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WINTER 1997 NEWSLETTER
& CATALOG SUPPLEMENT



1997—Year of Tibet in the Movies

This year we can hope to see the release of two major films on Tibet: "Kundun" and "Seven Years in Tibet."

Melissa Mathison Ford, the wife of Harrison Ford, wrote the screenplay for *Kundun* based on the Dalai Lama's autobiography. She has also written the screenplay for *ET* and *The Black Stallion*. Martin Scorsese is the director and Disney's Touchstone Pictures will distribute the film.

Jean-Jacques Annaud (*The Bear, Name of the Rose*) is directing *Seven Years in Tibet*, the story of Heinrich Harrer's great adventure in Tibet. Oscar nominee Brad Pitt plays Harrer and David Thewlis plays Peter Aufschnaiter. The movie is being filmed in Argentina, Chile and Canada and will be distributed by Columbia Tri Star.

Both films are scheduled to be released in the fall of 1997.

The Chinese government seems to be particularly worried about *Kundun* and has threatened to bar Walt Disney Productions from access

to any of its markets if Disney releases the film. So far, the Chinese haven't spoken out against *Seven Years in Tibet*.

Filming for *Kundun* was done in Morocco since the Chinese interfered with the possibility of shooting it in the Himalayan region.

The word "Kundun" means "the presence of a great incarnation," and the movie chronicles the life of the 14th Dalai Lama from his selection as the reincarnated lama to his perilous escape to India in the 1950s. The cast of "Kundun" is all Tibetan and performers were chosen from exiles.

Tsering Lhamo, a Tibetan from Ithaca, New York plays the Dalai Lama's sister. She said, "It is a movie especially made for Tibetans, so the world will know what happened when the Chinese invaded our country." A crew of Italian designers recreated the Potala and when the Tibetans saw it, they all started to cry. ■

(Related articles on page 9)

Three Year Retreat

An Interview with LAMA LODU RINPOCHE



On April 18, 1996 the gates closed for a Tibetan Buddhist three-year, three-month, three-day retreat in Mendocino County, California. This retreat sponsored by Kagyu Drodren Kunchab is being led by Venerable Lama Lodu Rinpoche. The following interview took place in August, 1996. The interviewer is Deborah Price Janke.

Question: Rinpoche, when I talked to some of the people going into three-year retreat I was amazed at their joy—it was as though they had won the lottery. Yet, for most Americans the idea of being sequestered and engaging in rigorous meditation practice for three years is not a very entertaining prospect, so where does their joy come from?

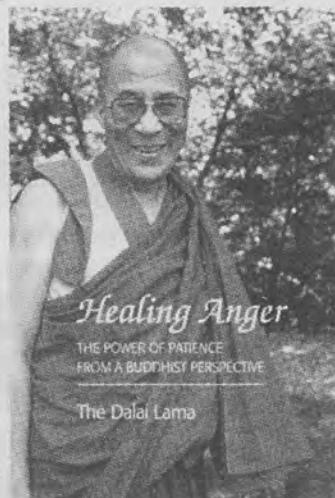
Lama Lodu Rinpoche: The people you met had been students of the Buddha/Dharma for many years. They had listened again and again to the teachings and over time through practice their experience was transformed from an intellectual understanding to a genuine understanding. So they view three-year retreat as an oppor-

tunity to free themselves from suffering and realize perfect Buddhahood to benefit sentient beings. Although many Americans have heard the same teachings and have even practiced what they've heard, their karmic relationship with three-year retreat is not as strong as the people you met. The retreatants had some past-life connection with three-year retreat, had followed the lineage, and had practiced. This familiarity gave them the feeling of coming home rather than of being imprisoned in the retreat.

Q: Could you please tell us the nature of this particular three-year retreat you started in Mendocino County.

LLR: Actually, all three-year retreats are essentially the same but each school has unique traditions, unique ways to transmit and practice. Our Mendocino retreat follows the tradition of the Shangpa/Kagyu lineage—the lineage holder being His Holiness Kalu Rinpoche. So we are following in his foot steps.

(Continued on page 6)



HEALING ANGER

The Power of Patience from
a Buddhist Perspective

by the Dalai Lama

trans. by Thupten Jinpa

155 pp. #HEAN \$12.95 March

In this timely discussion, The Dalai Lama shows the power that patience and tolerance have to heal anger and hatred. As His Holiness points out, this is important in our own lives as well for achieving peace in the world. The techniques and methods presented are relevant not only for Buddhist practitioners but for all who seek to improve themselves.

We think this is a great book.

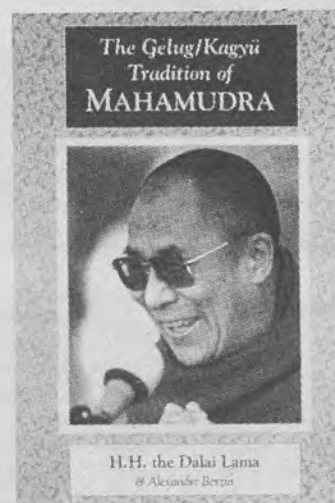
Here some excerpts from *Healing Anger*.

Day One

FIRST SESSION

Generally speaking, all the major religions of the world, and particularly Buddhism, emphasize the importance of the practice of love, compassion, and tolerance. This is particularly the case in all the traditions of Buddhism,

(Continued on page 2)



THE GELUG/KAGYU TRADITION OF MAHAMUDRA

by H. H. the Dalai Lama
and Alexander Berzin

325 pp. #GEKATR 18.95 March

In this book, the Dalai Lama gives brilliant commentaries on the mahamudra root text and auto-commentary by the First Panchen Lama. This treasury of practical instructions contains extensive teachings on the nature of mind, the development of shamata, sutra and tantra levels of mahamudra, and the compatibility of Dzogchen and anuttarayoga tantra.

The following excerpt is a presentation by the Dalai Lamas on the First Panchen Lama's autocommentary.

Visualizing Ourselves as a Buddha-form

If, for whatever reason — lack of time, sickness, travel and so forth — we need to abbreviate our practice, we must be careful not to omit fulfilling the main purpose

(Continued on page 14)

PLEASE READ THIS—!

Special One-time Request for Our Readers

As the readership of the Snow Lion Newsletter/Catalog continues to grow, so does the cost of postage and the labor to prepare mailings.

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Thank you.

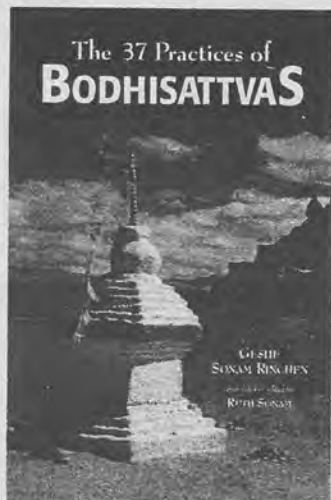
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NEW!

THE 37 PRACTICES OF BODHISATTVAS

by Geshe Sonam Rinchen
trans. & ed. by Ruth Sonam
112 pp. #THSEPR \$12.95 February



Gyelsay Togmay Sangpo wrote *The Thirty-seven Practices of Bodhisattvas* in the fourteenth century. His succinct and simple verses of advice summarize the quintessence of the Mahayana path to perfection. Geshe Sonam Rinchen's oral teachings elucidate these practices for the modern reader and show how we can transform our actions, feelings and ways of thinking to become Bodhisattvas ourselves.

The following is a short selection from the fourth chapter entitled "Trusting."

**Bound himself in the jail of cyclic existence,
What worldly god can give you protection?
Therefore when you seek refuge, take refuge in
The Three Jewels which will not betray you—
This is the practice of Bodhisattvas.**

There are many well-known powerful worldly gods and forces which, because they're still controlled by contaminated actions and disturbing emotions, remain like ourselves

within the prison of cyclic existence. Influenced by sources of suffering like the three poisons, they perform harmful actions which express their hostility and desire. The praises extolling such worldly gods actually laud them for these very activities. From a Buddhist point of view, this shows they're still trapped within cyclic existence and therefore, no matter how powerful, are incapable of protecting others from suffering and fear. If you're sinking in a swamp yourself, you're not in a position to rescue anyone else. In order to be fully capable of showing others how to free themselves, you must be free from cyclic existence yourself. We need a refuge we can trust and which will not let us down. The Three Jewels are such a refuge, for they will never fail us. Taking refuge in them, we look upon the enlightened beings as those who show us our true protection. We regard their teaching as our actual refuge and the spiritual community as our companions and

role-models. When we are overwhelmed by obstructions, feel afraid or are in pain, we have a support and a source of strength and hope. Feeling this trust is taking mental refuge, expressing it in words is taking verbal refuge and making any gesture of homage is taking physical refuge. We then try to live by the refuge precepts.

