrology and Astronomy conducted by Dr. Tenzin Choedrak and Dr. Dawa (Deputy Director of Materia Medica Department), and Mrs. Tsering Choezom
- Individual meeting for health advice with Dr. Tenzin Choedrak, Dr. D. Dawa, and Dr. Tenzin Dakpa (Lecturer in Tibetan Medicine)
- Individual astrology consultation with Mrs. Tsering Choezom
- Exhibition of plants, medicines, astrological paintings, graphical charts, and tools from the Tibetan Medical and Astrological Institute
- Sale of books and other products

Medicine Buddha is called the Healing Master of Lapis Lazuli Radiance. According to the *Four Medical Tantras*, the basis of Tibetan medicine, the fundamental cause of every disease is to be found in the three poisonous delusions—ignorance, attachment, and hatred. If ignorance and its associated delusions remain festering inside, sooner or later they will give rise to disease and the recurring miseries of cyclic existence. Thus buddhas such as Shakyamuni and the Lapis Healing Master are referred to as great physicians because they have the compassion, wisdom and skillful means to diagnose and treat the root delusions underlying all mental and physical malaise. During the retreat, the morning sessions will be devoted to teachings on Medicine Buddha, practice, and guided meditations.

Dr. Tenzin Choedrak and Dr. Dawa's course, held each afternoon, will include, among others, the following topics: the three unwholesome behavioral patterns and their effect on the dynamic disharmony of the three principal energies; hypertension; the Tibetan method of diagnosis and treatment; principles of the healthy and diseased body; mental disorder; formation of the body and the development of conception and signs of birth; comparison of the Western, Tibetan, Ayurvedic and Chinese medical sys-

tems; ways of keeping a healthy body and mind; the use of gemstones, precious metals, minerals, herbs and plants, etc. in the Tibetan system.

Mrs. Tsering Choezom will give an introduction to Tibetan astrology and astronomy, and will then outline the relationship between astrology and medicine, discuss the differences between Tibetan and Western astrology, and give introduction to the Tibetan horoscope and marriage chart.

Namgyal Monastery Institute of Buddhist Studies is the North American Seat of the personal monastery of His Holiness the XIV Dalai Lama. Khensur Rinpoche (a.k.a. Geshe Wangdak) is former Abbot of the parent monastery. He holds the Geshe Lharampa degree, the highest degree in Tibetan Buddhist philosophy, and is a well-known and highly respected scholar and practitioner. The Namgyal monks participating in the retreat are Ven. Tenzin Lhawang, Ven. Tenzin Yignyen, and Ven. Tenzin Legden. The resident translator is Palden Choedak.

Dr. Tenzin Choedrak and the Tibetan Medical and Astrological Institute team will be coming to Ithaca after spending a week at the invitation of the U.S. National Institutes of Health.

Namgyal Monastery is located in downtown Ithaca, New York. Ithaca

is situated in the Finger Lakes region of New York state, with beautiful parks, waterfalls, and walking trails through woods and fields. Throughout Ithaca are many wonderful restaurants including a four-star Thai restaurant, the famous Moosewood restaurant, Indian and Chinese buffets, Korean, Japanese, Italian, and American restaurants, as well as many specialty coffee & dessert cafes. (We are yet to have a Tibetan restaurant.)



- Private astrological reading with Senior Astrologer, Mrs. Tsering Choezom on marriage combination, chart interpretation (from a western chart), and divination of specific purposes (according to one's desire, or general health, economy, power and fortune reading (\$30/45 minutes))

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REGISTRATION DEADLINE:
November 15, 1996

PROGRAM FEE: \$260.00

ADDITIONAL OPTIONS

- Private meeting on health advice with Drs. Choedrak, Dawa, and Dakpa (\$20/30 minutes)



Namgyal Monastery Institute of Tibetan Buddhist Studies

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Your contribution helps Namgyal Monastery Institute of Buddhist Studies meet its new development goals dedicated to translating traditional Tibetan Buddhist teachings and making them more widely available in the West. Thank you for your assistance.

- ☐ I am interested in becoming a student (either degree or non-degree) at Namgyal. Please send appropriate course information and application forms.

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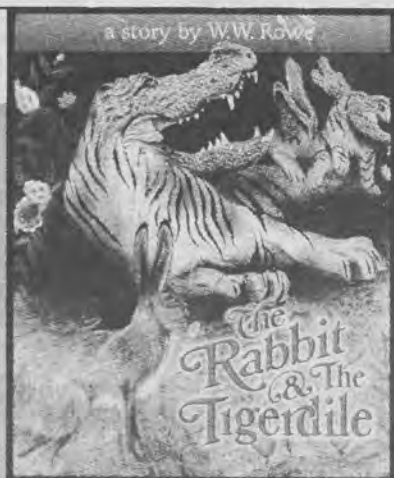
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Please choose from the following registration items, place a check next to your selection, and enclose the appropriate deposit fee.

- ☐ 1. \$100.00 program deposit.
- ☐ 2. \$20 private health advice meeting with Dr. Tenzin Choedrak and accompanying physicians (30 minutes)
- ☐ 3. \$30 private consultation with Senior Astrologer Tsering Choezom (45 minutes)
- ☐ Please send a list of local accommodations.

Mail your registration by
November 15, 1996 to:

Medicine Buddha Retreat
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THE RABBIT & THE TIGERDILE

by W.W. Rowe, illus. by Chris Banigan

Ages 4-10, 32 full color pages, 8 x 10", ISBN 1-55939-067-0 \$8.95

This past-life story of the Buddha explains why we can see the image of a rabbit on the face of the moon.

It was a bright, hazy day. Sunlight pierced the deep jungle in shimmery streaks. Down on the ground, half hidden by shadows, sat Generous Rabbit with his three friends: Lazy Weasel, Jumpy Monkey, and Crafty Fox.

"I have an idea," said Rabbit, wrinkling his nose. "A zingy good one."

"What is it?" Weasel yawned.

"I hope it's something funny," said Monkey, jumping closer. "Like playing a joke on Giraffe."

"No," said Rabbit. "It's better than that."

"Is it a new way to take naps?" Weasel asked.

"It's better than that, too."

"No," Rabbit grinned.

Fox narrowed his eyes suspiciously. "Maybe he's faking. Maybe he doesn't have a zingy idea at all."

"Oh, I have one all right," Rabbit replied. "But I'm not sure I'll tell you." Rabbit was smart enough to know that if he teased them a little, they would listen more carefully. "It's a spine-tingling, whisker-twitching idea," he said. "So rare and amazing it might make all your heads swim—if you heard it."

"Aw, come on," Weasel pleaded. "Our heads won't swim."

"Yeah," growled Fox. "It's only an idea."

"A zingy good one," Rabbit corrected him.



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TSONGKHAPA'S SIX YOGAS OF NAROPA

Continued from page 1

Canada, Europe, and the Far East. He is a member of the Library of Tibetan Works and Archives Research and Translation Bureau in Dharamsala, India. He has studied extensively with Tibetan Buddhist lamas and has authored a dozen books on Tibetan Buddhism.

Here is an excerpt:

How to meditate upon the clear light during sleep

If the situation is such that one can retain the clear light of sleep by means of controlling the vital energies, then as explained before one does this and engages in the dream yogas. Retaining the clear light of sleep is the supreme method for working in the dream state. To accomplish the application in this way is in accord with how most previous lineage masters have taught on the subject.

Before engaging in the practice one should follow a healthy diet, dress warmly, and so forth. There is also a tradition of cutting one's sleep for two or three days, but this is not always done. The important thing is to make one's sleep more light. When sleep is heavy it is more difficult for the novice in the practice to retain the clear light of sleep. When sleep is subtle, this clear light is more easily retained. One wants to create the latter condition. Then when the practice becomes mature one may succeed under the former condition. At that time one will not have to cut one's sleep [to create a lighter sleep state], although one may do so in order to observe the progress of the yoga in conditions of deep sleep.

The practice here is to engage in devotional exercises focusing upon the Three Jewels of Refuge during the day and evening, and make *torma* offerings to the Dharma Protectors. Send forth prayers that one may recognize the clear light of sleep, and that obstructions to this may be mitigated. One meditates on oneself as the mandala deity. Also, one meditates on guru yoga and sends forth many prayers for blessing power to assist in the effort to retain the clear light of sleep.

Then one makes firm the resolution that as one goes to sleep one will recognize and retain the four emptinesses that occur prior to the emergence of dreams. One lies on one's right side in the sleeping lion posture, with one's head to the north, back to the east, face to the west and feet to the south, one's right foot on top of the left, and right arm tucked underneath the body. One visualizes oneself as the mandala deity, and envisions a blue four-petaled lotus at one's heart chakra, the central channel running through it, a blue mantric syllable *HUM* at its center.

The yogis who engage in this practice of retaining the clear light of sleep are of two types: those who have previously achieved samadhi able to abide in firm meditation, and those who have not.

In the latter case, on going to sleep the yogi cultivates the instructions as above and attempts to rest in that samadhi once sleep sets in. However, this will only last a short time. He must arouse the awareness that he is in the sleep state [in order to pursue the concentration], but this is difficult under these conditions. Thus he will be unable to remain in the contemplation for very long.

If one goes to sleep without first bringing the vital energies under control then one will not be able to cut off the subtle passage of breath through the two nostrils, and as a result one will not arouse an actual experience of even a semblance of the fourth emptiness. The qualified experience will not arise, and thus the actuality of retaining the clear light of sleep will not be achieved.

The practitioners who have achieved the *samadhi* of firm placement are also of two types. The first of these have, during the waking state, cultivated a thorough familiarity with the process of the inner heat yogas. By means of it they have brought the vital energies into *dhuti*, causing them to enter, abide and dissolve there, and given rise to the experience of the [four] emptinesses. In this case while going to sleep they cultivate the visualizations as explained above, with the syllable *HUM* at the center of *dhuti* inside the heart chakra. Within two or

three days they are able to recognize the stages of dissolution into the four emptinesses of sleep, and will gain the ability to retain the clear light of sleep.

Even if one is not able to induce the experiences of the four emptinesses during the waking state, one should in general make firm the samadhi characterized as blissful, radiant and beyond conceptuality. One then engages the above visualization at the time of going to bed and attempts to recognize the dissolutions. If still these [four emptinesses] are not recognized, one continues to cultivate samadhi during the daytime, and eventually this will carry over into the sleep state. Here stable samadhi conjoined with ecstasy is enough; there is no need to bring the vital energies into the central channel.

However, in such a situation the practice could not be said to be a highest yoga tantra method for inducing retention of the clear light of sleep. The degree to which one can hold the visualization inside the heart chakra is the degree to which the seeds of success in the practice are planted.

The power to experience samadhi in sleep by means of cultivating ordinary samadhi powers [during the waking state], even when conjoined with meditation on the view of suchness, will induce only a conventional experience of the clear light of sleep [i.e., the experience will only be on the coarse level of consciousness]. It will not induce the experience of the clear light of sleep as described in highest yoga tantra [i.e., on the most subtle level of consciousness]. Hence it will not qualify as a practice of highest

yoga tantra. Nonetheless, meditating in that way and envisioning the mantric syllable (or syllables) and so forth as explained above does plant the instincts for unfoldment in that direction.

This "shared" samadhi [i.e., common to highest tantra and other paths] can produce the ability to dwell in actual samadhi during the sleep state, and can be conjoined with awareness of the view of emptiness in order to give rise to an experience of the "clear light of the shared path." However, it is not the clear light consciousness induced through practice of highest yoga tantra.

As explained earlier, one should meditate on the heart chakra in order to establish energy control, which in turn gives rise to the experience of the four emptinesses [of entering into the sleep state].

In general it is said that the drop which supports the experience of the deep sleep state naturally resides in the heart chakra. When one utilizes this as a path one can induce an amazing experience of the clear light of sleep. Even when it is not utilized as a path, the vital energies naturally withdraw into this drop when one goes to sleep. Hence if during the waking state one cultivates the ability to bring the vital energies into the central channel, and when going to sleep applies the meditations described above, maintaining the visualizations inside the central channel at the heart chakra, it becomes quite easy to bring the energies into the central channel at the heart chakra by means of the techniques explained earlier. ■

Ven. Tenzin Palmo to Visit the U.S.

Ven. Tenzin Palmo is a Buddhist nun, originally from England, who first visited India in 1964. She was trained in the Drukpa-Kagyü tradition of Tibetan Buddhism.

After becoming ordained in 1985, Tenzin Palmo engaged in a meditation retreat for twelve years in Lahoul, a valley lying between Manali and Ladakh. She presently lives in Assisi, Italy, and is helping to develop a monastic training center for Tibetan refugee nuns in India and Nepal, which is also envisioned as a place for ordained and lay Buddhist women from around the world to come to study, meditate and learn.

Ven. Tenzin Palmo will be in the northeastern US between September 27 and October 6th and will then travel to other destinations around the country. She will give a talk at Namgyal Monastery in Ithaca, NY on "Women in the Dharma." She is also willing to share her experiences from her twelve year retreat, to speak on mindfulness in everyday life, or on the Vinaya.

If you would like more information about her speaking schedule, or about the Dharma center for nuns, contact: Mary P., 510 Linn St., Ithaca, NY 14850. ■



Personal insights with Buddhist perspective on Western charts

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We are completely interdependent with the world around us.

Jhampa was ordained in 1971 as a Buddhist monk and lived for 14 years in India. He was Lama Yeshe's first male Sangha member. He uses 24 years of practice to help you understand yourself, your career, and to choose auspicious dates for practice, life changes, & business decisions. Utilize the understanding of interdependence to gain insights into yourself and your children. Check the webpage for more details.

Life as a Western Buddhist Nun



by Ven. Thubten Chodron

"...As Buddhist nuns, you are now participating in the evolution of a Buddhism for a new time, a time when the universal principle of the equality of all human beings takes precedence.

It is heartening to observe, as your conference clearly demonstrates, that Buddhist women are casting off traditional and outmoded restraints. All of you have a great responsibility to take the essence of Buddhism and put it into practice in your own lives.

Having taken ordination we must constantly remember that the primary reason for holding vows as a nun or a monk is to be able to dedicate ourselves to the practice of the Dharma. Even if only a few individuals try to create mental peace and happiness within themselves and act responsibly and kind-heartedly towards others, they will have a positive influence in their community. As well as being equally capable, women have an equal responsibility to do this..."

Above photo:
"Waiting for the audience with His Holiness the Dalai Lama"

So reads a portion of the message that His Holiness the Dalai Lama sent for the opening ceremony of *Life as a Western Buddhist Nun*, a remarkable, first-of-its-kind event held in Bodhgaya, India, February 4-25, 1996.

Approximately 90 women attended this educational program. Most of us were Western Buddhist nuns from the various Tibetan traditions. Joining us were four Chinese nuns, three Theravadin nuns, two Zen priests, and 20 ethnic Tibetan and Himalayan nuns, as well as some laywomen.

The purposes of the program were to provide teachings on Vinaya (monastic discipline); to discuss topics which are seldom addressed directly in the traditional Dharma teachings by incorporating historical, sociological and psychological perspectives; to discuss questions and issues facing Western Buddhist nuns; to establish a feeling of community and support among Western Buddhist nuns; and to enable the Dharma to flourish in the West by training nuns, many of whom will become Dharma teachers, counselors, hospice workers and so forth.

We had a full daily schedule with meditation, three teaching sessions, and two discussion groups. Two excellent Vinaya masters were the prin-

cipal teachers: Geshe Thubten Ngawang, a bhikshu from Sera Monastery who now teaches at Tibet Center in Germany, and Ven. Wu Yin, the head of the Luminary Temple in Taiwan. We also received teachings from Ling Rinpoche, Dorzong Rinpoche, Bero Khyentse Rinpoche, Geshe Sonam Rinchen, Khandro Rinpoche, Khenpo Choga, and Ven. Tashi Tsering. In the evenings, senior Western nuns gave talks.

One afternoon we went on a pilgrimage to the Mahakala caves, and at the conclusion of the program we went on a four-day pilgrimage to several of the major Buddhist sites. This led us to Dharamsala, where we had an audience with His Holiness the Dalai Lama, who was pleased with our program and supportive of future activities and practice. Many of the nuns stayed for His Holiness' public teachings on the *Lamrim Chenmo*. *Life as a Western Buddhist Nun* was one of the sponsors of the long life puja for him at the conclusion of the teachings.

Life as a Western Buddhist Nun was unique in many ways. First, there were women from a number of different countries, backgrounds and practice experiences. Second, we had an excellent teaching program, with con-

centrated Vinaya teachings. (This was the first of such programs to ever happen for Western nuns.) Nuns in the Tibetan tradition also received teachings on the bhikshuni precepts.

Many of the nuns noted how much they benefited from having female teachers — Khandro Rinpoche and Ven. Wu Yin—at the program. They also said how wonderful it was to be with other nuns. Many laywomen commented that the experience had increased their understanding and appreciation of the commitment Buddhist women have undertaken in becoming nuns.

In the two group discussion sessions each day, a number of important issues were addressed:

- lifestyles: living in Dharma centers, living alone, living in community
- how to support ourselves financially in a culture that sees religious people as useless and unproductive
- the necessity of educating lay people to support the sangha and the necessity of making ourselves worthy of their support
- the importance of being non-sectarian
- how to relate to and rely upon spiritual masters

- how to care more for each other, and how to communicate better with each other while living in different places
- how to practice Vinaya in our daily lives in the West
- the necessity of screening candidates for ordination, better preparation of people for ordination, and enhancement of their training and care after ordination
- the bhikshuni ordination, and how taking it had transformed people's practice
- developing management and leadership skills
- how to increase our abilities as teachers and counselors, and how to be more involved in offering service to society
- how to work with our emotions and the need for affection
- how to encourage women to practice and become Dharma teachers in their own right
- how to live simply, share our resources, help each other financially, and give moral support.

There were many ideas for future projects. Individual nuns committed

Continued on page 8

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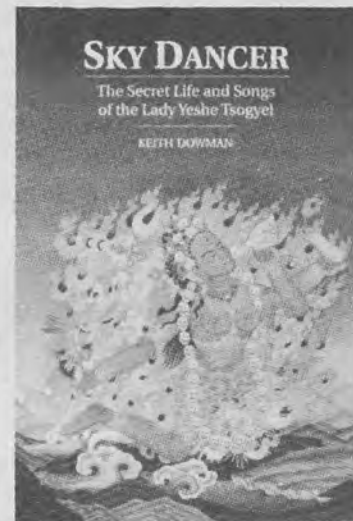
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SKY DANCER The Secret Life and Songs of the Lady Yeshe Tsogyel

by Keith Dowman

illustrations by Eva van Dam

379 pp., #SKDA \$18.95



Yeshe Tsogyel, consort of the great guru Padma Sambhava, was one of the most famous of the enlightened women of Tibet. Women have a special place in tantra yet few works deal with the spiritual practices and evolution of female aspirants. For this reason *Sky Dancer* is virtually unique in the vast biographical literature of Tibet. Women are shown in an eminent position, and a path of practice is presented for initiates to emulate. Tsogyel's experiences and her detailed instructions to her disciples are inspiring for today's practitioners.