When we see no way out, when we look to our right and left but no one, not even enlightened beings and our spiritual teachers, can do anything directly to help us, there's no need for despair because the virtue we ourselves have created will act as our refuge and protection.

If we imagine our spiritual teachers and the Three Jewels before us, thinking again and again of their excellent qualities, we'll remember them not only during our waking hours but during the night as well. Through such prolonged familiarity we will, hopefully, also recall them when we're dying. ■

HEALING ANGER

Continued from page 1

including Theravada, Mahayana, and Tantrayana (the esoteric tradition of Buddhism). They all state that compassion and love are the foundation of all the paths.

In order to enhance one's development of compassion and cultivate the potential for compassion and love inherent within oneself, what is crucial is to counteract their opposing forces. It is in this context that the practice of patience or tolerance becomes very important, because only through patience is one able to overcome the obstacles to patience.

When we talk about patience or tolerance, one should understand that there are many degrees, starting from a simple tolerance, like being able to bear a certain amount of heat and cold, progressing toward the highest level of patience, which is the type of patience and tolerance found in the great practitioners, like the Bodhisattvas on the high levels of the Buddhist path. Since patience or tolerance comes from a certain ability to remain firm and steadfast, to not be overwhelmed by the adverse situations or conditions that one faces, one should not see tolerance or patience as a sign of weakness, or giving in, but rather as a sign of strength coming from a deep ability to remain steadfast and firm. One can generally define patience or tolerance in these terms. We find that even in being able to tolerate a certain degree of physical hardship, like a hot or cold climate, our attitude makes a big difference. Similarly, in the case of those practicing high levels of tolerance and patience, those parallel to the levels of the Bodhisattvas on the path, intelligence also plays a very important role as a complementary factor.

In addition to the value of the practice of tolerance and patience from the Dharma point of view, even in our

everyday day-to-day life experiences, tolerance and patience have great benefits, such as being able to sustain and maintain our calmness of mind, peace of mind, and presence of mind. So if an individual possesses this capacity of tolerance and patience, then, even if the person lives in a very tense environment, one that is very frantic and stressful, the person's calmness of mind and presence of mind will not be disturbed.

When we speak of the deeds of a Bodhisattva, there are three levels. The first is the entry into the Bodhisattva path, which principally involves generating a good heart, the altruistic aspiration to attain full enlightenment for the benefit of all sentient beings. That is the first level of the practice. This is followed by what is known as the actual practice, which consists of the practice of the six perfections. The third level is the activities at the state of Buddhahood, which results from this practice.

- "One of the factors... that contributes to conflict is our imaginative faculty, or in other words, intelligence. It is also our intelligence which can find means to overcome this conflict."

Compassion can be roughly defined in terms of a state of mind which is nonviolent and nonharming, or nonaggressive. Because of this there is a danger of confusing compassion with attachment and intimacy.

We find that there are two types of love or compassion. On the one hand is compassion or love which is based on attachment or which is tinged by attachment. That type of love or compassion and feeling of in-

timacy is quite partial and biased, and it is based very much on the consideration that the object of one's affection or attachment is someone who is dear or close to one. On the other hand, genuine compassion is free from such attachment. There the motivation is not so much that this person is dear to me or related to me, or my friend. Rather, genuine compassion is based on the rationale that just as myself, others also have this innate desire to be happy and overcome suffering; just as myself, they have the natural right to fulfill this fundamental aspiration. Based on that recognition of this fundamental equality and commonality, one develops a sense of affinity and closeness, and based on that, one will generate love and compassion. That is genuine compassion.

It is also very clear that the level of intelligence or factor of wisdom that one has as a complementary factor will determine the intensity and the depth of one's compassion. In Buddhism, there are discussions of three principal types of compassion. One is a compassion which is not complemented by any wisdom factors. A second level of compassion is complemented by insight into the transient nature of sentient beings, their impermanent nature. At the third level of compassion, called "nonobjectified compassion," the complementary factor is wisdom or insight into the ultimate nature of reality. At this level, one sees the empty nature of sentient beings, and that insight reinforces one's compassionate attitude toward sentient beings.

One of my fundamental beliefs is that not only do we inherently possess this potential or basis for compassion, but also basic human nature or fundamental human nature is gentleness. Not only human beings but all sentient beings have gentleness as their fundamental nature. There are other grounds upon which I base this belief, without having to resort to the doctrine of Buddha-nature. For example, if we look at the pattern of our existence from an early age until our death, we see the way in which we are so fundamentally nurtured by affection, each other's affection, and how we feel when we are exposed to others' affection. In addition, when we ourselves have affectionate feelings or affectionate attitudes, we see how it naturally affects us from within; how we feel ourselves. Not only that, but also being affectionate and being more wholesome in our behavior and thought also seems to be much more suited to the physical structure of our body in terms of its effect on health and physical well-being. Now if this is the case, then it makes all the more sense

to try to live a way of life which would be more in accordance with this basic gentle nature of our being.

However, we do find a lot of conflicts and tension, not only within our individual mind, but also within the family, when we interact with other people, and also at the societal level, the national level, the global level, and so on. How do we account for that?

One of the factors, I think, that contributes to this conflict is our imaginative faculty, or in other words, intelligence. It is also our intelligence which can find ways and means to overcome this conflict. So in order to utilize that human intelligence to overcome this conflict, which is created by human intelligence, the important factor is human compassion. I think if we look at the reality, it is

quite clear the best way to overcome conflict is the spirit of reconciliation, even within oneself. That spirit has very much to do with compassion.

One aspect of compassion is to respect others' rights, and to respect others' views. That is the basis of reconciliation. I think the human spirit of reconciliation which is based on compassion is working deep down, whether the person really knows it or not. Therefore, because our basic human nature is gentleness, no matter how much we go through violence and many bad things, ultimately, the proper solution is to return to the basic human feeling, that is, human affection. So human affection, or compassion, is not only a religious matter, but in our day-to-day life, it is quite indispensable. ■



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A Journey towards Liberation
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The Womb, Karma and Transcendence
A Journey towards Liberation



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Become a student at NAMGYAL INSTITUTE OF BUDDHIST STUDIES this Fall

Applications now being accepted

Study this coming year at Namgyal Institute of Buddhist Studies, operated by the North American branch of the personal monastery of H.H. the Dalai Lama, located in the beautiful Finger Lakes district of upstate New York. Tuition for full-time study is \$650-\$1200 per semester, depending upon the number of units. Students may enroll for full-time or part-time study.



Open to all qualified men and women, Namgyal has a unique 5-year program which enables serious students to follow a progressive and authentic program of study in Tibetan Buddhism. Students are able to study Tibetan language and the entire scope of Buddhist sutra and tantra. The intensive core program is conducted within the context of the Tibetan language courses. You will find no better place in which to learn both colloquial and literary Tibetan language. Namgyal is especially strong in Tibetan language studies.

The last semester of the fifth year is conducted at Namgyal Monastery in Dharamsala, India for those wishing to study abroad. Those not intend-



ing to pursue the entire program or wishing to study part-time may also be admitted. The curriculum of Namgyal Monastery in India has been adapted for students at the Institute. To round-out this rich and carefully designed curriculum, Namgyal offers a variety of programs and workshops in the arts and culture of Tibet. The Institute's adjunct faculty gives special lectures and weekend programs from time to time throughout the year, including a Cornell University co-sponsored Tibetan studies lecture series. In addition, the monastery provides classes and summer retreats.

The Fall 1997 semester runs 9/8 to 12/14.

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

Ven. "Pema" Losang Chogyen 1957-1996



One of Namgyal Monastery's precious monks, Ven. Pema Losang Chogyen passed away on November 27, 1996 at New York Hospital in New York City.

The Director of Namgyal Monastery Institute of Buddhist Studies, Ven. Pema-la was a tremendous source of inspiration to all who knew him. A brilliant scholar and exceptionally gifted artist, Pema-la's ready smile, warm heart and inquisitive and insightful mind made him a memorable friend to all who knew him. He had the rare ability to teach Tibetan Buddhist studies in a contemporary western style and his clear vision for the future of Tibetan Buddhist Studies guided the development of Namgyal Institute.