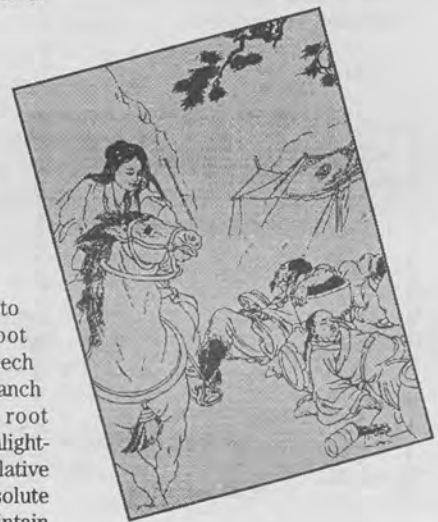
Keith Dowman lives in Kathmandu where he has spent years researching tantric traditions, translating Tibetan texts and interpreting for Western audiences.

The following is an excerpt from Chapter 4: Initiation and Instruction.

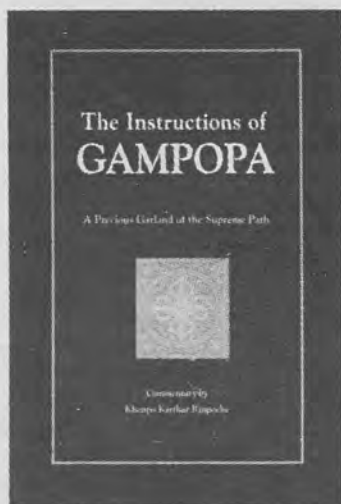
Then Guru Rinpoche entered the tantric sphere and recalled the root and branch vows. And he continued:

Hear me well, Daughter of Kharchen;
Listen attentively,
revered Kuntuzangmo.
The foundation of the
mahayana Tantra is the
samaya vows;
If the *samaya* is broken we
both meet disaster.
Therefore, keep these vows!

After he had spoken I swore to maintain the fundamental, root vows of the Buddha's Body, Speech and Mind, and the twenty-five branch vows. The fundament, the root *samaya*, is the *samaya* of an enlightened mind (*bodhicitta*): the relative *bodhicitta* is sealed by the absolute *bodhicitta*, and in order to maintain



Continued on page 16



THE INSTRUCTIONS OF GAMPOPA

A Precious Garland of the
Supreme Path

commentary by Khenpo Karthar Rinpoche
translated by Lama Yeshe Gyamtso
ed. by Laura Roth & David McCarthy

213 pp., #INGA \$14.95 September

Gampopa, the father of the Kagyu tradition in Tibet, wrote a number of commentaries on Buddha's teachings. The most notable are *The Jewel Ornament of Liberation* and *A Precious Garland of the Supreme Path*. In *A Precious Garland* he gives precise instructions on what is needed to develop one's understanding, meditation and conduct on the spiritual path. Gampopa succinctly outlines in twenty-eight categories what we need to know in order to perfect our spiritual practice. Overwhelmed by kindness and compassion for all beings, Gampopa set forth these teachings for the benefit of his students and future practitioners. The commentary by Khenpo Karthar Rinpoche, abbot of Karma Triyana Dharmachakra Monastery in Woodstock, New York, expands on the pithy instructions of Gampopa and gives answers to students who ask very practical questions.

Gampopa lived from 1070 to 1153. He was born in Central Tibet and trained as a doctor. At age 26, when his family succumbed to an epidemic, he promised his wife on her deathbed that he would become a monk and devote his life to Buddhism. He eventually met the great yogi Milarepa and became his foremost student. He

founded the system of Mahamudra which combines the tantric teachings of the great siddhas of India with the graduated path teachings of Atisha.

Here is an excerpt from the teachings.

Next are the ten things not to be abandoned. To begin with, compassion should not be abandoned because it is the very root of any benefit we are able to give to others.

The second thing not to be abandoned is appearances. Since appearances are the natural display of the mind, it is unnecessary to abandon them. Tilopa indicated this when he said, "It is not by appearances that you are fettered, but by fixation on them. So abandon that fixation." It is not what you experience that causes confusion, it is your fixation on the experience as being inherently what it appears to be. Therefore only this fixation need be relinquished, not experience itself.

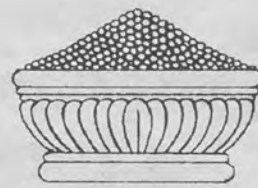
The third thing is that thought is not to be abandoned, because it is the play of the ultimate nature or *dharmata*. As is said in the Kagyu lineage prayer, "The nature of thought is the *dharmakaya*." If we are capable of looking directly at the essence of

thought, then whatever thought arises is self-liberated. If we can put this into practice, there is no need to try and remove thoughts or abandon them in any way.

The fourth thing not to be abandoned applies primarily to those with realization. Mental afflictions are the indication of wisdom and therefore need not be abandoned. The presence in our experience of stupidity, aversion, pride, desire, and jealousy indicates the presence in our continuum of the wisdom of the *dharmadhatu*, the mirror-like wisdom, the wisdom of equanimity, the discriminating wisdom, and the wisdom of activity. Since the mental afflictions are merely the display of the wisdoms that are their essence, someone who has the realization to experience this directly need not abandon them.

It is important to analyze this statement because it might seem very strange on the face of it. Just a few minutes ago you were told that you

Continued on page 18



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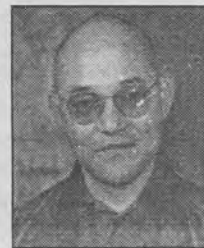
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Translated & edited by
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The Oral Instruction of Kün-zang La-ma on the Preliminary Practices of *Dzog-ch'en Long-ch'en Nying-tig* by Jig-me Gyal-way Nyu-gu, as transcribed by Dza Pal-trül Rin-po-ch'e

"It is a universal truth that it is extremely enjoyable to live in this phenomenal world. Nobody wants to part with worldly pleasure. It is also a universal truth that everything that conditionally exists, sooner or later, must face ultimate destruction. . . .

Those of us who are aware of this, in time, search for a solution to transcend death. Some of us come across the Buddhist teaching called *Dzog-ch'en*, whose superlative virtues excite us so much that we totally forget the proper approach to it. Just as a towering building must have an equally sound foundation, success in ultimate realization through *Dzog-ch'en* teaching depends entirely on a thorough understanding of the law of karma at the relative level. *KÜN-ZANG LA-MAY ZHAL-LUNG* explains how to attain the proper balance between the relative and absolute aspects of the practice in very simple language."

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Be Informed About TIBET

It is vitally important that the people who are concerned about saving Tibetan culture through political action know about the key issues and do what they can to help. The way to be informed is to read some of the following journals and newsletters, which provide up-to-date news and information.

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

News Tibet (quarterly, \$15/yr. suggested donation) and the **US Tibet Committee Newsletter**. USTC, 241 E 32 St, NY, NY 10016 (tel: 212-213-5010). Political and cultural news. They need your support to raise awareness for Tibet, contact them for information on how you can help.

Snow Lion Newsletter (quarterly, free) Snow Lion Publications, PO Box 6483, Ithaca, New York 14851. tel: 607-273-8506. This is the paper you are presently reading. It is available to anyone on request and sent for free. We are also on the World Wide Web: <http://www.well.com/user/snowlion/>. From our home page you can connect to many others. Please let your friends know about Snow Lion!

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

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

Tibet Monitor (monthly, \$20/year). The only monthly publication of articles and action items in support of the Tibetan cause. Two-month free trial period to try it out! Tibetan Rights Campaign, 4649 Sunnyside Ave. N., #342, PO Box 31966, Seattle, WA 98103, 206-547-1015; fax# 206-547-3758.

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Update: Dialogue concerning the "Bhikshuni Issue"

by Ven. Bhikshuni Tenzin Yeshe (Mary Teal Coleman)

In recent years, especially due to interest of both laypeople and ordained Tibetan Buddhists in the West, there has been much talk about the "Bhikshuni issue." This phrase is often used to refer to whether or not women will be able to receive full monastic ordination in the Tibetan Buddhist tradition. At present, both women and men in the Tibetan tradition are able to take Sramaneriika (novice) vows, but only men may take the Bhikshu (full monastic) vows.

In 1995, I wrote about many of the issues and questions related to this topic in a book entitled *Monastic*. In it, I suggested that perhaps some of the female Sangha members and I could meet with one or more of the monastic scholars in the Department of Religion and Culture in Dharamsala to discuss the possibility of establishing the Bhikshuni ordination in the Tibetan tradition. For a while, it seemed that we were going to go to Dharamsala in October 1996 for this purpose. In February 1996, I received a letter (dated 12/26/95) from Ven. Tenzin Topgyal, Deputy Secretary of the Department of Religion and Culture, informing me that it would be best to cancel the proposed meeting because a group of lamas/scholars had been appointed as a committee which will make a decision regarding the possibility of establishing the Bhikshuni order in the Tibetan tradition. Ven. Tenzin Topgyal was not certain when the committee would meet.

When writing or speaking about this subject, I have been careful—as have the other female monastics—to regularly emphasize that it should and will be the higher lamas/scholars who make the final decision on this issue when and/or if it is made. Also, I have repeatedly suggested that if it does not seem that a positive decision can be made at this time, perhaps it would be better to defer the matter until a time when the Bhikshuni order could manifest.

Many think that the conditions presently exist to establish a Bhikshuni lineage in the Tibetan tradition if the scholars think this is advisable. There seem to be two main objections brought in this regard: one concerns the female monastics' training in the teachings themselves and the other their training in monastic ritual prac-

tices. Regarding our training with respect to teachings, it is important to remember that we are discussing the possibility of women taking *monastic vows*, not of their being launched as teachers. Tibetan Buddhist monastic women who are also teaching are doing so on an individual basis according to their years of learning and practice. Many Western female Tibetan Buddhist monastics have done three-year retreats. For example, most of the women with whom I took Bhikshuni vows (from Ven. Thich Nhat Hanh in 1994) have taken traditional three-year, three-month, and three-day retreats under Ven. Gendun Rinpoche at Dhagpo Kagyu Ling in France. Of course, when we wear robes people do ask us questions, but if someone asks a question of a female monastic that she does not feel qualified to answer, she can simply refer the question to a text or appropriate teacher. Simply because females are asking to take Bhikshuni vows does not automatically imply that they will be teachers, and I do not think these topics need be mixed while we consider the Bhikshuni issue.

Regarding the question of the female monastics' training in the monastic rituals: It is true that many of us do not know traditional monastic arts like making tormas, drawing mandalas, doing ritual dances, etc. On one hand, it is extremely important that these arts survive. On the other side, the most important factors in becoming a monastic are keeping the vows and doing our spiritual practice.

Of course, there have to be requirements. As the Dalai Lama and other excellent Tibetan teachers often point out, it is better to have a few well-qualified monastics than many who are not so well-qualified. Are the qualifications going to be related to living according to the vows or related to learning certain rituals, or both? It is my perception that some will be more interested in carrying out the rituals than others, as seems to be the case with the already existing male Sangha members. One plan might be to allow female monastics to take the Bhikshuni vows with emphasis on immediate training regarding their observing the vows and with a stated goal that the monastic rituals will be learned in the future.

Both in the West and East there are now groups of us wishing to take higher ordination and be available to

ordain other Bhikshunis, if that should ever be possible. Either verbally or in writing, many of the Tibetan Buddhist female monastics who have taken Bhikshuni vows in other lineages (including Ven. Karma Lekshe Tsomo, Ven. Thubten Chodron, Ven. Pema Chodron and others—as well as myself) have stated they would be happy to participate in such an ordination if it ever were to happen. So, we currently have more than the required number of Bhikshunis. After taking Bhikshuni vows, usually women are asked to wait twelve years before being able to fully ordain other women. This situation might be changed if the lamas decide that Bhikshus can ordain a Bhikshuni Sangha without senior Bhikshunis present. There seem to be some historical and textual precedents for this. For example, the master Gunavarman of Kashmir, an eminent teacher during the early days of the transmission of Dharma to China, said, "At places where the conditions are complete, one must do things according to prescriptions.... It is an offense if Bhikshunis do not receive their full ordination from both a preceptor and preceptress at a place where the Bhikshuni Sangha exists." Yet, "If the two orders of the Sangha are not found in one country at the same time, female applicants might receive their full ordination from the order of Bhikshus alone and it would be considered legitimate." (*Sakyadhita, Daughters of the Buddha*, Snow Lion, 1988, p. 248).

At this time, now that the newly formed committee of monastic scholars/amas is embarking on seriously discussing the "Bhikshuni issue," I urge its (as yet unidentified) members to consider that this type of ordination—of Bhikshunis by Bhikshus alone—not be overlooked. That female and male monastics could be ordained by one Bhikshu alone or without a preceptress and Bhikshuni Sangha present could at times prove crucial both to the existence and survival of the order.

May all beings achieve enlightenment and be free from suffering.

Ven. Bhikshuni Tenzin Yeshe (Mary Teal Coleman) founded Dharma Institute and wrote *Monastic* (available from Snow Lion). She can be reached by mail at P.O. Box 254, Ruckersville, VA, USA 22968 and by phone at 540-832-5282. ■



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BOYCOTT Gains Momentum

by John Dinusson

As you may have already heard, the Tibetan Freedom Concert took place in San Francisco on the weekend of July 15-16. The concert drew over 100,000 people and reached millions more through worldwide media. The event was an important step in raising awareness about human rights conditions in Tibet and China. The outpouring of support among performers and audience members was amazing. We gathered nearly 30,000 signatures on a letter to President Clinton, and several of the artists spoke out on behalf of the people of Tibet and China. All the speakers and many of the artists at the show encouraged concertgoers to participate in the Boycott of Chinese goods.

Awareness of the boycott is continually growing. Nearly 150 organizations have endorsed, including the AFL-CIO, the Rainforest Action Network, and the Berkeley City Council. Thanks to a recent meeting between President Clinton and the president of the Sierra Club, the White House is aware that Tibetan freedom and human rights in China in general are issues that the Americans care deeply about. Additionally, the U.S.-China Business Council has been made aware of our efforts and would like to meet with us.

Originally, we had intended to promote the boycott for only one month. Now that so many people are joining, we feel that we have the necessary leverage to begin creating real change in the Chinese government's policies.

Our government and Administration have ignored the majority of Americans by granting China MFN status. Our leaders are representing multinational corporations instead of the American people. We must take responsibility onto our own shoulders by affecting the world through our dollars. **We are encouraging you to continue to boycott Chinese goods.** We will continue the boycott until the Chinese government shows marked improvement in its human

- Awareness of the boycott
- is continually growing.
- Nearly 150 organizations
- have endorsed, including
- the AFL-CIO, the Rainforest
- Action Network, and the
- Berkeley City Council.

rights and environmental policies, its treatment of laborers, and its treatment of the occupied country of Tibet.

Please join us and continue to boycott all Chinese goods. If for some reason your organization cannot continue to endorse the boycott, please e-mail or fax us as soon as possible to let us know. More information about upcoming events and strategies is available from Milarepa Fund: (415) 474-0866, fax (415) 474-9533, MILAREPA@IGC.APC.ORG ■

Consumer Product Safety Commission Finds Lead Poisoning Hazard in Chinese Miniblinds

The CPSC has determined that there is a lead poisoning hazard from the twenty-five million non-glossy, vinyl miniblinds that are imported each year mainly from China, but also from Taiwan, Mexico, and Indonesia. Lead is added to stabilize the plastic in the blinds—over time the plastic deteriorates from sunlight exposure to form lead dust on the surface. Lead poisoning has occurred from ingesting this dust. Lead poisoning in children is associated with behavioral problems, learning disabilities, hearing problems, and growth retardation. ■

LIFE AS A WESTERN BUDDHIST NUN

Continued from page 5

themselves to these:

- (1) To publish the Vinaya teachings given at *Life as a Western Buddhist Nun* and to make them available to future nuns and those who could not attend the program
- (2) To prepare a booklet for Westerners who are considering ordination that would help them understand the meaning and purpose of ordination
- (3) To organize a six-week course of Vinaya study
- (4) To establish a training program for prospective and newly ordained nuns
- (5) To print a booklet describing *Life as a Western Buddhist Nun* for the nuns who were not able to attend the program, the benefactors, and Dharma centers
- (6) To do *yame*—the rainy season retreat—together in the West. Or, if it is not possible to meet in the summer, to have a retreat at another time of the year when we could live together and study Vinaya

- (7) Ven Wu Yin will edit the audio tapes of her teachings and make them available.

During our audience with His Holiness, we asked about the deeper meaning and purpose of being a monastic. He replied, "Becoming a monk or nun, without family, is very good for the practice of the Buddhadharma because the basic aim of Dharma practice is nirvana, not just day-to-day happiness. We seek nirvana, the permanent cessation of samsaric suffering, so we want to pacify the factors that bind us in the samsaric world. The chief of these is attachment. Therefore the main purpose of being a monastic is to reduce clinging attachment to worldly pleasures.... When you personally experience some deeper value as a result of your practice, then no matter what other people do, what other people say, your happiness is not affected, because through your own experience you are convinced that yes, there is some good thing there."

For more information, please contact *Life as a Western Buddhist Nun* secretary, Sarah Porter, 711 N 70 St, Seattle, WA 98103. Telephone: 206-782-7873. ■

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THE GOLDEN LETTERS

Continued from page 1

within himself the totality of the Three Jewels, so by doing homage to him alone, one is actually paying homage to all of the sources of refuge simultaneously. Thus it says (in the root text): "Homage to the Guru".

Moreover, as for the real meaning, which I shall explain here (regarding the following lines): If one practices wholeheartedly, having first become aware that all of one's Gurus, both one's own Root Guru as well as the Gurus belonging to all of the lineages of transmission which one has received, are, in fact, inseparable from one's own mind, then all three—the view, the meditation, and the conduct—are combined and included within the practice. Hence, I must explain here that the view, the meditation, and the conduct correspond precisely to the real meaning of the names of my own personal masters, both my Root Guru and the Gurus of my lineage of transmission.

First, the view is one's own awareness that all of the infinity of appearances occurring in both Samsara and Nirvana, however many there may be, are wholly perfected (from the very beginning) within the vast expanse of the Tathagatagarbha, which is the Dharmadhatu itself, free of all conceptual elaborations. Thus, since there exists an awareness of this real meaning, it says (in the root text): "The view is Longchen Rabjampa" (where this name literally means "the infinite great vast expanse").

Then, with respect to this view, which in its own nature is free of all conceptual elaborations: (On the one hand, the view) is systematically established by means of discriminating wisdom (Skt. *prajña*) and insight (Skt. *vipasyana*) on the side of wisdom and emptiness. And then, (on the other hand,) it abides (and continues) evenly and one-pointedly in contemplation, where it is inseparably united with the skillful means of concentrated peaceful calm (Skt. *Samatha*), and therefore, (this represents the side) of great loving compassion. Since there exists here this meditation that links together both emptiness and compassion in this way, therefore it says in the text: "The meditation is Khyentse Odzer" (which literally means "the light rays of wisdom and love").

Then, while in a state where one possesses equally such a view and such a meditation, one comes to prac-

THE GOLDEN LETTERS

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tice wholeheartedly the six perfections for the benefit of others in accordance with the proper method of the Bodhisattvas, who represent the fresh sprouts (that will grow into) future Buddhas. Since this is the conduct and behavior (in question), it says in the text: "The conduct is Gyalwe Nyugu" (which literally means "the fresh sprouts of future Buddhas").

The individual who practices

wholeheartedly, having a view and a meditation and a conduct such as this, is described as one who truly possesses good fortune. Hence it says (in the root text): "Anyone who practices wholeheartedly in this way..."

And furthermore, having relied upon a secluded hermitage (as the site of retreat practice), if one is able to renounce the activities of this world and practice one-pointedly, then in this present life one will become liberated into the original Base, which has been primordially pure from the very beginning. Thus, it says in the text: "... will surely attain Buddhahood within a single lifetime without striving after it."



Adopt-a-Yak

Dear Snow Lion Newsletter Readers,

With the worst snowstorms in over a century hitting the eastern and northern regions of Tibet last winter, Tibetan nomads and their livestock have faced unbelievable death and destruction. Relief workers estimate that in Jyekundo county alone, 25,000 people have lost all of their livestock and a further 55,000 people have lost more than 80% of them. In the Zachukha area, 100,547 livestock are dead and 72,174 have suffered miscarriages.

The Tibet Fund plans to help the nomads begin to rebuild their herds by purchasing 2,000 sheep and 2,000 yak, which will be given to nomadic families suffering from the effects of the harsh winter. If you would like to "sponsor" a yak or sheep, or if you have any questions regarding the appeal, please contact the Tibet Fund at 212-213-5010 or fax 212-779-9245. ■

Similarly, even though one may not accomplish this, still if one turns the mind toward a view, a meditation, and a conduct such as this, then, even in this present life, one will become aware of all negative conditions (being transformed, so as to) carry one farther along the path; and although remaining preoccupied with the activities of everyday life, one will not produce so many expectations and anxieties, while thereafter (in future rebirths) one will go from one happy existence to another. Hence, it says in the text: "And even if one does not (accomplish the results of practice), one's mind will enjoy happiness. A-la-la!"

The First Essential Point

Now I shall explain step by step the view, the meditation, and the conduct that possess such benefits as those (cited above). First, I want to explain extensively the method for practicing the view. Thus, it says in the text: "As for the view of Longchen Rabjampa (the infinite great vast expanse)."

Furthermore, by way of the actual secret instructions that pertain to these three statements that strike the essential points of the practice, one cuts off (at the root) the very vitality possessed by delusions. Hence, it says in the text: "There are three statements that strike the actual essential points of the practice."

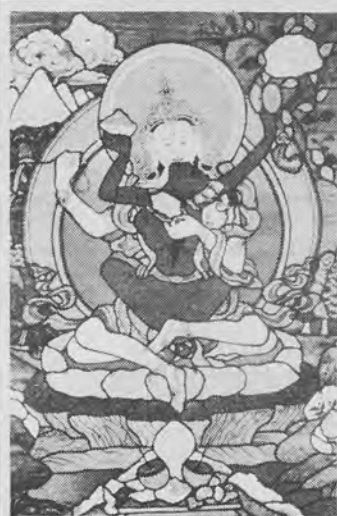
First there is the method for introducing the individual to the view that had not been introduced previously. In general, according to the Lakshanayana, one systematically establishes the view by means of various

authoritative scriptural traditions and by reasoning. Again, according to the usual approach of the Secret Mantra system, having relied upon the knowledge of the example which is indicated during the third initiation, one is introduced to actual knowledge of primal awareness in the fourth initiation. There exist many systems for this. However, here the method of the Holy Gurus of the Siddha Lineage is to introduce directly (the nature of mind) by way of the dissolving of all mental activities.

Furthermore, at those times when the confused and turbulent waves of deluded thoughts (overwhelm the individual), gross discursive thoughts that pursue and follow after their objects will come to obscure the true face of the nature of mind. Thus, even though one has been introduced previously to it, one will not recognize (the nature of mind). For that reason, one must first allow those gross discursive thoughts (to settle down and the mind) to become clear. So, it says in the text: "First, allow one's own mind to settle into a relaxed state...."

Nevertheless, one's own mind, when it is allowed simply to settle down without making any attempt to

Continued on page 31




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THE DEER PARK PROJECT FOR WORLD PEACE

Continued from page 1

- Vaishali, where the Lord Buddha turned the third Wheel of Dharma;
- Nalanda, where the Lord Buddha extended his life;
- Kushinagar, where the Lord Buddha went to Mahaparinirvana.

Buddha Shakyamuni gave his first teachings to five human students, 80,000 celestial beings and many animals. His message of love, compassion, equality and nonviolence was for all sentient beings without exception. Many of those initial receivers of the teachings achieved Arhathood. Deer Park, said to be the birthplace of Buddhism, is one of the most important pilgrimage sites, the place where the light of the Buddha's teaching first began to shine for the entire world.

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of Padma Samye Chokhor Ling, Deer Park Project for World Peace in 1990. It was completed with the efforts of many people.

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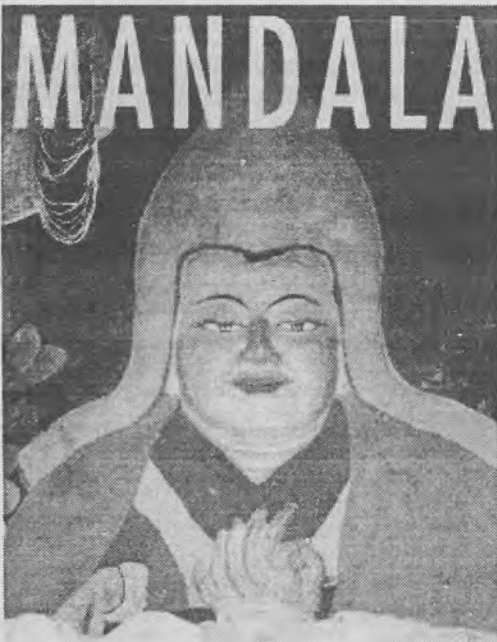


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LAMA LODU RINPOCHE

Continued from page 2

Therefore it is very important to take on the suffering of other sentient beings. As you do this, your selfishness will be weakened and you will become more selfless.

So those of you who have no time to practice should keep in mind Machig Labdron's words and try to think of their full and rich meaning as you go through daily life. You definitely have to be mindful, you must remind yourself morning and evening of these insights, and you have to apply their meaning daily. Also remember that being busy is not an excuse. This is especially true in the Mahayana tradition. Even in the Vajrayana, you think of yourself as the deity of the initiation, whatever sound you hear is the sound of the mantra, and all beings are the entourage of the deities. And yet all that is seen and all that is heard has no inherent existence. This is, rather, the manifestation of the Dharmakaya, the manifestation of profound emptiness. If you are able to apply your mind in this way daily, then your work, your taking care of your family—all these things become your practice and you are progressing every moment. But sometimes our problems come from laziness, lack of confidence and trust, insufficient faith and procrastination. We think daily practice is a good thing to do, but not today. Suddenly, something important comes up and we are willing to engage in practice seriously; only then do we take a spiritual point of view. Instead, one should always dedicate all happiness to others and use every personal suffering to take on the suffering of all sentient beings.

Remember when taking the Vajrayana point of view: every form is inseparable from the form of the deity, every sound is inseparable from mantra; but every form and every sound is inherently non-existent, an expression of emptiness. That's the way Vajrayana is practiced. ■

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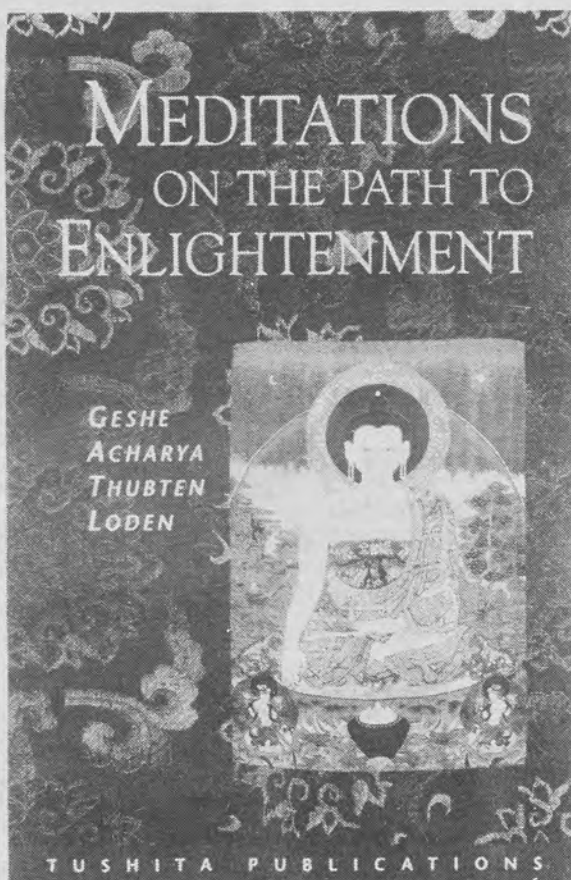
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THE RABBIT & THE TIGERDILE Continued from page 4

Look," said Monkey, jumping so close he almost knocked Rabbit over, "if you don't tell us, I'll—I'll climb that palm tree right above you and shake down some head-bashing coconuts."

"Oh, all right," Rabbit smiled. He was sure they'd listen carefully now. "Here it is. If we find any food tomorrow, let's not eat it. Let's give it to a needy creature."

Fox stared angrily. "Is that all?"

"Yes," said Rabbit.

"It's dumb!" Monkey laughed. "We'd all starve to death."

- "Kind, generous deeds
- make good karma," he
- declared. "They return to
- us many times over."
- "Many times over?" said
- Fox. "Are you sure?"

"Not in one day," Rabbit replied.

"Sounds like a lot of trouble," Weasel yawned. "Why should we give food away?"

"It's a kind and compassionate thing to do," said Rabbit.

"So what if it is?" sneered Fox. "What's in it for us?"

Rabbit looked him straight in the eye. "Kind, generous deeds make good karma," he declared. "They return to us many times over."

"Many times over?" said Fox. "Are you sure?"

Rabbit solemnly nodded. "I'm absolutely sure."

Fox raised a paw to hide his greedy grin. "All right. I'll feed a needy creature. But only for one day."

"I'll do it too," said Monkey.

"Okay," Weasel yawned. "So will I."

"Zingy good!" cried Rabbit. "But no fair stealing the food. Remember: it has to be something we find." ■

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This photo by Vijay Kranti of His Holiness, the 14th Dalai is part of a spectacular collection of photographs taken by Mr. Kranti since 1975. The collection of black and white images of the Dalai Lama and the Tibetan people is part of Mr. Kranti's book *The Dalai Lama Speaks* and will be available through Snow Lion Publications.

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KHATSA

Tibetan Family in Seattle Creates Gourmet Hot Sauces

In 1959, Dachen Kyaping fled Lhasa with her mother when the Chinese put her father into political prison in Tibet.

Dachen and her mother, Pema, lived as refugees in India for nine years before moving to Seattle. After working 21 years to secure her father's freedom, including procuring a few handwritten letters from senators, Dachen finally was able to bring her father, Tsetan, to the U.S. in 1980.

What was his crime? Running a successful import/export business, according to Dachen.

In 1995, Dachen and her parents founded Khatsa & Co. in Seattle, selling Tsetan's traditional Tibetan recipes for spicy sauces, barbecue marinades and salsa.

Khatsa means "hot mouth" in Tibetan and the Kyaping's sauces are winning over American palates. Los Angeles Times food critic Charles Perry called Khatsa "the best barbecue sauce I've ever had."

"In a taste test with other sauces, it just blows out the other products," says Chris Allen, gourmet foods buyer for The Bon Marche in Seattle.

The Kyapings currently use locally grown ingredients because they found it difficult to obtain fresh, high quality products from Tibet. However, Dachen hopes to eventually import vegetables and spices from her homeland to stimulate Tibetan agriculture.

Khatsa is dedicated to helping the Tibetan people. The company donates 7 percent of its profit to World Con-

cern, a Seattle based relief agency working with Tibetan farmers.

Dachen, who was a free lance graphic designer before becoming president of Khatsa, gave the company's products an unusual look—hexagonal glass jars decorated in brown, rust and saffron. The box

• "In a taste test with other sauces, it just blows out the other products," says Chris Allen, gourmet foods buyer for The Bon Marche in Seattle.

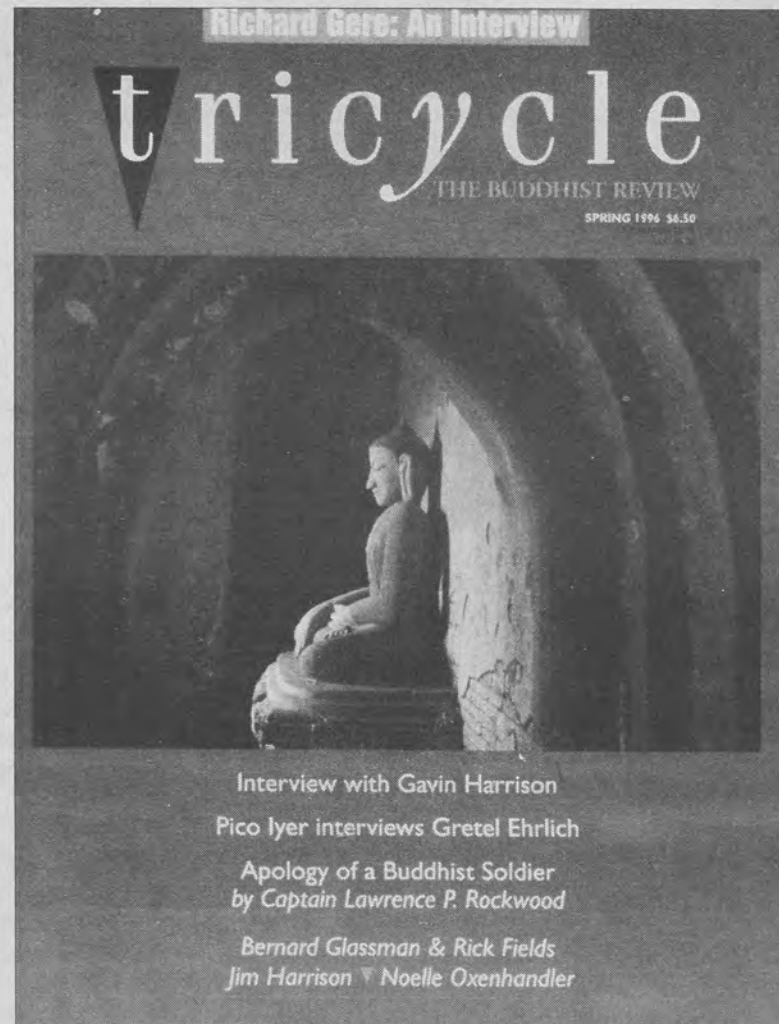
holding a three jar gift set is made of recycled, dye-free cardboard. "What got me hooked was the package," says Chris Allen.

Dechen hopes that Khatsa will stimulate interest in Tibetan culture and political issues, as well as the Tibetan economy. "Food is the best way to introduce a culture," she says.

Says Tsetan, through his daughter as interpreter, "It's nice to feel useful again."

Khatsa is available from Snow Lion and over 100 outlets throughout the US. All Snow Lion employees have tested the Khatsa sauces and reactions ranged from "really delicious" to "completely righteous." ■

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T. W. Rinpoche (left) and his Venerable Master Lopon Namdak

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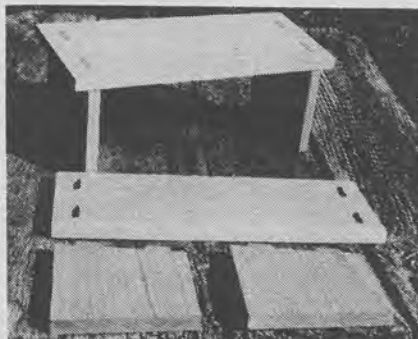
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SKYDANCER

Continued from page 5

this *samaya* so that I would not pass beyond the state where from the beginningless beginning the body is actually a god, speech is the spontaneous vibration of *mantra*, and mind is the intangible, ultimate quality of all experience, first I took the *samaya* of the Buddha's Body. Here I will classify the types of master and spiritual brothers, and then explain the means of sustaining the *samaya*.

There are six kinds of Lama: Lamas in general, the Lama who guides us, the Lama with whom the *samaya* is maintained, the Lama who restores our broken vows, the Lama who liberates us from our personality and thoughts, and the Lama who gives instruction and oral teaching. Then there are four kinds of spiritual brothers: spiritual brothers in general, the close brother (who has the same *samaya*), the intimate brother (who has the same lineage) and the brother who is both close and intimate (having the same lineage and *samaya*).

Now to guard the *samaya* of the Buddha's Body, exoterically, the Lama is regarded as Lord and Master, or as parents, or as a loving uncle; esoterically, he is regarded like an eye, the heart, or life itself; and mystically, with body, speech and mind free of hypocrisy and dissimulation, he is identified with the Yidam deity.

To be brief, as far as physical respect is concerned, circumambulate and prostrate before your Lama and his spiritual brothers. Take care of their physical comfort like a servant or maid, and offer whatever may please them, such as food, wealth, body and possessions. To be specific, offer the same amount of respect to the Lama's relatives as to the Lama himself; respect his consort, his sons, his daughters, his parents, his spiritual brothers, *yab yum*, consorts and attendants and servants: thus the sacred *samaya* is maintained. Accordingly, obey the orders and insinuated injunctions of the Lama; refrain from any disdain towards his young acolytes, monks and patrons who perform physical service; in short, whoever the Lama loves should be respected as the Lama himself—including his horse, his watchdog and his menials. Again, specifically, except when the Lama, or his spiritual brothers, have extended permission, do not partake so much as a sesame seed's worth of their food, wealth or possessions, or even allow the least covetous thought regarding them to arise in the mind. Further, if you overshadow or pass over the Lama's hat, clothes, shoes, seat, bed or couch, or even his own shadow, it is said that such action is equivalent to destroying a *stupa* or an image of the Buddha. As a further illustration, it is said that you should not fight, kill, steal, or rob within range of the Lama's vision, even if only in jest.