Born in Nyenkar, Tibet in 1957, he entered Namgyal Monastery in 1970 where he began his studies in Buddhist philosophy, practice and the arts. In 1986, Ven. Chogyen received the monastery's highest degree, the Master of Sutra and Tantra, in the first division (equivalent of highest honors). Thereafter he served as a teacher of mandala and ritual arts at

the monastery, he was known as the Monastery's leading artist. Ven. Chogyen accompanied His Holiness the Dalai Lama on many foreign travels.

In 1988 he was brought to the United States to begin work on illustration material for publications related to the Vajrabhairava Tantric Cycle. From 1989-91 he worked to create a three-dimensional Vajrabhairava mandala in the virtual space of a main-frame computer, using experimental software at the Cornell University Program for Computer Graphics in Ithaca, New York. A spin-off of that project was the video "Exploring the Mandala."

In 1989 he and several friends in Ithaca conceived the idea of Namgyal Institute which he presented to His Holiness the Dalai Lama later that summer in Dharamsala, India.

In 1991, Pema-la entered the doctoral program in Religious Studies at Columbia University. Since then he had been pursuing his studies and at the same time serving as Director of Namgyal Institute in Ithaca. Many students had the opportunity to come into contact with Ven. Pema-la both at Columbia and the Namgyal summer retreats where he was a regular participant. In the months before his passing he participated in the 1996 Get Acquainted with Namgyal Retreat and after that he was commissioned to contribute to a forthcoming English edition of a book on Kalachakra which was published originally in Italy. He will be greatly missed by all of his friends and colleagues.

A fund has been set up at Namgyal Institute in Pema's name to provide scholarships to students at Namgyal Institute. ■

Namgyal Monastery Offers Three Summer Retreats in 1997

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



Annual "Get Acquainted with Namgyal" Retreat: An Introduction to Tibetan Buddhism Aug. 2-9, 1997

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

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

Intermediate Level "Get Acquainted" Retreat Aug. 9-16, 1997

This retreat was designed as a follow-up to the popular "Get Acquainted with Namgyal" Retreats and is aimed at those who have already attended at "Get Acquainted" Retreat, although it is open to anyone. This

retreat, like the "Get Acquainted Intro. Retreat", is characterized by individual attention from the monks from the Dalai Lama's own personal monastery. Students will practice daily prayers and meditations, receive teachings on the Three Principal Aspects of the Path, the four uncommon preliminaries of tantra (prostration, Vajrasattva meditation, mandala offering and guru yoga) and engage in these practices. There will be an Avalokiteshvara initiation and instruction on and daily practice of the Avalokiteshvara sadhana. The retreat is informal and the monks are accessible throughout the day and evening. After the last meditation and dinner each day, evenings consist of discussion groups, slide lectures, videos on Tibetan culture, and volleyball and badminton.

The retreat is also staffed by all of the Namgyal monks. Cost for this retreat is \$240 plus \$14 per day for lodging and \$15 per day for meals (three ample and delicious vegetarian meals each day).



Yamantaka Meditation Retreat June 15-30

This retreat is restricted to those who have already received the Solitary Yamantaka initiation. This is a full 100,000 mantra repetition retreat of the highest yoga tantra Solitary Yamantaka. The retreat will be conducted by Khensur Rinpoche Lobsang Tenzin, former abbot of Namgyal Monastery in Dharamsala, India and currently senior teacher at Namgyal Monastery Institute of Buddhist Studies. Those wishing to attend must indicate when and from whom they received the initiation. Teaching at this retreat will be minimal as the primary purpose of this retreat is intensive meditation practice. Cost for this retreat is \$295 plus \$14 per day for lodging and \$15 per day for meals.

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

To Register for Any of the Above Retreats:

Send your name, address and telephone number plus a deposit of \$225 made out to Namgyal Monastery, P.O. Box 127, Ithaca, NY 14851. Deposits are fully refundable until 30 days prior to the start of the retreat. After that, deposits are 50% refundable. In early May registrants for the Yamantaka retreat, and in late May or early June, registrants for the Get-Acquainted Retreats, will receive a packet containing directions for getting to the retreat and a list of suggested items to bring. Volunteers will be available to pick-up people from the bus station or airport to provide transportation to the retreat site. ■



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Namgyal Monastery has a five-year balloon mortgage on its building which comes due in full this summer. Tuition for courses cannot cover the cost of maintaining the Monastery and its unique program. Paying off this mortgage would certainly help Namgyal. If you share the goals of Namgyal and can assist in paying down the mortgage, the Monastery would be especially grateful.

Namgyal Monastery is a 501 (c) (3) non-profit,
tax-exempt religious organization.

A Guide to the Bodhisattva Way of Life



A GUIDE TO THE BODHISATTVA WAY OF LIFE

by Vesna A. Wallace & B. Alan Wallace
175 pages, #GUBOSL \$12.95 March

In the whole of the Tibetan Buddhist tradition there is no single treatise more deeply revered or widely practiced than *A Guide to the Bodhisattva Way of Life*. This authoritative translation by Vesna A. Wallace and B. Alan Wallace is the first English rendering of the original Sanskrit that also takes into account the canonical Tibetan translation.

The accompanying pages have been slightly reduced in size for this newsletter. ■

Chapter III Adopting the Spirit of Awakening

1. I happily rejoice in the virtue of all sentient beings, which relieves the suffering of the miserable states of existence. May those who suffer dwell in happiness.⁴⁸
2. I rejoice in sentient beings' liberation from the suffering of the cycle of existence, and I rejoice in the Protectors' Bodhisattva-hood and Buddhahood.
3. I rejoice in the teachers' oceanic expressions of the Spirit of Awakening, which delight and benefit all sentient beings.⁴⁹
4. With folded hands I beseech the Fully Awakened Ones in all directions that they may kindle the light of Dharma for those who fall into suffering owing to confusion.

48. Tibetan: "I happily rejoice in the virtue done by all sentient beings, which relieves the suffering of the miserable states of existence and in the well-being of those subject to suffering." This verse is followed in the Tibetan by an additional line, not found in the Sanskrit version, and is translated here in the following way: "I rejoice in the accumulated virtue that acts as a cause for enlightenment."

49. Tibetan: "I happily rejoice in the oceanic virtue of cultivating the Spirit of Awakening, which delights and benefits all sentient beings."

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5. With folded hands I supplicate the Jinās who wish to leave for *nirvāṇa* that they may stay for countless eons, and that this world may not remain in darkness.
6. May the virtue that I have acquired by doing all this⁵⁰ relieve every suffering of sentient beings.
7. May I be the medicine and the physician for the sick. May I be their nurse until their illness never recurs.⁵¹
8. With showers of food and drink may I overcome the afflictions of hunger and thirst. May I become food and drink during times of famine.
9. May I be an inexhaustible treasury for the destitute. With various forms of assistance may I remain in their presence.
10. For the sake of accomplishing the welfare of all sentient beings, I freely give up my body, enjoyments, and all my virtues of the three times.
11. Surrendering everything is *nirvāṇa*, and my mind seeks *nirvāṇa*. If I must surrender everything, it is better that I give it to sentient beings.⁵²
12. For the sake of all beings I have made this body pleasureless. Let them continually beat it, revile it, and cover it with filth.⁵³
13. Let them play with my body. Let them laugh at it and ridicule it. What does it matter to me? I have given my body to them.⁵⁴

50. The *Pañjikā*, p. 38: "Worship, disclosure of sin, rejoicing in virtue, etc."

51. Tibetan: "For as long as beings are ill and until their illnesses are cured, may I be their physician and their medicine and their nurse."

52. Tibetan: "As a result of surrendering everything, there is *nirvāṇa*, [and] my mind seeks *nirvāṇa*. Surrendering everything at once—this is the greatest gift to sentient beings."

53. Tibetan: "I have already given this body to all beings for them to do with it what they like. So at any time they may kill it, revile it, or beat it as they wish."

54. Tibetan: "Even if they play with my body, or use it as a source of jest or ridicule, since my body has already been given up, why should I hold it dear?"