Concerning verbal respect for the Lama and his spiritual brothers, if you

relate whatever faults the Lama may have to others, or exaggerate his lack of defects, if you berate him or answer him back, then whatever worship you render to the Sugatas of the microcosmic universes is to no avail, and indubitably rebirth in the Vajra-hell follows.

Concerning mental respect for the Lama, do not deceive him, do not harbour malice towards him, ridicule him, hold opinions about him, inwardly accuse him or distrust him. I myself have never once yet failed in as much as the smallest part of a hair of this *samaya* of the Buddha's Body, or failed in these observances of respect to the Lama and his spiritual brothers.

Secondly, the *samaya* of the Buddha's Speech is with the Yidam deity. I will note the three kinds of *mantra* and four kinds of *mudra* that are aspects of this *samaya*, and then describe the methods of maintaining the *samaya*. There are three kinds of *mantra samaya*: the *samaya* of the root *mantra*, the unfailing cause; the *samaya* of the creative *mantra*, the condition of the deity's appearance; and the *samaya* of the *mantra* that is recited to effect certain *karmas*. Then there are four *samayas* of union with the four *mudras*: the *mudra* of verbal commitment, the *karma-mudra* of Awareness, the *dharma-mudra*, and *mahamudra*.

The method of guarding this *samaya* is to sustain union with the *mandalas* of the Lama, the Yidam and the Dakini with body, speech and mind. To sustain this union there are various forms of practice suited to the capacity of the *yogin*. I myself practised the seven hundred thousand *mandalas* of the ultimate *tantras* that my Lama gave me, in the various modes of the superior, average and inferior *yogin*. The highest mode of practice, that of the superior *yogin*, is the Samadhi of Unqualified Pure Pleasure; the intermediate mode, that of the average *yogin*, is the *samadhi* in which light and energy forms appear as gods and goddesses; and the lesser mode, that of the inferior *yogin*, is identity with the Flowing River Samadhi.

On the supreme level of practice the *mandala* is experienced as an unbroken stream, as I experienced the Mandala of Hayagriva and Vajra Varahi. On the intermediate level of practice, the vow to meditate during six periods of seclusion, three in the day and three in the night, is rigidly maintained, as I maintained the practice of Dorje Phurba. And on the inferior level of practice, each complete basic cycle of rites—the recitation of *mantra* with accompanying physical *yogas*, the *ganacakra*, etc.—should receive sustained and regular application once every day, as I applied myself to the Sublime Accomplishment of the Eight Logos Deities (Drupa Kabje). Likewise I have never postponed even for a few minutes the prac-

tice I pledged to perform in order to sustain my attainment in numerous *mandalas* of other deities, whether it was according to the custom of the superior *yogin* who pledges to perform a prescribed amount of visualization and recitation at regular times throughout each month; according to the average *yogin* who practises the complete basic cycle of meditation upon a particular deity on the full moon, the dark of the moon, the eighth, tenth, and eighteenth, etc., days of the moon; according to the inferior *yogin* who practises one particular rite once each month; or the indolent *yogin* who practises a complete cycle once a year.

Thirdly, the *samaya* of the Buddha's Mind is the maintenance of Vision, Meditation and Action. I will define these three, and then disclose the methods of keeping this *samaya*: Vision is profound insight; Meditation is accomplished through experiential understanding of the nature of mind; and the Action that meditation induces is uninhibited outer, inner and mystic action.

Then the method of keeping this *samaya* is through secrecy: keeping the four universal secrets, the four intermediate secrets, the appropriate secrets, and entrusted secrets. The four universal secrets are the name of your Yidam, his heart *mantra*, his *karma mantra*, and your signs of mastery. The four intermediate secrets are the place and the time and the allies and the sacred appurtenances of practice. The ritual appurtenances that the *yogin* relies upon in his practice of the ultimate *tantras*, objects that it is appropriate to keep secret, are the elements of offering, internal and mystic offerings such as *sman* and *glor ma*, etc., manual symbols such as the *bhanda*, *kila*, *khatvanga*, *vajra*, *ghanta*, *mala*, etc., the names of the parts of the *mandala*, the eight adornments of the charnel ground, bone ornaments, etc., and in particular, the *damaru*, the *kapala* and the *rkang-gling*. Entrusted secrets are secrets concerning confidential behaviour such as the mystic prac-

tices of your spiritual brothers and sisters and the sexual behaviour of men and women in general. In short, all kinds of behaviour that it is proper to keep secret, whether of the Lama, your spiritual brothers and sisters, or of common people, should not be communicated to others.

Since I swore before my master to maintain the ten secret *samayas* of the Buddha's Body, Speech and Mind, the four *samayas* of the Buddha's Body concerning the master and spiritual brothers, the *samayas* of Buddha's Speech—three of *mantra* and four of *mudra*—and the *samayas* of the Buddha's Mind—the four universal secrets, the four intermediate secrets, the four appropriate secrets and the four entrusted secrets, I have guarded them inviolate, permitting not so much as the smallest deviation equal to a hundredth part of a hair's breadth to appear even for a split second. Further, these are the twenty-five branch *samayas* that Pema Jungne taught me; the *samayas* of the five actions that should be practised—fornication, taking what is not given, false speech, cursing and shouting; the *samayas* of the five substances that should be accepted gladly—excrement, semen, meat, blood and urine; the *samayas* of the five realities that

should be accomplished—the Five Aspects of the Buddha, the five modes of Awareness, the Five Male Consorts, the Five Female Consorts and the five modes of the Buddha's Being; the *samayas* of the five emotions that should not be suppressed—desire, hatred, sloth, pride and jealousy; and the *samayas* of the five categories of knowledge that should be understood—the five psycho-physical constituents, the five elements, the five sense-organs, the five sense-fields and the five colours. Having taken these branch vows in the light of extended commentary from other sources, since I have never yet come close to deviating from even a single implication of a single one of these vows for even a moment, I have been held perpetually by Orgyen Guru's compassion, remaining within the *mandala* of the ultimate inner *tantra*. And since I realised that initiation and empowerment is the key to the tantric mysteries, and that the *samaya* is the source of empowerment, I have maintained the *samaya* unbroken.

Thereafter, at Samye in Yama Lung, the Guru revealed to me the Mandala of the Tantric Mysteries, bestowing upon me 'the Communion of the Eight Logos Deities: the Ocean of Dharma', and we stayed there together. ■

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Monastic Interreligious Dialogue Hosts Christian and Buddhist Conference at Gethsemani

by Jeff Cox, Snow Lion Publications

"My dear brothers, we are already one, but we imagine that we are not. And what we have to recover is our original unity. What we have to be is what we are."—Thomas Merton

A remarkable meeting between Christian and Buddhist monastics was held July 22 to 27 at the Abbey of Gethsemani in Kentucky—the monastery made famous by the late Thomas Merton. His Holiness the Dalai Lama participated in this historic gathering which brought together leading scholar/mystics from many traditions of Buddhism and Christianity.

His Holiness said that this meeting helped fulfill the vision of Thomas Merton who wanted to promote closer inter-religious understanding through meetings that were not primarily intellectual in nature but rather a sincere heartfelt sharing with people from other traditions. Merton died during one such gathering in Bangkok in 1968.

The Christian-Buddhist dialogue began after Vatican II when Pope John XXIII proclaimed for the first time in the history of the Church that truth is to be found in other religions. After this, Christian monks and nuns were invited to develop mutual comprehension between Christians and people of other faiths. Since then there have been many exchanges of monastics traveling to and from Asia—mostly involving Tibetans—leading up to this gathering at Gethsemani.

During the press conference at the beginning of the first day of official activities, the Dalai Lama expressed a wish that there be four types of meetings among the followers of different religions: (1) seminars and dialogues among scholars to discuss the similarities and dissimilarities of their philoso-

phies; (2) meetings of practitioners (monastics and others) to share information about spiritual life and practices; (3) pilgrimages to the sacred sites of each other's traditions to meditate and pray; (4) meetings of the leaders of different traditions.

His Holiness reiterated that the differences between religions are very good, for each religion serves the unique needs of a group of people, but at the same time it is important that the people of different faiths recognize their common ground and from this place mutually serve humanity—"the world is growing smaller and smaller, and humanity has become one big family—we are heavily dependent on one another." He also expressed how impressed he was with all of the work that Christians have done in the fields of education and health and he is urg-

ing Buddhist monastics to follow suit by spending half of their time in work that directly benefits humanity.

After the news conference, the Christians and Buddhists gathered outside to plant a spruce tree together to memorialize the meeting. Abbot Timothy Kelly and His Holiness shoveled dirt and watered the tree together.

The day's activities began before dawn and ended around sunset. Meditations and Christian and Buddhist services offered people the opportunity to share in each other's rituals. There were three meeting periods each day with excellent presentations followed by responses (that were often ended by a bell used to keep the exchanges short, to the point, and to allow many voices to be heard). Brother David Steindl-Rast, OSB, well-known author,



Tree Planting Ceremony

was the facilitator for the meeting which brought together an impressive group of spiritual leaders. To name a few of the participants who were presenters and their topics:

—Meditation Practices in Zen Buddhism" by Zoketsu Norman Fisher, Sensei

—"Stages of Prayer and Contemplation in the Christian Spiritual Life" by Pierre De Bethune, OSB

—"Phenomena Associated with the Stages in Spiritual Growth" by Gilchrist Lavigne, OCSO

—"The Stages of Meditation in the Theravada Path of Purity" by Ven. Dr. Pandith M. Vajiragnana

—"The Role of the Spiritual Father or Mother, the Spiritual Director and Spiritual Discernment in the Contemplative Life" by Mary Donald Corcoran, OSB Cam.

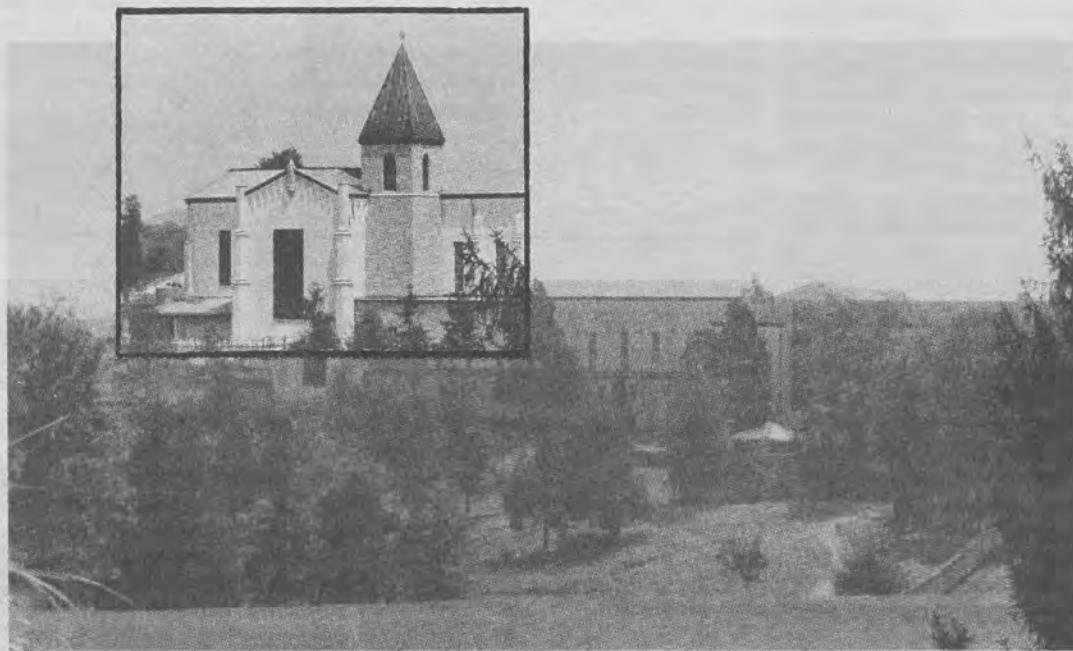
—"The Arahant Ideal and its Relation to Socially Engaged Buddhism" by Ven. Ghosananda

—"The Relation of Zen Awakening to Social Transformation" by Ven. Samu Sunim

—"The Christian Ideal of Holiness in the Contemplative Life" by Bishop Joseph Gerry, OSB

—"The Stages of Spiritual Growth in the Zen Life" by Ven. Eshin Nishimura

Continued on page 20



Gethsemani Monastery and grounds. Insert: Gethsemani Abbey (All photos by Jeannette Cantrell)

PHOWA Retreat Lama Ole Nydahl

NOVEMBER 15-19 HOUSTON, TEXAS
NOVEMBER 28 -DECEMBER 2 SANTA CRUZ MOUNTAINS, CALIFORNIA



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—Guru Rinpoche

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INSTRUCTIONS OF GAMPOPA

Continued from page 6

must definitely abandon mental afflictions, and now you are being told you do not have to abandon them. This is not a contradiction, but a demonstration of the difference in the maturity of practitioners at various levels of the teachings. The approach for beginners, in which it is necessary to abandon mental afflictions, is like the need for stairs. Someone who does not have wings and who wishes to get to the second story must walk up a set of stairs. The process of walking up stairs is like the process of subduing the mental afflictions. Someone who has wings like a bird does not need to use stairs but can fly directly up to the second story. Having wings corresponds to having the realization to be able to implement the profound wisdom of secret mantra. Thus, these two pieces of advice are not contradictory but are directed toward individuals at different levels of practice.

The fifth point in this section is in the same category as the fourth. The desirable objects that appear to the five senses are not to be abandoned because they are the water and manure of experience and realization. For a practitioner with some realization and some strong experience, there is no coarse fixation on his or her imputed inherent existence. There is no coarse ego-clinging, and in the absence of that, there is no feeling or inherent concept of ownership. For such yogis and yoginis, no matter how many things surround them, no matter how much wealth or prosperity they experience, they do not have a feeling of identification with or ownership of these things. It is just as though there were beautiful wild animals wandering around them. If we see wild animals, we do not feel, "That's my tiger," or, "That's my deer." We can appreciate them, but there is no fixation on them.

For example, when Jetsun Milarepa was offered some very hearty nutritious food, it was of great benefit and enhanced his realization tremendously, but he did not develop any attachment to the taste of it. It was not a question of indulging his desire, it was a question of strengthening his body. In the same way, advanced practitioners can use food and drink as feast substances. There are, as well, practices in which the clothing they wear is consecrated as the armor of mantra. These are practices that are suitable for advanced practitioners with some direct experience. It is important to understand that different pieces of advice in this text are offered to practitioners at different levels.

The sixth thing that is not to be abandoned is sickness, suffering, and pain, because they are excellent teachers. When we become distracted and engage in wrongdoing, or when we are simply not mindful, or not experiencing stable renunciation, sometimes a little bit of suffering can remind us very directly and effectively of what is to be avoided, what is to be renounced, and what suffering really is. For example, if we experience a certain amount of physical difficulty as a human being, then we might consider how much more unpleasant it would be to be reborn in the lower realms, where the sufferings are much worse. That might inspire us to try to avoid rebirth in the lower realms. Therefore, such difficult situations need not be avoided, because at times they can be very helpful.

According to Shantideva, our experiences of suffering can be of benefit because they sadden us, and the sadness brings us back in on ourselves and cuts through our pride. Through the loss of our coarse arrogance we are able to experience genuine compassion for others. We think, "If I am suffering this much, if it's this unpleasant, how must it be for others?" and we come to appreciate the suffering of others. This leads us to avoid wrongdoing and that which is harmful to ourselves and to others, and leads to a natural delight in that which

is virtuous. Thus there is some benefit to such experiences.

The seventh thing that is not to be abandoned is enemies and obstructers, because they naturally exhort us to practice. From the mahayana point of view, the basis of our attainment of buddhahood, our realization of the ultimate nature, is the cultivation of such qualities as patience. The only possible way we can cultivate the virtue of patience is through situations in which we are dealing with some misfortune or actual aggression. For that reason, people who are aggressive to us are our assistants in practice, and since they arise naturally they are said to be the natural exhortation to practice. They are also the exhortation that leads us to the realization of the true nature of all things, which is buddhahood.

However, if enemies and obstructers disappear spontaneously, it is a sign of attainment (*siddhi*) and you do not have to reject that result. If unpleasant situations disappear even though you make no special effort to remove them, you do not have to try to get them back again. If you have merit and attainment, in many instances this will cause situations in which others are aggressive to you to be pacified naturally. When that happens, you do not have to think something has gone wrong. For example, when the king attempted to kill Acharya Nagarjuna with a variety of swords by hacking away at his neck, the king was not able to hurt Nagarjuna because Nagarjuna did not have the karma to be hurt. In the same way, someone with realization will not naturally find many enemies and obstructers, and that is a sign of *siddhi*; it is a sign of attainment. Just because the presence of enemies may not always be bad, this does not mean that the lack of enemies is necessarily bad.

The eighth thing not to be abandoned is methodical, step-by-step progress in our study and practice, because this is what raises us to the height of definitive understanding. We should not think that a gradual progress through the various stages or vehicles of practice is to be abandoned because it may not seem to be the final meaning of the Buddha's

teachings. Such thinking is incorrect. All of the great scholars and siddhas of the past became learned in all of the various stages and vehicles of the Buddha's teachings, and on the basis of that, finally arrived at the definitive understanding associated with the vajrayana. For our own development we must practice in a way that will gradually ripen or mature our insight into the meaning of Dharma. There are many stages to this and they should all be cultivated. As well, we should not abandon or revile the various presentations of Dharma that are made in different styles or at different levels, because these are all appropriate for the needs and dispositions of different beings.

The ninth thing not to be abandoned is the various Dharma practices involving physical activity, because these are genuine practices that mature the mind and are beneficial. This means not to abandon prostrations, circumambulation, and other external practices of Dharma because these actually do benefit us; they actually do bring results.

The tenth thing not to be abandoned is the intention to benefit others, even when you do not have much ability to benefit them directly right now. Often, when people begin to practice they think, "What is the benefit of saying, 'I am doing this prac-

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tice in order to benefit others. I will benefit others in the future in such and such ways?" Since I am not actually doing anything that benefits others right now, what meaning is there? I cannot do anything that will help anyone." In fact, there is the same potential for this altruistic attitude to produce the actual results as there is for a seed to produce a flower. If you say there is no benefit in altruism, then it is like saying a seed will not produce a flower. Just as altruism in itself is not a benefit to others, a seed is not a flower. A seed is not even a sprout. Nevertheless, without a seed there is no possibility of having the sprout and leaves and flower, so it is important to begin with the attitude and intention that you will be of great, vast ben-

efit to others.