ADOPTING THE SPIRIT OF AWAKENING 35

14. Let them have me perform deeds that are conducive to their happiness.⁵⁵ Whoever resorts to me, may it never be in vain.
15. For those who have resorted to me and have an angry or unkind thought, may even that always be the cause for their accomplishing every goal.⁵⁶
16. May those who falsely accuse me, who harm me, and who ridicule me all partake of Awakening.
17. May I be a protector for those who are without protectors, a guide for travelers, and a boat, a bridge, and a ship for those who wish to cross over.
18. May I be a lamp for those who seek light, a bed for those who seek rest, and may I be a servant for all beings who desire a servant.⁵⁷
19. To all sentient beings may I be a wish-fulfilling gem, a vase of good fortune, an efficacious mantra, a great medication, a wish-fulfilling tree, and a wish-granting cow.
20. Just as earth and other elements are useful in various ways to innumerable sentient beings dwelling throughout infinite space,⁵⁸
21. So may I be in various ways a source of life for the sentient beings present throughout space until they are all liberated.
22. Just as the Sugatas of old adopted the Spirit of Awakening, and just as they properly conformed to the practice of the Bodhisattvas... ■

55. Tibetan: "Let them do anything that does not bring them harm."

56. Tibetan: "Whether they look at me with anger or admiration, may this always be a cause for their accomplishing all their goals."

57. Tibetan: "May I be an island for those seeking an island, a lamp for those seeking light, a bed for those seeking repose, and a servant for all those beings desiring a servant."

58. Tibetan: "Like the great elements such as earth and space, may I always serve as the basis of the various requisites of life for innumerable sentient beings."

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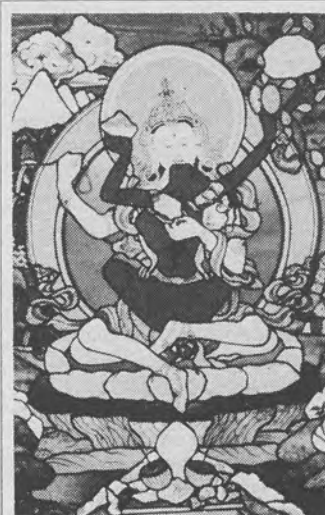
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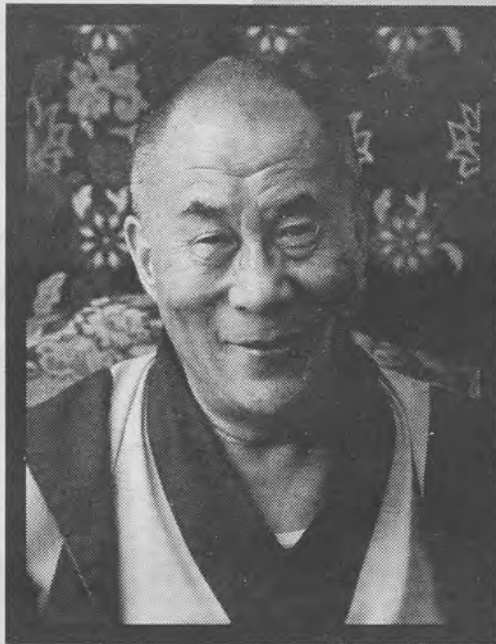
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The following excerpt is from the chapter titled "Affectionate Love."

Ordinary notions of what is attractive and unattractive are not based on any coherent reasoning. Rather, when we pay exaggerated attention to the desirable features of something it becomes attractive, and when we pay undue attention to the displeasing features, it is unattractive. The degree of familiarity and the extent of the intimacy we have with something also serves a role in producing these experiences. Just as there is no guarantee with respect to relationships of friend and enemy, what will be seen as attractive and unattractive at any one time is also subject to dramatic shifts.

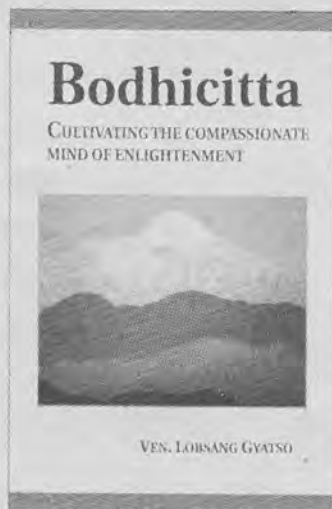
Conversely, affectionate love arises from appreciating the great kindness which has been shown to us, and as all sentient beings have at one time or another benefited us as our mothers, there is a good reason to have affectionate love for all of them. Since we will definitely experience a great warmth toward those whom we do not distinguish from our own mother, let that influence your mental attention and act as the immediate motivating force for generating affectionate love.

Affectionate love is completely different from attraction in the normal

worldly sense. Corresponding to this reversal of the worldly view of things, Buddhists see the real enemy to be the delusions that we have in our own mental continua, toward which there would be no point in generating affectionate love. Worldly judgments identify "friend" and "enemy" on the basis of specific individuals who do not in fact, from their own side, possess a single iota of such an identity. Rather it is due to fleeting conditions and injudicious attention that they are ascribed as such. Likewise, when we label an object as attractive or unattractive, the object does not display any aspect of either nature from its own side. If we thoroughly analyze this and meditate upon it, affectionate love will not prove difficult to generate.

If you have been fortunate enough to have been close to your mother and to have received her kindness, then even when she becomes frail and physically unattractive you will still see her in an affectionate light. But under the influence of distorted attention the fact of another's kindness can be so completely overshadowed that it is possible to come to see even your own mother as your enemy. Again that would be due to inappropriate attention and would not be related to any actual reality. The transformations of birth, death, and rebirth effectively erase our memory, and were it not for this we would know that each sentient being has at various times been close to us and shown us kindness comparable to that of our present mother. These points require well-reasoned reflection, continuous analysis, and familiarization. When one can maintain the state in which one views others in an affectionate manner similar in intensity to the way a mother views her beloved child, that is the actual meditation upon affectionate love.

Some people just take a vague abstraction of love, and their meditation



involves bringing that to mind in the hope that it will produce an experience. They claim in that way to be meditating upon affectionate love. When they are alone in their place of meditation in their introverted state, it may seem that they have achieved the desired result. But when they once again find themselves in the midst of society, it appears that their minds have not changed at all and that they have been unsuccessful in their attempts. The reason for this is that all genuine practices of mind training involve the dual aspects of analysis and placement, with stress placed upon the former. Just wishing alone will not bring the required effect.

As far as the sequence of meditation is concerned, the focus, first upon a friend, then a stranger, and finally an enemy, is for ease of meditation. If, however, one begins by focusing on the enemy, that also is quite valid. There is no need to treat the sequence as inflexible.

As to the benefits of the meditation upon love, the "King of Concentrations Sutra" (*Samadhi-rāja-sūtra*) says:

Were one to make limitless different offerings

In a billion different spheres

Continuously, to the most supreme beings,

It would not compare in number or part to the mind of love.

(Continued on page 7)

THREE YEAR RETREAT

Continued from page 1

Q: What is the Shangpa/Kagyu lineage?

LLR: Shang is a region not far from Lhasa. The founder of this lineage practiced in that area. He built a big monastery there and gathered many accomplished students. So the lineage Shangpa/Kagyu comes from Shangpa, the region, and Kagyu which means oral tradition.

Q: Who was the founder of the Shangpa/Kagyu lineage?

LLR: The founder of the Shangpa/Kagyu lineage was the Tibetan great master Khungpo Nalor. Although he had 150 teachers, his root guru, his principal guru was Niguma, Wisdom Dakini, who received teachings directly from Vajradhara/Dorje Chang. Another female guru of Khungpo Nalor was Sukkasiddhi—who also fully transformed the ripening Karmic body to Wisdom body and was a great accomplished Mahasiddha. He also received teachings from the great Mahasiddhas, Rahula Gupta, and Maitreya. Those four were his root gurus. Among them, however, Niguma, was the most important guru for him, for his realization. He lived in India for 50 years studying, learning, practicing. After 50 years he returned to Tibet to spread the Dharma. At that point he was 100 years old, and had almost 100,000 students who had accomplished true enlightenment.

For seven generations from Niguma to Sangye Tönpa these Shangpa/Kagyu teachings were "a whispered transmission" passed from one teacher to one perfect disciple. At the end of seven generations Sangye Tönpa's disciple, Tsultrim Gampo, compiled the teachings into a text which is now available throughout the world. Whoever is connected karmically can receive them. And of course Tsultrim Gampo was an incarnation of Khungpo Nalor himself.

Q: What qualifies a person to enter three-year retreat? Is it just a matter of requesting permission?

LLR: Well, if someone comes and just expresses the wish to participate I probably would not allow it since they do not know the teachings and the lineage, do not know me as a teacher, which could create many obstacles as well as confusion and misunderstanding. And also if I don't know them, don't understand them, I won't know how to teach them. So the knowledge has to be on both sides. The people presently on retreat have known and studied with me for 12-13 years.

Q: In glancing through Jamgon Kongtrul's retreat manual, it said even if you have just a flash of disrespect or doubt of the teacher, this can create great obstacles for one's retreat.

(Continued on page 11)

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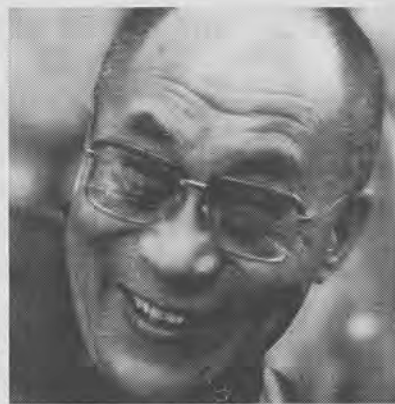
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NECHUNG MONASTERY

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Nechung Dorje Drayang Ling Monastery has an important place in Tibetan history as the seat of Nechung, the State Oracle of Tibet. The original Nechung Monastery in Tibet lies just below Drepung Monastery, four miles west of Lhasa, the nation's capital.

During the reign of King Tri-Song Deu-Tsan, in the eighth century, the Nechung Oracle was appointed protector of Tibet's Buddhism at the temple of Samye by the great Indian Buddhist Master Guru Padmasambhava. Later the son of King Tri-Song Deu-Tsan built a small monastery near Lhasa and named it Nechung

Yulo Ko. The monastery was rebuilt during the reign of the Great Fifth Dalai Lama, Ngawang Lobsang Gyatso (1617-82), who was also the architect of Nechung Monastery and renamed it Nechung Dorje Drayang Ling. It was expanded in 1681 and completed in 1683 during the regency of Desi Sangye Gyatso. Since then, the monastery was instituted as the official residence of the State Oracle of Tibet.

Following the popular uprising against the Chinese military occupation of Tibet in 1959, six senior Nechung monks led by the Nechung Kuten (the medium) were able to escape from Tibet. Eventually they were able to establish a modest monastery in an old colonial bungalow in Dharamsala, North India. The exiled Tibetan Administration later gave land for the Nechung monks to reconstruct their monastery. The monks began their building work in 1977 and the new monastery was completed in 1984. The monastery was officially inaugurated and consecrated by the Fourteenth Dalai Lama on March 31, 1985 and later further consecrated by the late Kyabje Dilgo Khyentse Rinpoche.

Currently the monastery has about 70 monks headed by Nechung Kuten and Nechung Choktrul Rinpoche. The monks study various subjects: Buddhist philosophy, sutra and tantra, psychology, as well as traditional rituals, ritual dance, creation of mandalas and so forth. The monastery also has an associate center, Nechung Dorje Drayangling, in Pahala, Hawaii.

The current Nechung Kuten (medium of the chief state oracle), Ven. Thupten Ngodup, was born on July 13, 1958 in Phari, Tibet. He is a descendant of the famous Tibetan Tantric Master Nga-dak Nyang-relwa (1136-1204). In 1984, after the passing away of the previous medium, Ven. Lobsang Jigme, Ven. Thupten Ngodup, a monk at the monastery since 1971, showed signs of being the new medium. His Holiness advised Ven. Ngodup to commence a retreat. On July 25, 1987 he was recognized by the Kashag with confirmation by H.H. the Dalai Lama. On September 4 of the same year, His Holiness officially enthroned Ven. Ngodup as the fourteenth Nechung Kuten.



An Applique Artist at Nechung Monastery

Sacred art has always played an important role in Tibetan Buddhist culture. Among the varieties of Tibetan sacred art, the silk and brocade applique thangka is especially highly regarded. Nechung monks were famous in upholding the tradition in cultural arts and in particular the art of embroidery and applique. Two monk masters of this tradition, Ven. Thupten Phuntsok and Ven. Thupten Sherap, escaped into exile in 1959 and in the early 1960's taught this skill to a group of young monks at Nechung including Ven. Gyaltsen Chopel. Ven. Gyaltsen Chopel is now passing this skill on to yet another generation of young Nechung monks. Ven. Gyaltsen Chopel is renowned for his exquisite applique work not only in Tibetan society but also abroad. ■

Above: Nechung Dorje Monastery
Below: Applique thangka by Ven. Gyaltsen Chopel



Nechung Choktrul Rinpoche and the Medium of the State Oracle

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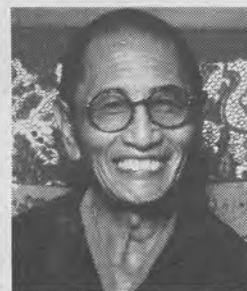
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China signals severe religious crackdown in Tibet

by Giles Hewitt

BELJING, Nov. 13 (AFP) China has signalled a major religious crackdown in Tibet, with calls for an all-out offensive on temples, monks and nuns that have fallen under the "splittist" influence of the Dalai Lama.

A full-page article in the official Tibet Daily, seen here Wednesday, called for "large-scale" reforms of existing religious policy in Tibet, saying a lack of administrative control in recent years had led to chaos in some regions.

Observers here said the strongly-worded article could presage a severe crackdown on Tibetan Buddhism, which is already the target of an aggressive "patriotic education" campaign launched earlier this year.

"Buddhism must conform to socialism, not socialism to Buddhism," the signed article said, stressing that all temples, monks and nuns must "conscientiously accept" the leadership of the government and party at all levels. "This does not mean they should give up their beliefs, but they must support socialism and the party, and reform all practises that do not conform with socialism," it said.

The language employed by the article was eerily reminiscent of the anti-religious diatribes of the 1966-76 Cultural Revolution when religious persecution in Communist China reached its peak. While criticizing the treatment of religion as a "wild animal" during the Cultural Revolution, the newspaper said religion was currently being given too free a rein in Tibetan society. "Some people are seeking to expand the role and influence of religion, without recognizing its negative influence," it said.

The article also published statistics which it said provided a "clear indication" of religion's negative influence on Tibet's economic develop-

ment. At the beginning of 1996, the number of temples in Tibet totalled 1,787, "exceeding the number of towns and cities," while the 46,000 monks and nuns in the region "outnumbered middle school students." Building and maintaining temples was using up valuable financial and labor resources to the detriment of other areas, such as primary education, it said, adding that some temples forced even impoverished local residents to support them financially. "This state of affairs is directly linked to a lack of control in the administration of religious affairs and mistakes made in recent years," the newspaper said.

Reiterating Karl Marx's celebrated maxim that religion was the opium of the masses, the article said Tibetan Buddhism had "completely infiltrated Tibet's economic and social life and interfered with politics...which is neither in China's interests nor the interests of Tibet's modernisation."

The most pressing task, the newspaper said, was to sort out the "turmoil in people's ideology" created by the clique surrounding the Dalai Lama — Tibet's spiritual leader who fled into exile in 1959 after a failed uprising against Chinese rule.

"Some temples are directly or indirectly controlled by the Dalai clique and have become the Tibetan headquarters of hostile foreign forces intent on splitting Tibet from China," it said, adding that monks and nuns formed the 'backbone' of the separatist movement in the region.

"We must adopt an offensive strategy to protect the paramount interests of the state, exposing and criticising splittists no matter who or where they are."

The newspaper also criticized "anti-China forces" overseas for distorting the true situation in Tibet and protesting against "even minor mea-



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Stand up prisoners of Dapchi
Through the compassion of the
All knowing one
Peace will prevail in Tibet
Through the compassion of the all knowing one
Peace will prevail in Tibet

SEEING NOTHING BUT SKY

by Annie Lennox

In July this year the Free Tibet Campaign launched a CD of a recording of 14 Tibetan nuns singing songs of protest against the Chinese takeover of their country. What makes this recording remarkable is that it was made illegally while the nuns were being detained in Dapchi prison. The recording was smuggled out of the prison and circulated secretly in

Tibet. When the recording was discovered by the Chinese authorities the nuns were given increased sentence, and are now serving an average of 11 years. The recording was later smuggled out of Tibet, and is publicly available for the first time on this CD.

In making this recording the nuns placed themselves at great risk, defi-

antly showing that they will not be silenced. Since the release of this CD several musicians and singers have expressed their support for the nuns and endorsed the CD, recognizing the courage of the nuns to continue their struggle through their music. Snow Lion is selling this CD for the Free Tibet Campaign. ■ (See page 24.)

sures the government has taken there."