At the beginning of the path no one can perform the vast acts of a bodhisattva. When the Buddha first generated the intention to attain supreme enlightenment he was unable to do much to help others. As time went on, though, he became extraordinarily capable of helping others. Nowadays, people have a great deal of doubt about this. When instruction is given in such matters as bodhicitta, people commonly say, "What possible use is this? I can't do anything." It is important not to abandon altruism merely because you do not seem to be able to do so much now.

These are the ten things not to be abandoned. ■

HIS EMINENCE T.Y.S. LAMA GANGCHEN RINPOCHE

**Lama Healer,
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Snow Lion News for the Visually Impaired

One of our readers has volunteered to tape the news section of our newsletter for people who cannot read it. If you need the same service, we may be able to supply you a copy of the tape. Please contact us for availability.

GETHSEMANI

Continued from page 17

—His Holiness the Dalai Lama spoke on "The Tibetan Buddhist Approaches to Meditation", "The Role of Spiritual Teacher and the Place of the Sangha in Tibetan Buddhist Meditation", and "The Bodhisattva as an Ideal for both Personal-Contemplative and Collective-Social Transformation."

The proceedings of the conference will be published by Continuum Publishing Group in New York City.

His Holiness, when asked about the possibility of full ordination for Buddhist nuns, said that he would like to bring together representative leaders from all the Buddhist traditions and hold a Fourth Council since the time of the Buddha to discuss and come to a consensus that would carry the authority of the entire tradition. There seemed to be an agreement among those present that this would indeed be the satisfactory approach to solving the Bikshuni issue.

To give an example of the quality of the presentations, here is an excerpt from a talk by Sister Mary Margaret Funk, OSB and Executive Director of Monastic Interreligious Dialogue. Her topic was "Lectio Divina" which is listening to Scripture with the ear of your heart, with the spiritual senses that can grasp the interior meaning of words. The engagement deepens into contemplation in a manner very similar to the process in Buddhism of hearing the texts, then meditating on their meaning leading to contemplative absorption.

"Lectio Divina is listening to the text with one's body, and soul. This listening is with the ear of the heart. It is already a prayer of desire, a yearning that becomes thirst. This kind of reading has to be taught, since in our times we read for information.

Lectio Divina is closer to ritual than intellectual activity. When done wholeheartedly, Lectio is followed by discursive meditation. This conceptual activity takes several forms: to memorize the text and recite it during manual work, to ruminate about the text, to study in dialogue with the text using commentaries and study guides,

- Our work is our prayer
- and prayer is our work.

footnotes or cross references, to linger on a text setting it to music or another art form.

Meditation is 'about' the text and moves organically toward the subject of the text. A relationship with God emerges. Meditation can move the monastic deeper into consciousness in two progressions.

The first type of meditation is prayer on the conscious level. The practitioner shifts from reading, i.e.,

Continued on page 31

SCHENCHEN RABJAM RINPOCHE

Continued from page 1

tour and presenting slide shows from the book.

For further information, write: Shechen Foundation, 36 W 20th St., 2nd floor, New York, NY 10011; fax: 718-846-3751; e-mail: shechen@sprynet.com. ■

H.H. The Dalai Lama Visits Bloomington

by Gail Birnbaum, Snow Lion

From July 25-27, His Holiness the Dalai Lama visited Bloomington, Indiana to lay the cornerstone for the Tsong Kha Sanctuary at the Tibetan Cultural Center. During his visit, he also gave a public lecture at Indiana University and a dharma teaching on Aspirational Bodhicitta at the Tibetan Cultural Center.

His Holiness began the dharma teaching by discussing the various motivations for generating altruism and kindness toward others. He then discussed how the wisdom consciousness realizing emptiness removes afflictive emotions and contaminated actions.

The audience was invited to take aspirational vows for the development of bodhicitta. The Dalai Lama stressed that one should practice sincerely, with effort, determination, patience, and the intention to be a good example for others.

Near the beginning of the talk the Dalai Lama invited Khensur Rinpoche Lobsang Tenzin, formerly abbot of Namgyal Monastery in Dharasala and presently abbot of Namgyal Monastery in Ithaca, NY, to join him on the platform.

The teaching was followed by a personal address given to His Holiness by Thubten J. Norbu, The President of the Tibetan Cultural Center and the elder brother of the Dalai Lama.

Speaking emotionally in Tibetan, Dr. Norbu described the relationship that he and His Holiness shared both in their pre-

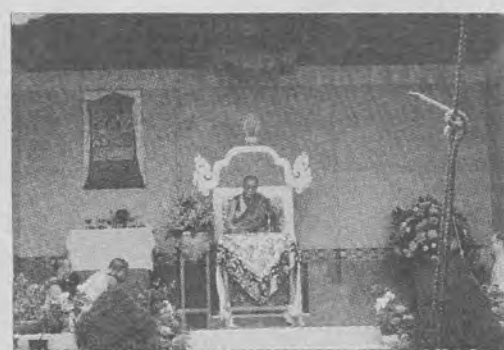
vious and present incarnations. He expressed his profound gratitude and joy both with regard to the presence of His Holiness and the dedication by His Holiness of the Tsong Ka Sanctuary. During Dr. Norbu's address, all of the Tibetan monks and nuns present were visibly moved, with many of them wiping tears of gratitude and sorrow from their eyes. Dr. Norbu, after concluding his address, prostrated himself three times on the gravel path before his brother, despite His Holiness motioning for him to stop.

Above right: The Dalai Lama at a press conference at the University of Indiana.

Middle right: Tree Planting Ceremony on University campus.

Lower right: Giving Teaching on Aspiring Bodhicitta.

Lower left: Greeting a student. ■



Karma Jang Chub Chod Tsog Ling Is Pleased To Announce The Return Of M.C. Kalsang Rinpoche



Lama Karma, Rinpoche & Dawa

Rinpoche will stay for a period of Six months to turn the Wheel of Dharma and give primarily the teachings of Mach Labdrom. He will also be giving the Empowerments as well as Teachings for Red Chenrizig, Chod from his Famous Lineage, Sang (smoke offering) and Mahakala. He will be performing the Demon Exorcising Ceremony of Dur plus Public Smoke Offerings, Ture Water Blessings as well as Mo's. Yogi Lama was very close to the 16th Karmapa and has Been a Chodpa since age 6. Although not well known to most Americans, he is deeply loved and relied upon by the Tibetans in South India. He is presently approaching the age of 80 but is still youthful in his gait and sparkling eyes. Rinpoche will be accompanied by his son Lama Karma Phonstok, the Heir to his Lineage, And his daughter Dawa Chomo who is learning to translate. Lama Karma is also endowed with the same compassionate motivation as Yogi Lama, and wishes to help those who want to help sentient beings progress in practice. Below is a listing for further info and dates.

"Yogi Lama"

- **Denver Colorado:** Karma Jang Chub Chod Tsog Ling 303 922 4462 Fax 985 0798 Email Lodrup@ix.Netcom.com 6240 West Virginia Ave. Denver Colo. 80226 Weekly Practice Every Tuesday, Thursday, Sunday with Rinpoche
- **Tibetan Language and Tai-Chi Training** are on Sunday After Sang and Mahakala
- **(There is a Seminar on Tibetan Shamanistic Practice Planned For Boulder CO @ Naropa Institute, dates and times to be announced.)**
- **Arizona:** Bodhisattva Institute Lama Tenpa 520 325 2272 Fax 326 1678
- **Vancouver BC:** Lama Tsewang 1254 E 60th Ave V5X2A7 604 325 8427
- **SF Calif.:** Karma Dechen Ling, Eric Kurts 415 851 2605
- **Taipei Taiwan ROC:** in August of 96 Lishu Ling, Padah Road, 1 Sec 90. Tel: 02 3944804
- **LA, NYC & NM** to be announced

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Two Tibetan masters explain how we can fill our lives with loving kindness, compassion, and wisdom. This profound wisdom reaches out from every page to all types of people from all walks of life. No matter what your spiritual orientation, you will benefit from this sage advice. Special two-color interior printing, 176 pp., 6 x 6...\$14.95, PAPER, ISBN 0-86171-107-6

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In this, his major work, Jeffrey Hopkins offers a clear exposition of the view of emptiness as presented in the Dalai Lama's tradition of Tibetan Buddhism.

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Reincarnation by Vicki Mackenzie

The Boy Lama

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Reincarnation is the story of a child destined to become one of the most important spiritual leaders of our time, Osel Hita Torres became the focus of world attention when he was recognized as the reincarnation of Lama Yeshe. This story tells of Lama Yeshe's life, death, and rebirth as the little Lama Osel, while explaining the phenomenon of reincarnation in an engaging way. Eight pages of fascinating color photographs, 192 pp., 6 x 9...\$16.95, PAPER, ISBN 0-86171-108-4



The Good Heart by The Dalai Lama

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Edited and with a preface by Robert Kiely

Introduction by Dom Laurence Freeman, OSB

In this very accessible book, one of the world's most loved spiritual teachers comments on passages from each of the four Gospels. In offering his Buddhist perspective, the Dalai Lama provides a model of enlightened dialogue—respecting both the parallels and differences between the two traditions. Throughout his commentary, the Dalai Lama opens windows of understanding of transformation, meditation, and the “good heart” for seekers of any faith.

“This is the record of an extraordinary and historic interfaith encounter.”—*Diana L. Eck, Harvard University*

2 photographs, 4 illustrations, 224 pp., 6 x 9...\$24, CLOTH, ISBN 0-86171-114-9



Perfect Conduct

Ascertaining the Three Vows

Root text by Ngari Panchen

Commentary by His Holiness Dudjom Rinpoche

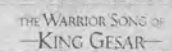
Preface by Tulku Thondup Rinpoche

Introduction by Yangthang Tulku Rinpoche

Translated and annotated by Khenpo Gyurme Samdrub and Sangye Khandro

All religions teach codes of ethical behavior. So too does Buddhism. This book is a translation of an ancient and detailed exposition of the three levels of moral codes in Tibetan Buddhism—the vows of individual liberation; the vows of the bodhisattva, who strives for the enlightenment of all beings; and the vows of tantra, the esoteric path of Mahayana practice—with

explanatory teachings on practicing these vows in everyday life. 192 pp., 6 x 9...\$18.00, PAPER, ISBN 0-86171-083-5



The Warrior Song of King Gesar

by Douglas J. Penick

Foreword by Sakyong Mipham Rinpoche

Introduction by Tulku Thondup Rinpoche

This is the epic tale of the legendary Tibetan warrior king, Gesar. Born into harsh circumstances, Gesar succeeded in becoming ruler of Ling. Embodying the Buddhist teachings, with daring, determination, subterfuge, and pungent humor, he subdued the demonic lords who sought to enslave people's minds. Thus, he established an enlightened society for all.

Gesar's story is the life-force of a vision which has for centuries inspired people throughout Central Asia. Sections of this text are the libretto for the chamber opera, *King Gesar*, by Peter Lieberman. This fall, Sony will release the recording with Yo Yo Ma, Emanuel Ax, Peter Serkin, Omar Ibrahim, and others. A performance film with footage of the above performers, will be broadcast by Bravo!

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Children's Books from Wisdom

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by Jonathan Landaw

Illustrations by Janet Brooke

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The story “...is presented with enough simplicity that a young reader has no trouble identifying with a child who lived so long ago and far away.”

—*Tricycle: The Buddhist Review*

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Line drawings by Janet Brooke and Lara Brooke

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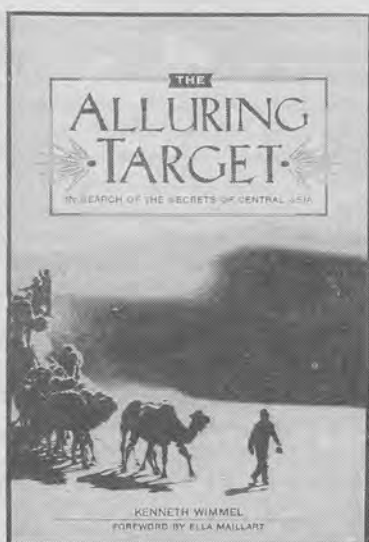


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Snow Lion is pleased to be able to offer you this selection of new titles on Tibetan Buddhism and culture.

We hope that this publication, our web site, plus the services our staff provide you—answering questions, filling your orders promptly and with care, and publishing new books—are of value to you. We are able to offer these services and our newsletter because people purchase the items they want from Snow Lion.

We would also like to let you know that items are returnable within ten days of receiving them—so if you order something and it is not what you wanted, you can return it for a refund. We appreciate your continued support of this project.



ALLURING TARGET: In Search of the Secrets of Central Asia

by Kenneth Wimmel. 256 pp., 57 photos and illus., #ALTA \$16.95

Daring expeditions on camel and yak; biplanes buffeted by gales in the Himalayas; shootouts with bandits as paleontologists race across the Mongolian steppes; lost cities beneath desert dunes, priceless art treasures and manuscripts along the ancient Silk Road—here are real-life stories of famous adventurers and explorers in the great uncharted Central Asia during the period from 1890 to 1935.

AMBROSIA HEART TANTRA

annotated by Dr. Yeshe Dhonden, trans. by Jhampa Kelsang. 128 pp. #AMHETA \$11

Back in print, this is the first volume of a key medical treatise known as *The Four Secret Oral Teachings on the Eight Branches of the Science of Healing*—the body, pediatrics, gynecology, disorders of wounds, toxicology, geriatrics, fertility and reproduction.

AMONG WARRIORS: A Pilgrim in Tibet



AMONG WARRIORS: A Pilgrim in Tibet

by Pamela Logan. 264 pp., 16 full-color photographs, 5 maps, #AMWA \$23.95

Dr. Pamela Logan, an aerospace scientist and third-degree black belt in karate, embarked on a rare journey to investigate warrior tribes in Kham in eastern Tibet. From her initial stopping-off post, the monastery of Kumbun, to her final destination Logan details the challenges and rewards of her trek as she travels across Tibet by mountain bike, train, truck, horseback and foot. She uses all of her resources to gain entrance to both the physical and spiritual Tibet.

BEYOND DOGMA: Dialogues & Discourses

by H.H. the Dalai Lama. 230 pp. #BEDOG \$14.95

During his meetings with many different groups in France during his 1993 visit, His Holiness responded to a wide range of contemporary social, political and religious issues. The discussions can be grouped in five areas: reflections on the millennium, spirituality and politics, nonviolence, beyond dogma, interdependence and emptiness. His Holiness provides us with an astonishing variety of incisive reflections on the problems and possibilities facing humanity as we near the millennium.

Here is an excerpt:

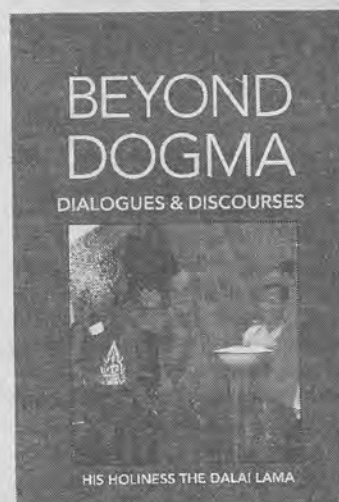
Q: Some say that the Gelugpa school is the purest of the four Tibetan lineages, and that the Nyingmapa school is not Buddhist. I have heard that you received teachings from the Nyingmapa school. This puzzles me greatly. When you follow a certain tradition, can you receive instruction from another?

A: The four traditions of Buddhism in its Tibetan form all follow the same master, Shakyamuni Buddha. But the chronological order in which the teachings evolved and the essential points on which the schools insist have delimited certain differences. In spite of this, they are all guardians of Buddhist tradition and its essence, whether they derive from the Hinayana, the Mahayana, or the Tantrayana.

In Tibet itself there used to be two types of masters. The first were those who were dedicated to a non-sectarian approach and put into practice the instruction handed down by the

four main schools. The second type were those who concentrated on one particular lineage and paid almost no attention to the others. My temperament inclines me to the non-sectarian approach, an ecumenical path which I admire, as much on a level of my own affective attraction to it as for the benefits derived. One of these benefits, of which I have had personal practical experience, is that each of these four schools presents and explains its teachings in its own way, placing emphasis on particular aspects of the doctrine.

If one acquires global knowledge of the diverse interpretations of the path and of the practices, one comes to realize that they are mutually enriching, that the understanding of one school improves the knowledge of the point of



view presented by another. Take the Tantra of Guyasamaja, where there is the question of the four voids; my knowledge of Dzogchen helps me to understand them. And, in turn, my knowledge of the four voids explained in the Tantra clarifies and enhances my understanding of Dzogchen. These mutual contributions are therefore very beneficial, not only on the level of inner enrichment but also because if we practice the four main tendencies we do we do not risk accumulating the non-virtuous marks which derive from critical and sectarian attitudes toward the other schools. I also think it serves as a fine example of harmony.

As for the Nyingmapa school, one of the characteristics informing the depth of its approach is the practice of the Dzogchen, the Great Perfection. At the heart of the Sakyapa school we also find unique, clear, and penetrating qualities, in its presentation of the *Lamdre*. "The Way and Its Fruits," and more particularly in the *Lobche*, "The Traditions of Instructions." The explanations of the inseparability of samsara and nirvana which it gives are absolutely re-

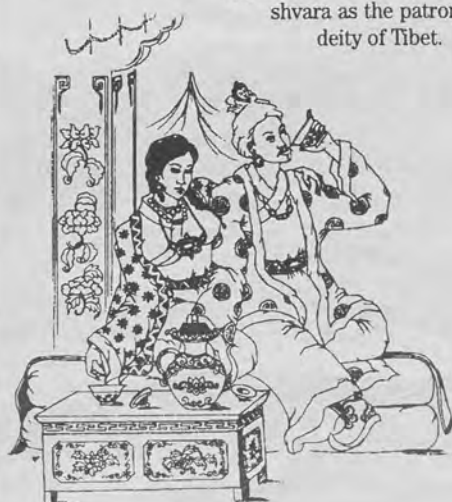
THE CLEAR MIRROR

A Traditional Account of Tibet's Golden Age

by Sakyapa Sonam Gyaltzen
translated by McComas Taylor
and Lama Choedak Yuthok

315 pp., 16 line drawings, 2 maps,
#CLMI \$16.95

A rich blend of history, legend, poetry, adventure and romance, *The Clear Mirror* is a treasure-trove of the traditional narrative and folk wisdom of Tibet. It presents in full the often-cited but elusive accounts of the origins of the Tibetan people, the coming of the Dharma to Tibet, and the appearance of Avalokitesvara as the patron deity of Tibet.