Tibet has long been a focus for human rights lobbies seeking to expose abuses by China's communist authorities. A major study published by Human Rights Watch/Asia and the Tibet Information Network in March claimed that repression in Tibet had increased dramatically since 1994 and put the number of political prisoners in the region at more than 600. ■



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Translated & edited by
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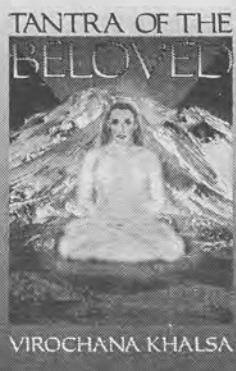
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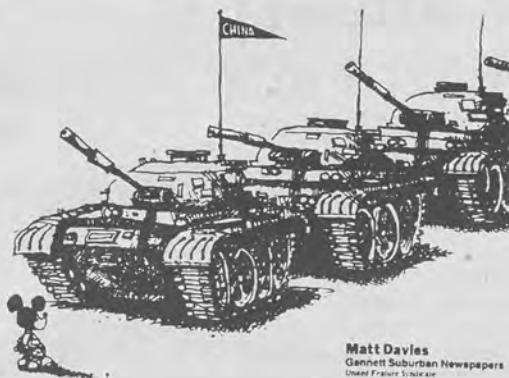
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Disney Film Riles China

(Condensed from an article in *The Washington Post*, November 27, 1996)

"Was there a specific threat. No. Were there concerns raised? Yes," said one person at the company.

The controversy thrusts Disney into awkward straits, forcing it to navigate between artistic expression and commercial self-interest.

China has begun to emerge as a Disney land, and Disney's No. 2 executive, Michael Ovitz, has travelled

there repeatedly in the past year to massage the market for the company. Although better known for pirating American-made films than for permitting them to be openly distributed, the Chinese allowed Disney to market three films—"The Lion King," "The Rock" and "Toy Story"—in the past 12 months, more than any other major studio. What's more, Disney has a joint venture with a Chinese affiliate to open Disney stores. Ovitz has even discussed the prospects for building a Disney theme park in south-

ern China.

On the other hand, Disney isn't likely to back down from the movie to suit Chinese tastes. Such a move would infuriate Hollywood's creative community, particularly angering Scorsese and the movie's screenwriter Melissa Mathison. Scorsese is a particularly important asset in the Magic Kingdom. Disney wooed the high-profile director away from Universal Pictures with a four-picture deal, of which "Kundun" is the first.

Ovitz Departs Disney After 16 Months

(Condensed from an article by Paul Farhi in *The Washington Post*, December 13, 1996)

Michael Ovitz, the powerful Hollywood agent who became Walt Disney Co.'s No. 2 executive, abruptly left the company yesterday after 16 months of uneasy power-sharing with his boss, Chairman Michael Eisner.

Disney said Ovitz's departure was by mutual consent, a characterization few in Hollywood disputed, given the tension between the two executives. Ovitz's tenure at Disney had reportedly been rocky from the day he left the talent agency he founded, Creative Artists Agency of Beverly Hills,

to join Disney as Eisner's second-in-command.

The "last straw" for Ovitz's tenure at Disney, according to one senior industry executive, was his decision to back director Martin Scorsese's forthcoming movie about the Dalai Lama, called "Kundun." The movie, which Disney will release domestically next fall, has angered the Chinese government, which considers the exiled Tibetan spiritual leader a subversive agent out to undermine China's territorial claim on Tibet.

Ovitz's decision to proceed with the making of "Kundun" has jeopardized Disney's ambitions to expand

its operations in China—paradoxically a project on which Ovitz personally labored. Another studio, MCA/Universal, passed on making "Kundun" because of the expected Chinese criticism.

"Disney had to stand by Scorsese once the deal was done," said one studio executive. "But it was bizarre that [Ovitz] did it in the first place when we all knew this was going to be the result."

Ovitz, who didn't announce his plans, will leave Disney with a lucrative severance package that includes stock options valued at more than \$100 million.

The Birth of "Kundun", the Movie

(Condensed from "What China Hoped Disney Would Bury in the Moroccan Sand", by Jean Nathan, *The New York Times*, December 22, 1996.)

Ms. Mathison, a screenwriter best known for "E.T.: The Extra-Terrestrial," first heard of the Dalai Lama when she was a student at the University of California at Berkeley.

"I am sort of famous for little-boy stories, and this was a fantastic little-boy story, a story of destiny and nurturing and tragedy, the idea of finding a 2-year-old child and then investing in him everything that is good about human beings, your people and about your beliefs, and then asking that he try to save your country."

In 1990, she wrote a proposal and asked the actor Richard Gere, a well-known supporter of the Tibetan cause, for help in getting it to the Dalai Lama. The Dalai Lama himself wrote back to say he would be interested in discussing the project. A meeting was set up for April 1990, when he was to be in California to receive an award.

Ms. Mathison recalled that she and her husband, Harrison Ford, went to meet the Dalai Lama at the Red Lion Inn in Santa Barbara. "I did a pitch, basically," she said. "He said: 'Yes, you

may do the movie. I'm going to Santa Cruz to rest for two days. Why don't you come up and we'll talk?'"

They accepted that invitation, as well as the next one: to come to India.

A year after first meeting the Dalai Lama, with a draft of a screen play completed, Ms. Mathison and Mr. Ford went to Dharamsala. For six days they talked, and Mr. Ford read the script aloud to him.

"His Holiness would make corrections, or his memory would be jogged and he'd say, 'This reminds me of something' and tell us a story," Ms. Mathison said. "And when Harrison got to the end of the script, his Holiness said: 'Good. Very good. Very strong. Very beautiful.'"

Back home, she began the process of trying to interest a director in the project. The one she wanted was Mr. Scorsese, largely because she thought the issues would appeal to him.

"First of all," she said, "it's the story of the male society. Secondly, the story of a loyalty to an idea and this man who had the strength, with all of the universe working against him, to stand up to that idea. The religious overtones I knew would appeal to Marty. I saw it as a story of a kind of

wise guy, and I knew he would get what it was about."

She was right.

"There was no doubt," said Mr. Scorsese. "Whether I like it or not, a lot of my movies have religious elements or themes. But the key for me in this story is the concept of how you live a life of compassion. And I think that goes all the way back to the first lines of Mean Street: 'You don't make up for your sins in a church. You do it in the streets. You do it at home.'"

Because of the intensity of the Chinese reaction to the project a few of those connected with the film worry that there will be repercussions for some of the Tibetans involved. There has already been some discussion of altering their names in the credits to conceal their participation. Even more troubling for the film makers is the fact that the parents of the man playing a main character still lives in China.

"It's a wonderful movie and it's going to be released no matter who releases it," she said in her apartment on Central Park West in Manhattan the day the story about China's reaction to the project was emerging in *The New York Times*. "Disney has said they're very high on it." ■

Chinese Attempt at Tibetan Art Fails

After trying to eradicate Tibetan culture for 46 years, the Chinese government finally decided to organize its own Tibetan dance troupe for performances abroad.

The touring group, called "China's National Song and Dance Ensemble of Tibet," hooked up with Columbia Artists Management (CAMI). CAMI booked performances at venues across the U.S., the first being at Cerritos Center for the Performing Arts Center New York. But before contracts were signed, CAMI and the presenters of the troupe found the Internet awash with criticism of their plans to showcase Beijing's view of Tibetan culture—and warnings of possible protests.

According to Cerritos marketing director Walter Morlock, "Presenters around the nation took their concerns to CAMI, which immediately made a

connection with Tibet House," the watchdog organization founded by actor Richard Gere, composer Philip Glass and others.

However, Andrew Grossman, CAMI senior vice president, says that he found that the Chinese group "in-authentic" long before hearing the presenters' objections and was already negotiating for a replacement. Either way, the Chinese Tibetans were out by July—dumped in favor of the Tibetan Institute of Performing Arts, a company established by the Dalai Lama's government-in-exile to preserve the culture of its homeland.