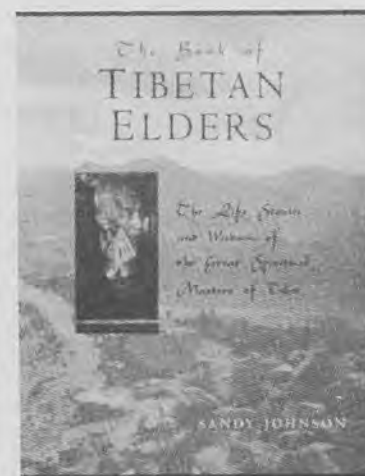


Compiled in 1368 from earlier histories as well as a rich oral tradition, the text treats the era during which Buddhism came to Tibet, the city of Lhasa was established as the capital, and the Jokhang and Ramoche temples were founded. Written to inform and entertain, the book has maintained a preeminent position in Tibetan society and is still popular today.

Sakyapa Sonam Gyaltzen was teacher and mentor to many great masters of all traditions of Tibetan Buddhism.

markable, particularly where anything to do with the view of non-apprehension is concerned, that element of depth and clarity which gives this approach its unique quality. The presentation of the Mahamudra by the Kagyupa school insists greatly upon the practice of clear light, as in the practice of the Six Yogas of Naropa. As for the Gelugpa school, Lama Tsongkhapa explains a view of emptiness shared by the Sutras and Tantras. His presentation of emptiness in relation to interdependent origination has never been equaled, which makes it, too, unique.

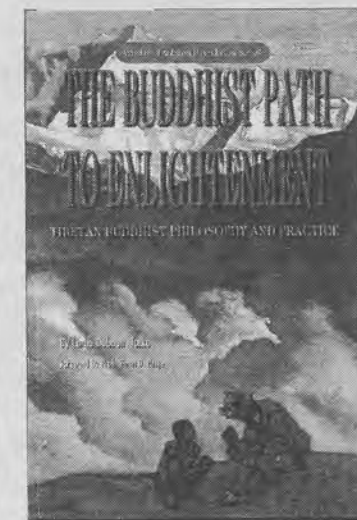
The terminology used in the texts very closely follows that adopted by the Indian masters, in their writing collected in the Tengyur, all of their treatises translated into Tibetan. The ultimate approach of the Dzogchen talks of "cutting through," the Kagyupa and the Sakyapa of the "unity of depth and clarity," and the practices of the Gelugpa school address the "indivisible unity of bliss and emptiness." All arrive, ultimately, at the same point; this is what I have found through my personal experience and my reflection. Of course, everyone is free to have their own commentary. One also finds differing approaches and presentations within a same school, be it the Gelugpa or the Nyingmapa. This is perfectly normal, perfectly natural.



THE BOOK OF TIBETAN ELDERS: Life Stories and Wisdom of the Great Spiritual Masters of Tibet

by Sandy Johnson. 288 pp., b&w photos, 6 x 8", #BOTIEL \$23.95

Sandy Johnson travelled the world to gather the wisdom of the great spiritual masters of Tibet. Incarnate teachers tell their stories, Tibetan doctors share their secrets, oracles talk about what it is like to be possessed—each of the elders speaks in his or her own voice making this a rare documentation of a special group of teachers.



THE BUDDHIST PATH TO ENLIGHTENMENT: Tibetan Buddhist Philosophy and Practice

by Lama Doboom Tulku. 183 pp. #BUPAEN \$14.95

Lama Doboom Tulku offers his wide experience in traditional monastic scholarship as well as his leadership in contemporary engagement of Buddhist ideals. He discusses the Buddha Nature, Nirvana and the path to enlightenment; aspects of tantra and the meaning of mandalas; topics in Mahayana Buddhism such as the nature of the self; and finally world peace, green Buddhism and Buddhist principles for a just society. Doboom Tulku is the director of Tibet House in New Delhi.

CHOOSING REALITY A Buddhist View of Physics and the Mind

by B. Alan Wallace

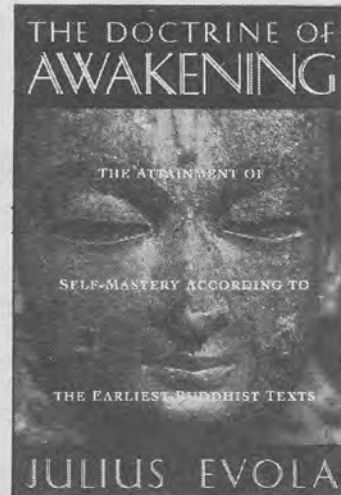
227 pp. #CHRE \$15.95

Choosing Reality shows how Buddhist contemplative methods of investigating reality are relevant for modern physics and psychology.

How shall we understand the relationship between the way we experience reality and the way science describes it? In examining this question, Alan Wallace discusses two opposing views: the realist view, which argues that scientific theories represent objective reality, and the instrumentalist view, which states that our human concepts cannot presume to describe what exists independently of them. Finding both of these philosophies of science inadequate, the author goes on to explore the middle way view of Buddhism and show the relevance for modern



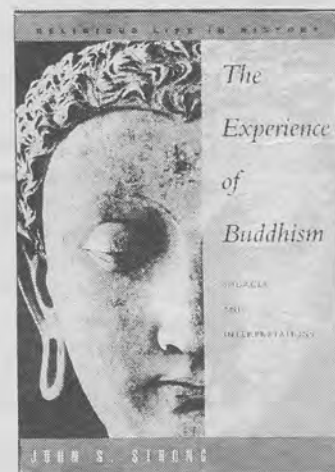
physics of Buddhist contemplative methods of investigating reality. He also examines the ideas of body, mind, and reincarnation from the viewpoint of Tibetan Buddhism.



THE DOCTRINE OF AWAKENING: The Attainment of Self-Mastery according to the Earliest Buddhist Texts

by Julius Evola. 246 pp. #DOAW \$16.95

The teachings of the Buddha offer an active and heroic spirituality that is opposed to the more passive modern forms of theistic religion based on faith and dogma. Evola is a Westerner who offers a sophisticated, highly readable analysis of the theory and practice of Buddhism—he elucidates the central truths of the eightfold path and describes techniques and methods for conscious liberation and transcendence of dualistic thinking. Especially impressive are his discussions of the consuming fire of samsaric consciousness and the destruction of the demon of dialectics. This is a book that will appeal to practitioners with a will bent on freedom from samsara. Written in the 1930s in Italy, Evola was influenced by the political culture of that time. However, we are offering this book to you because of his valuable Buddhist insights into the nature of samsaric life.



THE EXPERIENCE OF BUDDHISM: Sources and Interpretations

by Prof. John S. Strong. 367 pp., #EXBUD \$26

To fully convey the Buddhist experience, John Strong has included both classic readings and significant but lesser-known works in this anthology which traces the development and living expressions of the Buddhist religion throughout the world. Strong begins with the life of the Buddha and its ramifications, then discusses the experience and development of the sangha, the teachings and perspectives of Hinayana, Mahayana and the Mahayana pantheon, and Tantric Buddhism. This is followed in part two by a study of the Buddhist cultures and practices of Tibet, Sri Lanka and Southeast and East Asia—rituals, festivals, meditation, women and the sangha, mythical history, divisional issues, etc.

ANNOTATED BIBLIOGRAPHY OF TIBETAN MEDICINE (1789- 1995)

by Jürgen Aschoff. 426 pp. #ANBITI \$86 cloth

Because Tibetan medicine has such a rich inheritance and value, it is important to preserve all the information gathered throughout the centuries. Jürgen Aschoff has collected and annotated more than 1700 written sources on Tibetan medicine from all over the world. This annotated bibliography offers a great amount of information on Tibetan medicine. The author has tried to avoid too narrow a definition of Tibetan medicine and has included, in addition to the Tibetan classic medicine, the shamanistic as well as the religious and philosophically based healing rituals. A very rich resource for the person deeply interested in Tibetan forms of healing—a limited edition published in Switzerland and hence the price. 20% of the entries are in German.

COMMENTARY ON THE THIRTY-SEVEN PRACTICES OF A BODHISATTVA

by H.H. the Dalai Lama. 106 pp. #COTHSE \$9.95

This is one of Tibetan Buddhism's most popular texts, and this commentary by His Holiness in Bodhgaya, India during the Kalachakra teachings clearly explains each stanza. At the start of each day's talk the Dalai Lama gives a teaching on aspects of the dharma that will help students to understand the intent of this invaluable text.

ELABORATIONS ON EMPTINESS: Uses of the Heart Sutra

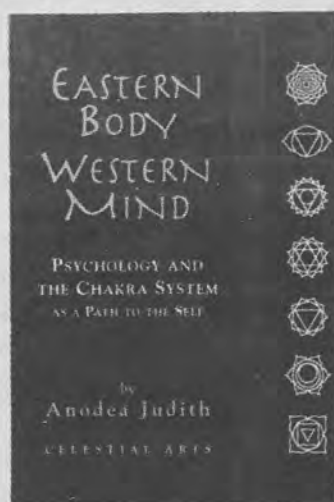
by Donald S. Lopez, Jr. 320 pp. #ELEM \$35

The *Heart Sutra* is perhaps the most famous Buddhist text, traditionally regarded as a potent expression of emptiness and of the Buddha's perfect wisdom. It is the subject of more commentaries in Asia than any other sutra. Donald Lopez, Jr. explores for the first time the elaborate philosophical and ritual uses of the *Heart Sutra* in India, Tibet, and the West.

DOOR TO INCONCEIVABLE WISDOM AND COMPASSION

by Khenpo Palden Sherab Rinpoche, trans. By Khenpo Tsewang Dongyal Rinpoche. 176 pp. #DOINWI \$17.00

Bodhicitta refers to the union of loving-kindness, compassion, and wisdom of ultimate reality. Khenpo Palden Serab Rinpoche skillfully presents a full spectrum of understandings and everyday applications regarding this most powerful, immediate and practical means of spiritual transformation and realization.



EASTERN BODY, WESTERN MIND: Psychology and the Chakra System

by Anodea Judith. 416 pp., #EABOWE \$18.95 October

Anodea Judith's latest book on the chakra system explains the Eastern system by way of Western psychology. Each chakra is discussed first in relation to the developmental tasks associated with it followed by detailed explanations of balancing characteristics, traumas and abuses, excesses, and physical malfunctions. There are sections on healing practices, body types and pathologies.

THE EXCELLENT PATH TO ENLIGHTENMENT

by H.H. Dilgo Khyentse Rinpoche
140 pp. #EXPAEN \$12.95

"Excellent!"—Reader's Review

"The vow to perfect oneself in order to perfect others is called the thought of enlightenment, or bodhicitta. This implies that every single action, word, or thought, even the most trivial, is dedicated to the good of all beings.... To accomplish the good of others, we must first perfect ourselves, by purifying and transforming our minds. This is the aim of what we call the preliminary practices, which establish the foundations of all spiritual progress."

In this book Dilgo Khyentse Rinpoche explains a standard practice text composed by Jamyang Khyentse Wangpo (1820-1892) on the Vajrayana preliminaries: taking refuge, generating the thought of achieving enlightenment for the sake of all beings, performing the meditation and recitation of Vajrasattva to remove hindrances on the path to enlightenment, offering the mandala to accumulate merit and wisdom, and developing proper reliance on a spiritual teacher.

Clear, direct and personal, these instructions illuminate the heart of Vajrayana practice. Included here are the Tibetan text as well as the mantras and prayers commonly recited in conjunction with this practice.



THE GOOD HEART: A Buddhist Perspective on the Teachings of Jesus

by the Dalai Lama. 192 pp., 2 photos, 4 illus. #GOHE \$24 cloth September

At an historic interfaith encounter, His Holiness commented on passages from the four Gospels, providing a unique reading of these familiar sources of faith—the Sermon on the Mount, the Beatitudes, the parable of the mustard seed, the Resurrection, etc. Throughout his commentary, the Dalai Lama opens windows of understanding and transformation for seekers of any faith.



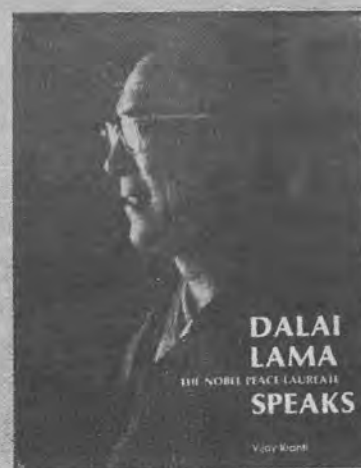
DALAI LAMA, The Nobel Peace Laureate, SPEAKS

by Vijay Kranti. 198 pp., 132 b&w photos, 8 3/4 x 11", #DALASP \$42 cloth

Fantastic photos by a senior correspondent for *India Today*—Vijay Kranti has been following His Holiness for over 17 years. He interviewed the Dalai Lama on at least three dozen occasions and also accompanied him twice during his journeys to the remote Himalayan regions of Zaskar, Kargil and Leh in Ladakh. The photos, combined with an excellent text and long personal interview with His Holiness, make this a book to own.

As long as space remains,
As long as living beings' sufferings remain,
I will be there to serve them,
And to dispel their misery.

—H.H. the Dalai Lama, quoting Shantideva



by the
Council of
Religious
and Cultural
Affairs of
H.H. the
Dalai Lama,
ed. by
Pedron
Yeshe &
Jeremy
Russell. 124

Another great issue of *Cho Yang*—full of captivating stories and information that is hard to find anywhere else. *The Tokdens* (realized yogis) of Khampagar, Tormas, *Treasures of the Drukpa Kargyu in Kham*, *Interview with Jetsun Kushab and the 100th Holder of the Ganden Throne*, *Offerings, Qualities of a Spiritual Guide*, *The Dalai Lama on The Stages of the Path*, *Statue Construction*, *Tibetan Painters*, and more!



by the Ven. Dr. Rewata Dhamma, fore. by
Ajahn Sumedho. 128 pp, #FIDIBU \$14.95
December

THE GIFT: A Magical Story about Caring for the Earth

story and illus. by Isia Osuchowska. 32 pp., 8" sq., 30 color illus. #GI \$14.95 cloth August

Ananda, the Buddha's principal disciple, teaches a small-minded king the importance of sharing—not only personal wealth but also the resources of the Earth. For children 4-10.



by Janet Brooke. 40 pp., 8 + x 11", 20 color
illus. #HEFAGA \$12.95 August

In a village high above the clouds where people are unhappy and nothing grows, a little girl dreams of a garden behind her father's house. The skeptical villagers mock her gardening efforts but the garden flourishes and in the end the villagers are transformed & renewed.



by the Association of Nepalis in the Americas.

132 pp., #NECO \$10.95

This treasury of recipes from the members of the Association of Nepalis in the Americas represents the best of authentic Nepali cuisine. From festival dishes to simple everyday favorites, the recipes included here reflect the many facets of Nepal's colorful and diverse cultures.

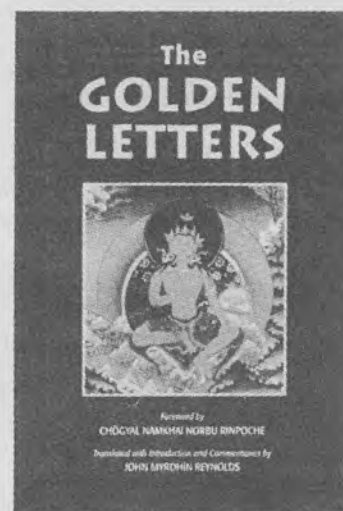
Nepali food, which is simple to prepare and subtle in flavor, is influenced by the cuisines of both India and Tibet. Here are recipes for all the elements of a full-course Nepali meal: appetizers, soups and lentils, vegetables, meats, pickles and chutneys, rice and breads, and desserts. The most commonly used flavorings include cumin, red and green chilies, garlic, ginger, szechwan pepper, cilantro, and scallions. Special cooking methods and ingredients unfamiliar to a Western audience are fully explained.



trans. & ed. by John Reynolds
foreword by Namkhai Norbu
389 pp. #GOLE \$18.95

According to the Nyingmapa school of Tibetan Buddhism, the teachings of Dzogchen were first expounded by the Buddhist master Garab Dorje in the country of Uddiyana. This tradition of Buddhist teaching, which directly introduces the practitioner to the Nature of Mind, was then transmitted to India and later to Tibet.

The essence of Garab Dorje's message is found in "The Three Statements that Strike the Essential Points." In the nineteenth century, the famous master Patrul Rinpoche wrote a brilliant commentary on these three statements together with the practices relating to them, entitled "The Special Teaching of the Wise and Glorious King." These important Dzogchen texts are here translated from the Tibetan; notes, commentaries, and glossary of terms are also included.



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THE INSTRUCTIONS OF GAMPOPA

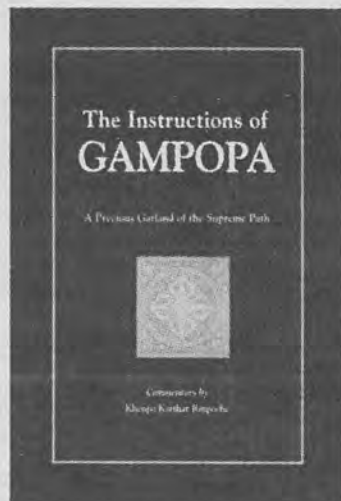
A Precious Garland of the Supreme Path

commentary by Khenpo Karthar Rinpoche, translated by Lama Yeshe Gyamtso, ed. by Laura Roth & David McCarthy. 213 pp., #INGA \$14.95

Khenpo Karthar Rinpoche came to the United States in 1976 at the request of H.H. the Sixteenth Karmapa to establish the N. American seat of the Karma Kagyu lineage. Under Rinpoche's guidance over twenty-five affiliated centers have formed, and the magnificent Karma Triyana Dharmachakra Monastery in Woodstock, New York was constructed.

In his first book, *Dharma Paths*, Rinpoche demonstrated his lucid teaching style, which delivers profound insights in language that is direct and inspiring. In this commentary on the *Precious Garland*, one of the masterworks of Gampopa, Rinpoche outlines in twenty-eight categories what practitioners of varying levels need to know in order to perfect their spiritual practice. He gives precise instructions on the correct view, meditation, and conduct, and offers frank answers to common questions concerning obstacles to Dharma practice.

Gampopa (1070-1153), the father of the Kagyu tradition of Tibetan Buddhism, was the foremost student of the great yogi Milarepa. Among his many writings to two most influential are *The Jewel Ornament of Liberation* and *A Precious Garland of the Supreme Path*. As Khenpo Karthar Rinpoche points out in this commentary to the *Precious Garland*, for those with faith in Gampopa, studying this text can be "exactly the same as receiving teachings directly from him."



THE LARGE SUTRA ON PERFECT WISDOM with the Divisions of the Abhisamayalankara

trans. & ed. By Edward Conze. 679 pp. #LASUPE \$22

This is a full translation of the original (100,000 line) and major sutra of the wisdom literature of Mahayana Buddhism by a highly respected scholar. This sermon, ascribed to the Buddha, discusses the perfection of wisdom and covers central themes of the evolution of beings into bodhisattvas and buddhas. This text is forms the basis of a major portion of the traditional training offered in Tibetan monastic schools.