It was the first time a booking was changed because of Internet lobbying, Morlock claims, as well as the first appearance in America by the full 55-member Tibetan Institute of the Performing Arts. ■

Snow Lion News for the Visually Impaired

One of our readers, Patrice McDonald, has kindly 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. ■



American Losar

by Jonelle Kearney (Karma Dechen Gyalmo)

Amid the whirl of new year colors of red and blue and white; of green and yellow prayer flags snapping between bare branches; along the breeze that lifted each black ink prayer upwards to the winter sun; inside the child who stood without his mother in front of the crowd to watch the great Lion Dance of the Losar, there beat the drums of all time and all Heart, so that the child could no longer hold within his child's skin such life. He span in gravel and stomped with this great Lion who was one minute human — being made of two adults (the child recognized the flash of Torso flesh and legs beneath the beast) — The next minute red and gold ferocity well beyond human form, who sustained all the great emotions realized by they who watched, mouth open in awe or praise. Those who did not dance, roused themselves to throw money that enraged the Lionhead with appetite. He ate. He gorged himself with drum and beauty and gifts. And then he spewed from some secret place within, the orange. It split and rolled across the arcade, juice flying like sparks and to everyone's amazement, it came to rest before the feet of the child. An old lama nearby smiled at him, woke him. Pick it up. Its good luck." So the child picked up the orange, beheld its blooms in six sections; a lotus oozing juice down fingers, along wrist and elbow. Even so, a rainbow will lose its colors when the light shifts only slightly. The child let go the orange, plucked from the hand far too small to keep such things from the great parental grasp. His mother tugged at him. "What a mess you've become. Throw that thing in the bin and find the restroom." But along the path pointed out for him, the child veered around both bin and stall to carefully place the orange, blossom-side up, among the rocks for the winter birds to feast.

(Dedicated to His Holiness the Dalai Lama and to all of the people he touches.) ■



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THREE YEAR RETREAT

Continued from page 6

LLR: Definitely.

Q: What did he mean by that?

LLR: Well, the teacher is the one delivering, transmitting the teachings of the Buddha. These teachings can bring enlightenment. If one distrusts the teacher, one defiles the teachings. If a doctor gives medicine to cure your illness and you don't listen how to administer this medicine, what to eat and not to eat while taking the medicine, if you ignore his instructions, the medicine meant to cure you could kill you. This is analogous to the retreatant's relationship with the teacher. The teachings are coming from the Buddha but one is receiving them from a human teacher. Three-year retreats follow the Vajrayana system and in the Vajrayana the teacher is the Buddha, the one who gives realization. So anything the teacher teaches must be received respectfully with confidence. Without this confidence the teachings are poisoned and one will not be able to accomplish what one wishes to accomplish.

Q: One thing that seems to awe people who hear about three-year retreats is the rigorous routine retreatants experience. For example, getting up at 3:00 a.m., and sleeping sitting up. Do people get used to these practices?

LLR: The physical obstacles are not so difficult for people. After one week people have no problem with fewer hours of sleep. After several weeks the pain of sitting cross legged is overcome. The physical obstacles are not the problem; physical problems we can control. Mental problems are more difficult to control. It is very difficult to discipline the mind. No matter how much discipline you have, when a thought comes you have no power to stop it, unless you can employ very powerful effective techniques to cut off those thoughts.

Q: Are these techniques only available to people on three-year retreat?

LLR: People outside three-year retreat have no time to employ these techniques. First of all you have to tame your mind, make your mind soft and gentle, and then you can utilize more active techniques. Without this taming of the mind the techniques are not useful, and could even bring lots of difficulties. It is not so much that people outside three-year retreats cannot learn or be given these techniques it is just they have no time to apply them. They have to make a living, there are lots of distractions, and this type of distracted mind is not good for the profound teachings you learn in three-year retreat. Also during three-year retreats the teachings are given in sequence, not all at once. When one teaching is complete an-

(Continued on page 12)

On China and Tibet

COMMENTARIES BY A.M. ROSENTHAL FROM THE NEW YORK TIMES

Beyond the Movie

November 29, 1996

And now maybe we should think a bit about Tibet — the country, not the movie.

The Chinese government tried to blackmail the Walt Disney people into scrapping an almost-finished movie about the Dalai Lama, occupied Tibet's spiritual and national leader, its one voice to the world. Disney would have to kill the film or risk its dream of expansion in China — theme parks, and all that. Disney executives deserve credit for refusing to obey, and being sensible enough to avoid the denunciation and boycotts that would have broken about them had they surrendered.

But all companies doing business in China or asking for more already know that they are subjecting themselves to Beijing's blackmail. Sometimes that means accepting such items as government birth control — the monitoring of menstrual cycles of women workers in plants built and directed by foreigners. And always it means shutting totally up about slave labor camps, torture or the occupation of Tibet.

For many years American Government and business have known that Beijing uses economic pressures against foreign enterprises to tighten its oppression of its subjects — have known and submitted. And for many years, Washington and U.S. companies have refused to try to ease oppression, even by one thumb screw, by using America's far greater economic clout — including the fact that Chinese sales to the U.S. dwarf America's sales to China's by ever-increasing billions.

So let's wipe the shocked look off our collective face because Mickey Mouse got his tail caught sniffing after Chinese cheese.

The Disney picture was never expected to be shown in China. But since the obliteration of the reality of Tibet is a goal of the occupation, Beijing did not want the world even to think about Tibetan reality. Let's just do that.

The occupation of Tibet has now lasted a hideous half-century. The Chinese set about obliteration methodically, slicing off part of the country and incorporating it into China proper. They called what was left an "autonomous" region of China but allowed it no taste of autonomy.

Everywhere they moved Chinese in, moved Tibetans out. There were six million Tibetans when China invaded and there are still about that many. But what with the partitioning, transfers and the colonizing Chinese, Beijing thinks it can get away counting them less than two million. Still, in some districts that even Beijing deigns to call Tibetan, the Communists concede there are more Chinese than Tibetans.

Despite deportations, murders, prison tortures and the relentless carnage of their monasteries and degradation of their religion, the unarmed Tibetans did not understand that they were supposed to be obliterated. They are not too naive to understand — just too faithful to themselves and their country.

So in July 1994, Chinese leaders met in Beijing to update their strategy: even harsher steps against religion, punishment of Tibetan officials conceivably harboring dissident thoughts, an all-out campaign against the political and religious influence of the Dalai Lama — including a plan to "restructure" the Tibetan religion to eliminate his role.

More Chinese were dispatched to Tibet, more Tibetans deported and arrested. It has not worked. Tibetans remain a nation alive, worshipping and resisting, with a leader they have loved through the 40 years he has sought help for them abroad.

The Dalai Lama is a man of good heart. All over the world, men and women have listened to him and responded to him with their own good hearts. The nations have not, because they want to do more business with the occupiers.

In Hollywood, actors like Richard Gere and Harrison Ford and directors like Martin Scorsese have shown respect for him, and tenderness. To Tibetans they gave the gift of remembering their torments — aloud. Their own American Government, meanwhile, has used its power not to help Tibetans but to betray them, lest an act of succor bring Chinese trade restrictions.

By "delinking" human rights and trade, Mr. Clinton broke his promises to Tibetans and to the Chinese victims of Beijing. That decision will be among the political monuments to his Presidencies. But how to depict it in marble I cannot imagine.

What Can I Do?

December 1996

In central Indiana, a conservative Republican member of Congress is proposing to his constituents an answer to a question constantly put to themselves by Americans horrified by the ever-increasing oppression through which the Communist Chinese Government rules its own country and occupied Tibet.

These Americans are troubled that their country contributes heavily to the oppression. They know that their Government without anesthesia amputated human rights from its China agenda in favor of more trade — though it is the Chinese bottom line that profits, not the American.

They know that American companies by tailoring their mouths, minds and actions to obey Beijing, became voluntary prisoners and servitors of the Chinese Communists. They know that the profits of Chinese goods sold in the U.S., and the benefits of American investments, go in substantial part directly to the Chinese Army, police and Politburo. They know those profits help Chinese Communists build and sell missiles and weapon technologies to other dictators, open enemies of the United States.

But facing China's power and the new overarching value of American policy — trade über alles — they ask what can any one American or American family do?

The answer that Representative Dan Burton is giving his constituents is: Boycott Chinese products. Do it now during this holiday buying season, and keep it up when it is over. Send the message that at least in Indiana, Americans have had enough of China's abuses of human rights and will not contribute their own money to those who commit them.

Mr. Burton shames members of Congress, conservative or liberal, who followed or encouraged President Clinton in abandoning human rights. It is a phrase easy to define — the right to speak, organize, worship protest and write without fear of arrest, years of torture and slave labor, or murder.

Mr. Burton is not alone. Around the country, young people in almost 300 colleges and high schools are joining with Students for a Free Tibet to boycott Chinese goods. Musicians, actors, painters are joining

in — the kind of people who can influence other Americans.

The students and artists are not naive, nor is Mr. Burton. They know that the Chinese economy will not crumble — that is not their goal. They know that American businesses in China will not become human rights monitors. They know that Beijing will light nationalist fires by saying the boycott sanctions are aimed at the people — exactly as Saddam Hussein says of the restrictions against him, as so many Westerners said of the anti-apartheid boycotts.