LUMINOUS MIND: Fundamentals of Spiritual Practice

by Kalu Rinpoche, foreword by H.H. the Dalai Lama, pref. by Lama Denis Tondrup, trans. by Maria Montenegro. 320 pp., 15 illus., #LUMI \$18.95

Kalu Rinpoche elucidates the fundamentals of spiritual understanding in Tibetan Buddhism—from the most basic concepts to the development of the open, wise and compassionate mind of enlightenment. Delightfully filled with teaching stories and anecdotes.

NEW EDITION

LONG ROAD TURNS TO JOY: A Guide to Walking Meditation

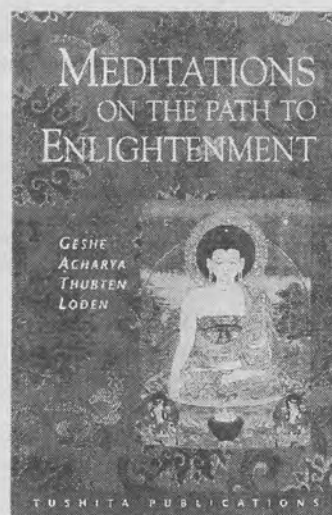
by Thich Nhat Hanh. 80 pp. #GUWAME \$8.00

Instruction in "walking not in order to arrive, walking just for walking"—for the enjoyment of each step, each breath, the blue sky, and the many sights and fragrances along the path. This practice brings a spirit of gentle mindfulness into our everyday lives.

MAGIC DANCE: The Display of the Self-Nature of the Five Wisdom Dakinis

by Thinley Norbu. 167 pp., #MADA \$12.00

Explains how all personal and general phenomena, including all spiritual traditions, depend on the outer, inner and secret manifestations of the five wisdom dakinis.



MEDITATIONS ON THE PATH TO ENLIGHTENMENT

by Geshe Acharya Thubten Loden. 604 pp., 26 line drawings, #MEPAEN \$35



THE RABBIT & THE TIGERDILE

by W.W. Rowe, illus. by Chris Banigan

Ages 4-10, 32 full color pages, 8 x 10", ISBN 1-55939-067-0 \$8.95

This past-life story of the Buddha explains why we can see the image of a rabbit on the face of the moon.

LIVING TIBET

The Dalai Lama in Dharamsala

Photographs by Bill Warren

Text by Nanci Rose

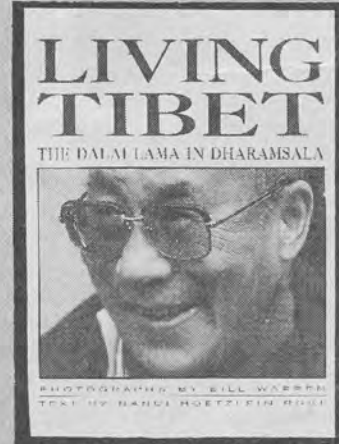
138 pp., 160 color photos, 8 x 10 1/2", ISBN 1-55939-042-5 \$26.95

Living Tibet is an engaging and dramatic exploration of Tibet's rich artistic and cultural heritage as preserved in one of the most successful refugee communities in history.

Sheltered by the Himalayas of northern India, Dharamsala has been the home of His Holiness the Dalai Lama of Tibet and the government and cultural headquarters for the Tibetan people since 1960. *Living Tibet: The Dalai Lama in Dharamsala* is a colorful and informative journey through the winding streets and behind the scenes of this unusual place. Sensitive and delightful portrayals of monks, nuns, artists, children, the elderly and working Tibetans reveal the rich tapestry of life in Dharamsala—there is an exclusive section on the Dalai Lama, and also on the Nechung Oracle.

For an authentic experience of Tibetan culture in exile, there is no better guide than *Living Tibet*.

"Captures in eloquent words and extraordinary photographs the rich life in Dharamsala."—NAPRA ReVIEW



CLOSEOUT SALE!

LHASA: Tibet's Forbidden City

by Christine & Frank Brignoli. 107 pp., 11 x 11+", 79 color photos, #LHTIFO was \$29.95, now \$15.95!

The colorful imagery of Central Tibet's largest monasteries and temples is stunningly preserved in this coffee-table book of photos. The daily life of the Tibetans in and about Lhasa is well-documented with special emphasis on the Potala Palace, the Barkhor area, the sacred Jokhang temple, Norbulinka Summer Palace of the Dalai Lama and the massive Drepung and Sera monasteries.





TSONGKHAPA'S SIX YOGAS OF NAROPA

trans., ed. and intro. by Glenn H. Mullin

276 pp., #TSSIYO \$18.95 September

Anyone who has read more than a few books on Tibetan Buddhism will have encountered references to the *Six Yogas of Naropa*. These six—inner heat, illusory body, clear light, consciousness transference, forceful projection, and the bardo yoga—represent one of the most popular Tibetan Buddhist presentations of yogic technology. These teachings, given by the Indian sage Naropa to Marpa gradually pervaded thousands of monasteries and hermitages throughout Central Asia regardless of sect. Tsongkhapa's discussion of the *Six Yogas* is regarded as one of the finest on the subject to come out of Tibet. His treatise has served as the fundamental guide to the system as practiced in the more than three thousand Gelukpa monasteries, nunneries and hermitages across Central Asia over the past five-and-a-half centuries.



NEW EDITION!

A SEASON TO PURGE

Religious Repression in Tibet



A Report by the International Campaign for Tibet
April 1986

A SEASON TO PURGE: Religious Repression in Tibet

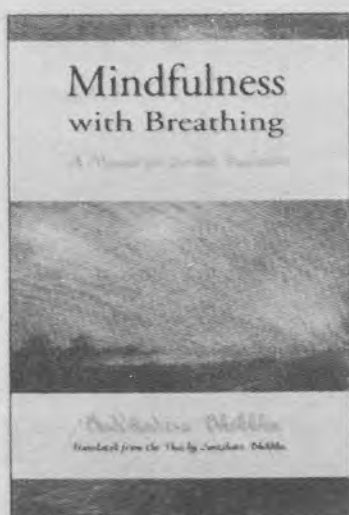
A Report by the International Campaign for Tibet. 102 pp. #SEPU \$5

This is the latest report on religious repression in Tibet and includes a discussion of the Panchen Lama. A necessary read for anyone interested in the preservation of Tibetan Buddhism.

MEDITATIVE STATES IN TIBETAN BUDDHISM

by Lati Rinbochay and Denma Locho Rinbochay, ed., trans. & annto. by Leah Zahler, co-trans. by Jeffrey Hopkins. 208 pp., charts, #MEST \$15.95 September

Here is a detailed description of meditative practices for developing a calm mind that is alert, powerful, and capable of gaining insight into reality. Lati Rinbochay and Denma Locho Rinbochay lead the practitioner through the preliminary process of freeing the mind from habitual patterns culminating in the four concentrations and four formless meditative absorptions.



MINDFULNESS WITH BREATHING: A Manual for Serious Beginners

by Ajahn Buddhadasa Bhikkhu, trans. & ed. By Ven. Santikaro Bhikkhu. 160 pages, #MIBR \$14.95 September

If you have yet to sit down and meditate on your breath, this book will show you how to do it and the benefits of the practice—physical health and calmness and clarity of mind.

OVERVIEW OF BUDDHIST TANTRA

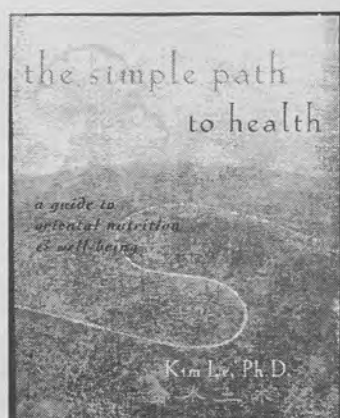
by Panchen Sonam Dragpa. #OVBUA \$15

This presentation of the classes of Tantra is an exposition on tantra and includes the differing tenets of the sects, the differences between the "vehicles" or yanas, the path to liberation and the classes of tantric practice. From the Library of Tibetan Works and Archives.

THE PERFECTION OF WISDOM: The Career of the Predestined Buddhas, A Selection of Mahayana Scriptures

trans. by E.J. Thomas. 90 pp. #PEWI \$12.95 cloth

This is a bodhisattva manual and a great companion to *The Guide to the Bodhisattva's Way of Life*. Contains selections of the Prajnaparamita sutras pertaining to the life, training and purpose of a bodhisattva—the initiation of a bodhisattva, a bodhisattva's confession, duties, worship, etc.—as explained by the Buddha.



THE SIMPLE PATH TO HEALTH: A Guide to Oriental Nutrition & Well-Being

by Kim Le, Ph.D. 230 pp., 20 illus., 10 charts, 70 recipes, #SIPAHE \$12.95

This is a useful guide to Oriental nutrition and healing by a Vietnamese Tibetan Buddhist nun. Kim Le shows how mental and emotional imbalances appear physically and that food intake is directly related to a person's psychological and physical health. She clearly explains the five elements, the seven universal principles of health, cooking and preserving methods, categories of harmful foods, recipes and food plans for vegetarians and meat eaters. This book also teaches you how to lose weight and improve health and vitality.

Tibetan Portrait



TIBETAN PORTRAIT: The Power of Compassion

photos by Phil Borges, text by the Dalai Lama. 41 photos, 98 pp., 9 + " sq., #TIPOR \$27.50 cloth

Opening June 4th in the Capitol Rotunda in Washington, D.C., this collection of riveting portraits paired with the words of the Dalai Lama provides a unique understanding of the Tibetan people and the Buddhist teaching of non-violence and compassion. From the Capitol, the show will travel to major galleries in the US, Canada and London. Phil Borges' work has received acclaim and numerous awards.



PRINCE SIDDHARTHA COLORING BOOK

by Jonathan Landaw, line drawings by Janet and Lara Brooke. 48 pp., 8 x 11", 62 images, #PRSICO \$6.95 August

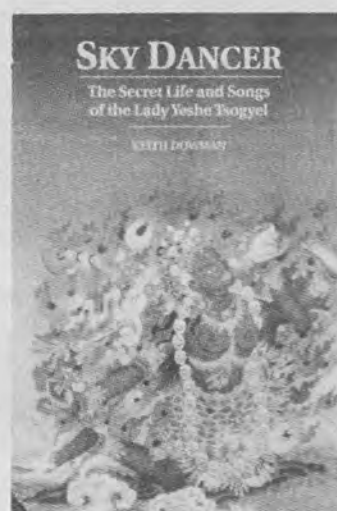
Children can make the story of the Buddha come alive by coloring the images from his life. A brief narrative accompanies and explains each drawing.



THE MYSTICAL ART OF TIBET: Featuring Personal Sacred Objects of the Dalai Lama

by Glenn H. Mullin & Andrew Weber, with a foreword by H.H. the Dalai Lama. 176 pp., 8 x 10" #MYARTI \$16.95

Presents religious and secular arts, including thangka paintings, bronze and silver statues, temple musical instruments, ritual objects, etc. The book is grouped into three parts: twenty-one personal items of H.H. the Dalai Lama; ancient pieces from the surviving collection of Drepung Loseling Monastery in India; and a selection of contemporary pieces made by the Tibetan refugees in India and Nepal.



SKY DANCER: The Secret Life and Songs of the Lady Yeshe Tsogyel

by Keith Dowman, illustrations by Eva van Dam. 400 pp., #SKDA \$18.95

Yeshe Tsogyel, consort of the great guru Padmasambhava, is the most famous of the enlightened women of Tibet. Women have a special place in tantra yet few works deal with the spiritual practices and evolution of female aspirants. For this reason *Sky Dancer* is virtually unique in the vast biographical literature of Tibet. Women are shown in an eminent position, and a path of practice is presented for initiates to emulate. Tsogyel's experiences and her detailed instructions to her disciples are very relevant for today's practitioners.

Keith Dowman lives in Kathmandu where he has spent years researching tantric traditions, translating Tibetan texts and interpreting for Western audiences.





TIBETAN VOICES A Traditional Memoir

photos by Brian Harris, written & ed. by Heather Wardle, Elizabeth Cass, Iain Marrs, George Koller
150 pp., 50 photos, #TIVO \$31.95 cloth

Brian Harris has combined images of Himalayan Buddhist culture with memoir-style accounts of Tibetan elders in India and the West. The photographs and recollections portray a wide range of human experience. Royalties are being donated to Seva Service Society, The Tibetan Health Education Organization, The Nuns Project and Delek Hospital Aid Foundation. The photos are rich and the text is moving.



THE WARRIOR SONG OF KING GESAR

by Douglas Penick, foreword by Sakyong Mipham Rinpoche, intro. by Tulku Thondup Rinpoche. 176 pp., 6 illus., #WASOKI \$16.95 August

This is the epic tale in verse and prose of the legendary Tibetan warrior king, Gesar of Ling. Born into harsh circumstances at a time of decline, Gesar succeeded in becoming ruler of Ling. Embodying the Buddhist teachings, he subdued the demonic lords who sought to undermine and enslave people's minds.

STUDIES IN ABHIDHARMA LITERATURE AND THE ORIGINS OF BUDDHIST PHILOSOPHICAL SYSTEMS

by Erich Frauwallner, trans. from the German by Sophie Kidd under the supervision of Ernst Steinkellner. 247 pp. #STABLI \$14.95

Frauwallner's insights illuminate the path of meditation toward liberation, the development of Buddhist psychology, and the evolution of the Buddhist view of causality and the problem of time. He provides a clear explanation of the gradual development of Buddhist thought from its early doctrinal beginnings to some of the most complex and remarkable philosophical edifices in history.

THE TWELVE DEEDS: A Brief Life Story of Tonpa Shenrab, the Founder of the Bon Religion

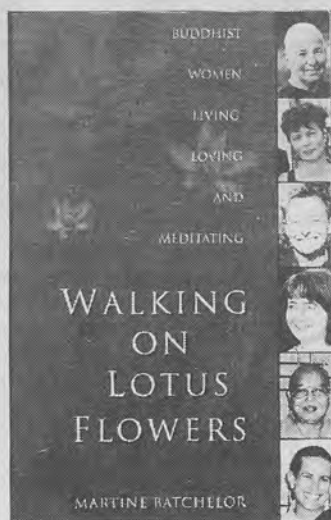
trans. by Sangye Tandar, ed. by Richard Guard. #TWDE \$5

Tonpa Shenrab was the founder of the Bon religion and also the first Buddha to appear in the Kaliyuga with the express purpose of relieving the sufferings of all sentient beings. Portrayed here are the major events of Tonpa Shenrab's life, including his compassionate and miraculous deeds and death.

SISTERS IN SOLITUDE: Two Traditions of Buddhist Monastic Ethics for Women

by Karma Lekshe Tsomo. 192 pp. #SISO \$15.95 October

Documents the earliest system of ethics formulated especially for women and presents the first translations of the original texts. An essential sourcebook for studies on women's religious history and feminist ethics, it details the monastic guidelines that link Buddhist nuns of the different traditions.



WALKING ON LOTUS FLOWERS: Buddhist Women Living, Loving and Meditating

ed. by Martine Batchelor. 205 pp. #WALOFI \$18

This is a lovely book—eighteen teachings by leading Buddhist women on the meditative path, training the mind, the creative life, and healing the world.

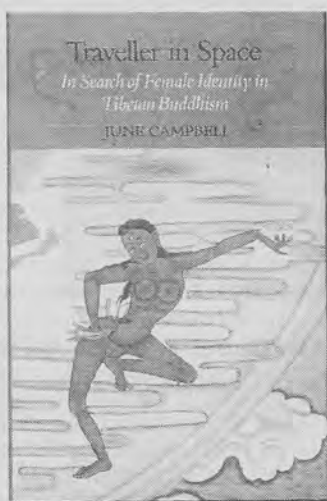
TIBETAN THANGKA PAINTING: Methods & Materials

by David & Janice Jackson with art & appendix by Robert Beer. 216 pp., 73 photos, 500 line drawings, large format, #TITHPA \$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 a detailed description of the techniques and principles of this sacred art. It presents, step-by-step, the techniques by which a thangka is made. The theories underlying the painting method are elaborated, and a wealth of drawings and photographs illustrate each step. The many line drawings of symbols and motifs will greatly aid artists and serve as a unique sourcebook for designers.



TRAVELLER IN SPACE: In Search of Female Identity in Tibetan Buddhism

by June Campbell. 225 pp. #TRSP \$27.50

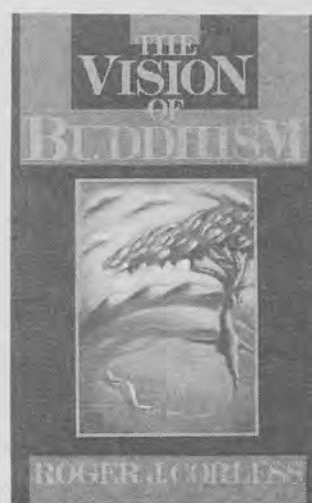
Traveller in Space raises important questions concerning the meaning and relevance of the secret sexual practices of Tibetan Tantra, and the issues of power and authority as they relate to the potential subjectivity of women today. June Campbell approaches female identity through an account of the historical context of archaic images of the female, and takes a psychoanalytic perspective on the philosophy surrounding the dakini and the unusual patriarchal system that developed in Tibet. She discusses tantric rituals and the nature of sexual relations with high lamas, the identity of the dakini and the problems for women that arise through the very nature of philosophy and iconography of Tibetan Buddhism and its ongoing constrictions on women.



PERFECT CONDUCT: Ascertaining the Three Vows

by Ngari Panchen, comm. by H.H. Dudjom Rinpoche, trans. and annotated by Khenpo Gyurme Samdrub and Sangye Khandro. 192 pp., #PECON \$18 August

This is a detailed exposition of the three levels of moral codes in Tibetan Buddhism—the vows of individual liberation, of the bodhisattva, of tantra—with explanatory teachings on maintaining these vows in everyday life.



THE VISION OF BUDDHISM

by Roger Corless. 329 pp., #VIBU \$14.95

"Every introductory Buddhism course needs this book! It is the first to tackle the array of national Buddhisms in a thematic way and with considerable wit and insight. Corless' vision of Buddhism is both intriguing and stimulating."—Jeffrey Hopkins

Roger Corless treats Buddhist teachings and practices according to the topics suggested by events in the life of the Buddha, without emphasis on their chronological emergence and without the lineage bias found in the traditional accounts that come from within Buddhism itself. Topics include the life of the Buddha and birth of Buddhas, Buddhism in culture, family and monastic life, Buddhist cosmology, removing obstacles, psychic powers, and complete openness.

GOURMET TIBETAN SAUCES!



KHATSA! Tibetan Hot Sauce, Barbecue Marinade and Salsa

by Khatsa & Co., three 9 oz. jars, #KHHOSA \$17.95

Khatsa means "hot mouth" in Tibetan and these three original Tibetan sauces come from Dachen Kyaping's father who was able to leave Tibet after 21 years as a political prisoner. Khatsa is a small family business and Dachen and her father oversee the production of each batch of sauce. These sauces are not only authentic but they taste fabulous—spicy but not too hot for most people—we are enthusiastically recommending that you try them. The ingredients are vegetarian and are packaged in a gift box made from recycled cardboard that doubles as a CD holder. Seven percent of the profits are donated to World Concern, an international aid organization. This is a great gift item.

"Chants Encounter"



CHANTS ENCOUNTER & GANDEN JANGTSE MONKS: Sacred Music and Dance

50 min. video, #CHEN \$29.95

This is a great film about overtone chanting—Tibetan monks, Gregorian Chanters and Mongolian overtone singers demonstrate the powerful healing and meditative qualities of ritual chanting and overtone harmonics. In a second part, the monks of Ganden Jangtse Monastery perform sacred dances and ritual overtone chanting and create a sand mandala.

WHEN BUDDHA MEETS THE PSYCHOTHERAPIST: Cultural and Psychotherapeutic Issues in Buddhist Teachings

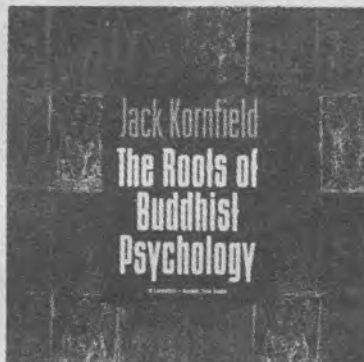
by Harvey Aronson, Ph.D., LMSW. 4 cassettes, #WHBUME \$34

This series explores how East/West issues of culture, psychology, and values lead to difficulties in Buddhist practice and suggest ways to resolve these. Harvey explains the cultural and spiritual values of Buddhism in juxtaposition to those that Westerners unconsciously carry. He considers Buddhist prohibitions against anger and modern values of expression; he clarifies the confusion of Buddhist usage of "ego" and "self" as opposed to psychological use; he helps us to address the way childhood issues may adversely influence altruism. Harvey Aronson received his Ph.D. in Buddhist Studies from the Univ. of Wisconsin and an Masters in Social Work from Boston University. Since 1984 he has been a psychotherapist with a focus on spirituality and fulfilling relationships.

SHAMBHALA: The Sacred Path of the Warrior

by Chogyam Trungpa, read by William Converse-Roberts. 2 cassettes, 2 hrs. #SHSAPT \$16

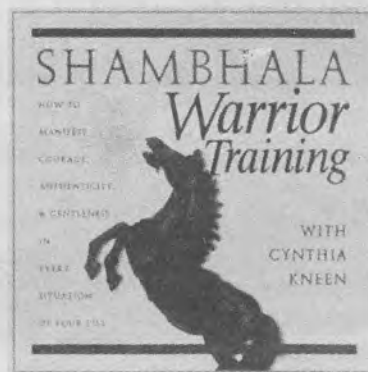
The warrior's path is opened to contemporary men and women in search of self-mastery and greater fulfillment. Interpreting the warrior's journey in modern terms, Trungpa Rinpoche discusses such skills as overcoming habitual behaviors, relaxing within discipline, facing the world with openness and fearlessness, and finding the sacred dimension of everyday life.



THE ROOTS OF BUDDHIST PSYCHOLOGY

by Jack Kornfield. 6 cassettes in vinyl case, 9 hrs., #ROBUPS \$60

Buddhism has developed a rich, intricate psychology for healing the human predicament. Jack Kornfield helps us to taste the wisdom that flows from the heart of Buddhism—practical ideas on the interior life and what brings awakening, freedom and happiness. Topics include turning unskillful states into root opposites, meditation, grasping, resisting and delusion, fear and separateness, skillful anger, liberation of the heart, vows of Bodhisattvas, happiness and connection, types of giving, liberation, compassion, the limits of intention, Buddha and the four heavenly messengers.



SHAMBHALA WARRIOR TRAINING: How to Manifest Courage, Authenticity and Gentleness in Every Situation of Your Life

by Cynthia Kneen. 6 cassettes, 8-page booklet, #SHWATR \$59.95

From the discovery of basic goodness—your innate human capacity for direct, personal experience through the rousing of windhorse energy—Kneen offers numerous time-tested methods for meeting your moment-to-moment experience with a brave and open heart. You learn how to balance your physical and mental energies; how to break free of the cocoon that stifles your intrinsic richness; how to move beyond fear into fearlessness, how to overcome the obstacles to meditation, the relationship between fear and courage, why vulnerability makes the warrior strong, etc.



GOLDEN BOWLS

by Karma Moffett. CD #GOBO \$18

Thirteen Tibetan singing bowls create a meditative sound environment, easing the mind out of its chatter. Rich tones and harmonics unfold and dissolve into ever-changing patterns.

CALENDARS



TIBET: Holy Places 1997

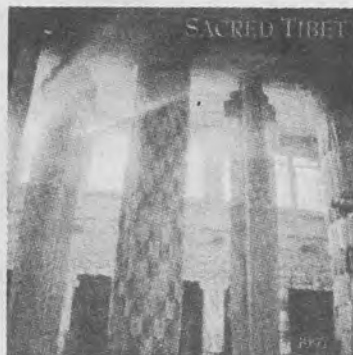
11 x 11" #THIOP \$11.95

Yarlung Valley, Dorjedrak Monastery, meditation caves, Amdo temples, valley view from Padmasambhava's cave.

SACRED TIBET

11 x 11" #SATT \$11.95

Monasteries, stupas, monks and statues in Tibet.



1997 TIBETAN ART CALENDAR

#TIARCA \$28.95

Now in its 23rd year, the Tibetan Art Calendar contains 13 poster-size, full-color reproductions of some of the best thangka paintings from museums and private collections around the world. Measures 16 x 23" and contains a description of each thangka. The calendar will be available in September, but you can reserve one now and we will ship it out as soon as we receive them.

DHARMA GOODS



SNOW LION T-SHIRT

#SLTSL (large), #SLTSX (x-tra large) \$15

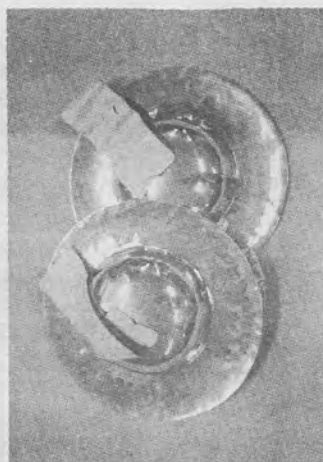
Beautiful embroidered t-shirt with orange, yellow, red, green snow lion and letters!



ETERNAL KNOT T-SHIRT

large #ETKNTL & x-tra large #ETKNTX \$15

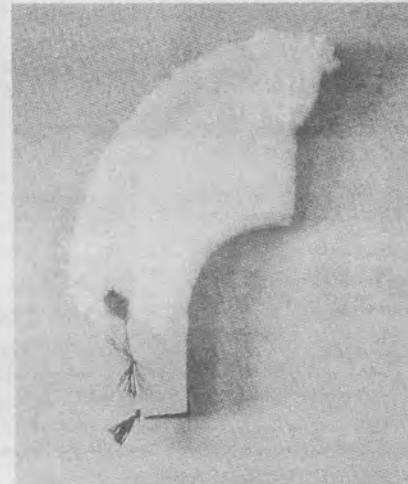
"We are all connected" is the message of this great-looking shirt. It comes in black with red and white designs or white with black and red designs on 100% Fruit of the Loom cotton.



TIBETAN CYMBALS

#TICY \$100

Tibetan cymbals (11 inches in dia.).



THE YELLOW HAT, #YEHA \$20

Hand-crafted by a Namgyal monk, these miniature Tibetan yellow hats are really neat! Approx. 5" high.



"TIBET FOREVER" BUMPER STICKER

#TIFOB \$1.50

With endless knot design.

RADIANT HEART PRAYER FLAGS

\$8 ea.

Printed on 100% cotton with non-toxic colorfast textile paints, these flags are exquisitely designed and beautifully made.

Eight Manifestations of Guru Rinpoche #EIMAGU
Green Tara #GRTAPR

Gyaltsan Semo #GYSEPR

This is the Banner of Victory given to Indra by Buddha Shakyamuni to overcome all obstacles and enemies. Contains the Eight Auspicious Symbols, the eight precious possessions of a monarch, the windhorse and five sensuous offerings.

Prayer to the Twenty-one Taras #PRTWPR

Sampa Lhundrup #SALUPR

"The Quick Wish Fulfilling Prayer of Padmasambhava" is the subject of this flag. The four sacred animals are in the corners with Guru Rinpoche in the center.



Left: Green Tara #GRTAPR

Right: Gyaltsan Semo #GYSEPR



STATUES

Our current list of high quality statues are among the very best that we have seen and we highly recommend them to you. Statues are gilt-bronze with gold-painted faces unless otherwise stated. Contact us for photos of the images that you want:

AMITABHA

#4 \$265 9"

BUDDHA SHAKYAMUNI

#2D \$395 12"

#103 \$395 14" bronze Burmese style

CHENREZIG

#32 \$1000 18" 1000-arm

#69 \$900 1000-arm

DZAMBALA

#27 \$295 7"

#28 \$140 6"

GREEN TARA

#12 \$425 13"

KARMAPA

#58 \$325 8" 16th Karmapa

MAHAKALA

#53 \$225 6" bronze 6-arm

MANJUSHRI

#20 \$250 8"

#49 \$325 8"

MEDICINE BUDDHA

#107A \$295 7 1/2"

#107C \$295 7 1/2"

#107E \$295 7 1/2"

#108C \$150 5"

MIPHAM

#72 \$295 8" bronze

PADMASAMBHAVA

#8A \$425 13"

#8B \$425 13"

#105 \$325 9"

VAJRADHARA

#23A \$400 12"

#23B \$400 12"

VAJRASATTVA

#21 \$425 12"

#22 \$400 12"

#101 \$325 7" with consort

WHITE TARA

#11A \$425 12"

#52 \$295 8"

YAMARAJA

#52 \$160 7"



BUDDHA SHAKYAMUNI

#103 \$395 14" bronze Burmese style



MANJUSHRI

#49 \$325 8"

THANGKAS—THANGKAS—THANGKAS!

These thangkas are excellent in quality and are all properly mounted and brocaded for hanging. Our stock is always changing, listed below is our current stock. We can always commission a special image for you—call us for information as to price and availability. Contact us for photos.

Our First-Ever Sale on Thangkas Ends October 1st

We are over-stocked and have forgotten what color the walls are! Please take \$100 off any of the thangkas marked (*).

Size Codes

M (image 14x20", overall 25x36") approx.

L (image 17x22", overall 30x46") approx.

XL (image 24x36", overall 34x60") approx.

Special Codes

B = special brocade, also longer by 6-12"

XB = extra special brocade, also longer by 6-12"

K = has bottom rod with metal knobs

AMITABHA

#100-\$495M

AMITAYUS

#29-\$325M B

BUDDHA SHAKYAMUNI

#3-\$325M with two arhats

#5-\$325M with two arhats

(*)

#35-\$495M B

#36-\$495M B

#38-\$525XL with two

arhats, exceptional face

#59-\$495M (*)

CHAKRASAMVARA

#91-\$395M

CHENREZIG

(AVALOKITESHVARA)

#23-\$495M B 4-Armed

DUDJOM LINEAGE

#66-\$350 M (*)

#79-\$350 M

DZAMBALA

#99-\$395M

EKAJATI

#56-\$325M red

#95-\$395M colored

GESAR OF LING

#13-\$325 M

GREEN TARA

#14-\$320M

#15-\$495M

#30-\$495M five additional

figures

#34-\$450L B (*)

#45-\$495M B (*)

#47-\$490M

#75-\$750L XB with 21

Taras (*)

#76-\$495M B

GYALWA GYATSO

(highest yoga tantra

form of Chenrezig,

with consort)

#80-\$495L B (*)

KAGYU LINEAGE

TREE

#33-\$690XL (*)

KARMAPA

#51-\$350M 3rd Karmapa

(*)

#53-\$325M 16th Karmapa

(*)

KINKARA SKELETON

COUPLE

#52-\$350M

LION-FACED DAKINI

#12-\$325M black

MAHAKALA

#18-\$325M 4-armed black (*)

#61-\$325M 6-armed red (*)

#67-\$400M 6-armed white

#97-\$495L 6-armed black

#98-\$495M 6-armed white

MANJUSHRI

#7-\$295M (*)

MEDICINE BUDDHA

#25-\$325M (*)

#26-\$325M

#54-\$545M B consecrated

#70-\$600XL K with 46

additional figures

#92-\$395M

NAGARJUNA

#2-\$325M

NYINGMA PROTECTORS

#41-\$325M

#42-\$325M

PADMASAMBHAVA

(GURU RINPOCHE)

#37-\$590XL Nyingma

Lineage Tree (*)

#46-\$495M XB, K standing

#55-\$360M standing

#68-\$400M K Rainbow

Body

#69-\$400M K Rainbow

Body

#78-\$320M Rainbow Body (*)

PALDEN LHAMO (protector deity of Tibet)

#19-\$325M (*)

#27-\$325M

#28-\$325M

PEHAR (the Nenchung deity)

#63-\$295M (*)

H.H. SAKYA TRIZIN

#58-\$325M (*)

SAMANTABHADRA

(with consort)

#50-\$495M B (*)

TSONGKHAPA

#2-\$325M

#48-\$495M

VAJRADHARA

#6-\$325M (*)

#93-\$495M

VAJRAKILAYA

#94-\$495 colored, Nyingma,

with 7 figures

VAJRASATTVA

#1-\$495M B, solitary

#9-\$325M with consort (*)

#31-\$495M with consort

#96-\$375M, solitary

#100-\$495L

#105-\$460M with consort

WHITE TARA

#10-\$495M B

#16-\$325M gold background with

21 Taras (*)

#43-\$495M B (*)

#44-\$495M B

#77-\$350M (*)

YAMANTAKA

#20-\$325M solitary hero

#21-\$325M solitary hero (*)

#65-\$325M solitary hero



H.H. SAKYA TRIZIN

#58-\$325M (*)



VAJRASATTVA

#9-\$325M with consort (*)



PALDEN LHAMO

(protector deity of Tibet)

#19-\$325M (*)

DHARMA GOODS



GREEN TARA
#45-\$495M B (*)



SAMANTABHADRA (with consort)
#50-\$495M B (*)



PADMASAMBHAVA
#37-\$590XL Nyingma Lineage Tree (*)



KAGYU LINEAGE TREE
#33-\$690XL (*)



KARMAPA
#51-\$350M 3rd Karmapa (*)



COMPLETE TITLE LIST

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Advice from the Lotus-Born	18.00	Creating Mandalas	16.00	Flight of the Garuda	15.00	Introduction to Tibetan Buddhism, cloth	34.95	Meditation: Advice to Beginners	14.95
Advice from a Spiritual Friend	14.95	Creation and Completion	14.95	Fluent Tibetan	250.00	Invisible Amdo Tibetans, cloth	58.00	Meditation Differently	17.50
Alluring Target	16.95	Creative Vision	15.00	Foundation of Buddhist Meditation	4.95	Is Enlightenment Possible? cloth	45.00	Meditation Handbook	9.95
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GETHESEMANI

Continued from page 19

prayer in which the heart responds to the Sacred Word. This can take many forms of vocal or mental prayer. Prayer rises. The memory, filled with ancient texts becomes one's own inner conversation. A dialogue happens with one passage, or a word literally lingers on one's consciousness. Sometimes there are no words exchanged—just inklings are evoked from parallel situations one reads about in Lectio.

The second type of meditation shifts to deeper silence without words or any visualizations. This resting is not conceptual. Contemplation happens. This experience slips beneath consciousness. It is without words, and without concept. It is deep silence, that by god's grace alone may become contemplation. St. Gregory the Great coined the classic term describing this prayer as 'resting in God.'

In the Christian monastery we work and pray. All our work and prayer has as its end, contemplation. We order our day around the common prayer of Divine Office and Eucharist, and the individual prayer, which is Lectio Divina. Our work is our prayer and prayer is our work. The intention of prayer, and practices of prayer can be done while we work, if we select works that are compatible with a recollected life. If our obedience sends us to apostolic service we consider this a privilege too, because the fruit of

contemplation is selfless service. We find Christ in the poor, the ignorant, and the sick.

"A modern difficulty is how to keep a steady practice and reduce the level of interior noise so that prayer happens. A meditation practice that calms the mind, stills the body and awakens the interior spiritual senses is helpful, indeed, essential. This is why at our monastery, we teach the method of Centering Prayer, or sitting meditation.

"When practiced regularly, Lectio Divina takes on a life of its own, and like all practices, fidelity is tested. Resistance soon rises, alongside the greater desire for union with God. Remembrance of sin and longing for God produces compunction of heart, sometimes accompanied with the gift of tears. Suffering happens. Memories stored in the body arise, and the psychological effects of repressed emotions peel off either gradually or suddenly, as the false self system is purified."

As the week progressed, there was an ever increasing sense of heartfelt sharing and mutual understanding. It was a privilege to be with so many mature practitioners and I was especially grateful to learn something about Christian mysticism and to perceive the possibility that these two major traditions could cooperate in many different ways to help create a better world. ■

THE GOLDEN LETTERS

Continued from page 9

modify it, becomes in itself just that knowledge or primal awareness which is the Clear Light. Since one's natural condition cannot be understood by way of a process of conceptual fabrications, in order that one may indicate to oneself this spontaneously born primal awareness that is in no way fabricated or contrived, it says in the text (that one shall remain) "without thoughts, neither diffusing nor concentrating them."

When the individual is only a beginner, even though the mind may continue in a natural self-settled state, still, as part of this calm state, it will not be possible to transcend a condition of attachment to experiences (arising in meditation), such as pleasurable sensations, clarity, and the absence of thoughts. Thus, it says in the text (that one should proceed) "while in this condition, a state of equanimity and complete relaxation...."

In order to free oneself from envelopment by attachments to experiences such as these (cited above), and in order to reveal the unadorned natural condition of naked intrinsic Awareness which is in no way obstructed by anything that arises, it says in the text that one should "Suddenly utter PHAT!" which strikes the thought (that has arisen)."

This interrupts the flow of thoughts, and, since it is critically important to shatter one's meditation, which has been deliberately created by mental activity, it is necessary to utter the sound PHAT! forcefully and abruptly. So, it says in the text: "... forcefully and abruptly. How marvelous!"

And it is at the moment when one is freed from all conceptions, such as thinking, "This is a thought" or "This is mind," that one in fact becomes liberated. Hence, it says in the text, "There remains nothing but a sharp startled awareness."

In this state of the Dharmakaya,

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