Beijing will scream hysterically because it knows that boycotts and disinvestment have two powers. Though they start small, they grow and can force governments to make at least some reforms — less time on the rack, a looser muzzle maybe.

And they are a powerful way of spreading awareness of a cause that would otherwise die of malignant neglect.

The boycotters have an obligation not to do it silently. Look at the label on the dress or the toy and when you put it down, tell the clerk or manager. Speak up in the store as disinvestors should at stockholder meetings.

For many Americans, there is a strong religious motivation. Harry Wu, who spent 19 years in a Chinese slave-labor camp and struggles for those still there, wrote to Mr. Burton that the Communists were cracking down harder than ever on Chinese who would not renounce their church.

"That China can benefit from the celebration of Christ's birth while at the same time persecute Christians is criminal," he said.

In the magazine U.S. Catholic, Donna S. Fernandez wrote about how as Catholics she and her husband decided not to buy anything China made and to explain to their son why he could not have toys from China.

She found wisdom in the Book of Proverbs: "Train up a child in the way he should go and when he is old he will not depart from it." For courage in setting out on the path, she turned to a Chinese saying: "The journey of a thousand miles begins with a single step."

And from the General Epistle of James she quotes 1:22: "Be ye doers of the word and not hearers only, deceiving your own selves." ■

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THREE YEAR RETREAT

Continued from page 11

other is introduced.

Q: What kind of obstacles are faced by people on three-year retreat?

LLR: At the beginning they face the obstacles of being away for the first time from the samsaric world. When one is on three-year retreat one is really cut off from samsara which at first makes people uneasy, and depressed. But actually by experiencing these emotions one learns more, one is taught more, and then gradually one settles down.

Q: So the afflictions are helpful. But how do you use them?

LLR: Outside three-year retreat these afflictions make one more afflicted. But in three-year retreat the afflictions deepen our understanding of the teachings because one has time to consider the afflictions, watch them carefully.

Q: Before going on three-year retreat people must have completed Ngöndro, and yet it is true that they begin these practices again from scratch after they go in?

LLR: For the first seven days they do the Vajrakilya practice to remove the obstacles from the path. Then they go to Ngöndro practice—normal preliminary practice: prostration, Vajrasattva mantra, Mandala offering, and Guru Yoga for six months. After that, particular to this lineage, they do Milarepa guru yoga practice for a month. After that, Seven Point Mind Training for one month, then Calm Abiding practice, and Insight practice, and then they go to the Four Deities practice, and so on.

Q: All of this is taught in Tibetan, all the texts are in Tibetan?

LLR: It has to be Tibetan. There are no translations.

Q: So in order to participate in three-year retreat you have to have a good reading and writing knowledge of Tibetan?

LLR: It is very helpful if you are ready for it—reading, writing and understanding Tibetan is very helpful.

Q: Are there still whispered transmissions?

LLR: Although whispered transmissions are now written down those who can receive them must still be chosen. The teacher has to know the student is ready to receive them. So it is not the student's decision. These whispered transmissions are still very secret. Recently, for example, we gave an empowerment to 15-20 people. Certainly if this teaching had been open to the public thousands would have attended but it was limited to a select group of students we knew well who may go into three-year retreat in the future.

Q: Are you speaking of the Five Golden Dharmas?

LLR: Yes.

Q: What is the significance of these Five Golden Dharmas to the three-year retreat?

LLR: The Five Golden Dharmas are the main body of the Shangpa/Kagyu lineage transmission. They express the Shangpa/Kagyu practice in five different categories which together create the image of a tree. So the root of the Shangpa/Kagyu practice is the Six Yogas of Niguma: 1. heat yoga, 2. illusory yoga, 3. dream yoga, 4. clear-light yoga, 5. Bardo, and 6. Powa. The trunk of the tree is the Mahamudra. This Mahamudra practice is called "Chag-chen Ghau-ma", the "Mahamudra of Amulet."

Q: Why is it called Mahamudra of Amulet?

LLR: During Khungpo Nalor's time the Indian people were very concerned that their scriptures were being stolen and smuggled out of India into Tibet. They were very possessive and jealously guarded them. Knowing this Khungpo Nalor wrote the Mahamudra teachings on a leaf of the Bodhi tree and put it in his blessing box, his amulet, which he carried past

the border guards into Tibet. This is why we call it the Mahamudra of Amulet (blessing box).

The branches are referred to as "carrying the three into the path." The three being: carrying the guru as path, carrying the deities as path, carrying the afflictions as path. The flowers of the tree are red and white ones who enjoy space (Red and White Dakinis). The fruit of the tree is the result being the attainment of deathlessness and birthlessness. In my time with Kalu Rinpoche one received the Five Golden Dharmas in sequence; first one, then the others. But when Bokar Rinpoche came to our retreat and in July 1996, I asked him to give them

(Continued on p.13)

TIBETAN REFUGEE ASSISTANCE PROGRAM



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

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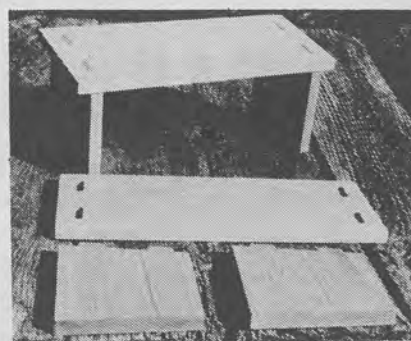
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News Tibet (quarterly, \$15/yr. suggested donation) and the **US Tibet Committee Newsletter**. USTC, 241 E 32 St, NY, NY 10016 (tel: 212-213-5010). Political and cultural news. They need your support to raise awareness for Tibet, contact them for information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

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Tibet Brief International Committee of Lawyers for Tibet (quarterly, free). A group of volunteer lawyers who, through legal channels, work to improve conditions in Tibet. For more information contact: ICLT, 2288 Fulton Street #312, Berkeley, CA 94704, 510-486-0588, fax# 510-548-3785, email iclt@iga.apc.org

Tibet Information Network (quarterly "News Reviews" \$90/year, urgent news "Update" \$60/year.) An independent research and information center with sources inside Tibet, T.I.N. publishes accurate and balanced information regarding the Tibetan situation. TIN/USA, PO Box 2270, Jackson Hole, WY 83001, e-mail: tinusa@wyoming.com, Fax/phone: 307-733-4670.

Tibet Press Watch (bi-monthly, \$25) From the International Campaign for Tibet, 1825 K Street NW #520, Washington, DC 20006. Tel: 202-785-1515 Fax: 202-785-4343. Reproduces news articles from world-wide sources.

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On the cultural side, we recommend **The Tibet House Drum**, Tibet House New York, 241 East 32nd Street, New York, NY 10016, 212-213-5592. Features Tibetan activities in the NYC area. ■

THREE YEAR RETREAT Continued from page 12

all at once. These empowerments require learned assistants, and it would have been very difficult for me alone to give them without this skilled help. Since Bokar Rinpoche was traveling with several Lamas, they were able to assist him with these very complicated empowerments.

Q: Why are they called the Five Golden Dharmas? Why Golden?

LLR: Khungpo Nalor brought gold from Tibet which he offered to his teacher. So now it is traditional for students receiving these empowerments to give a small piece of gold. But when we received these teachings from Kalu Rinpoche we did not even have food to eat, much less gold, so Rinpoche gave us a piece of gold to give back to him as a symbol. This is what happened when I received the Five Golden Dharmas. Western students are more fortunate and most of them are able to make a small offering of gold—this is not necessary, but symbolically by giving the same offering as Khungpo Nalor they will gain the same realization.

Q: The Five Golden Dharmas came directly from Niguma?

LLR: Yes, directly from Niguma.

Q: Recently I spoke to one of your students who had entered three-year retreat and what surprised him was how little leisure he had during the day—less than 1 hour free time? Why is there so little free time during three-year retreat? Why is the practice so intense?

LLR: Because this is the reason they are in three-year retreat. When you realize you only have these three years you want to use every moment of this leisure in the proper way to lead you in the right direction. If you become lazy during the retreat there is no benefit. You might as well be outside. So, in retreat every moment is consumed in positive activity.

Q: Does someone come around to see if you get up at 3:00 a.m.?

LLR: Actually, that's my responsibility! Not all the time, but once in awhile I check up on everyone.

Q: You have led lots of different people in three-year retreats. Is there a difference between Americans, Europeans, or Asians?

LLR: Europeans and Americans are the same but students from Bhutan, Sikkim and Tibet are slightly different in that they have memorized most of the texts because it is their scripture, what they have grown up with.

(Continued on page 19)



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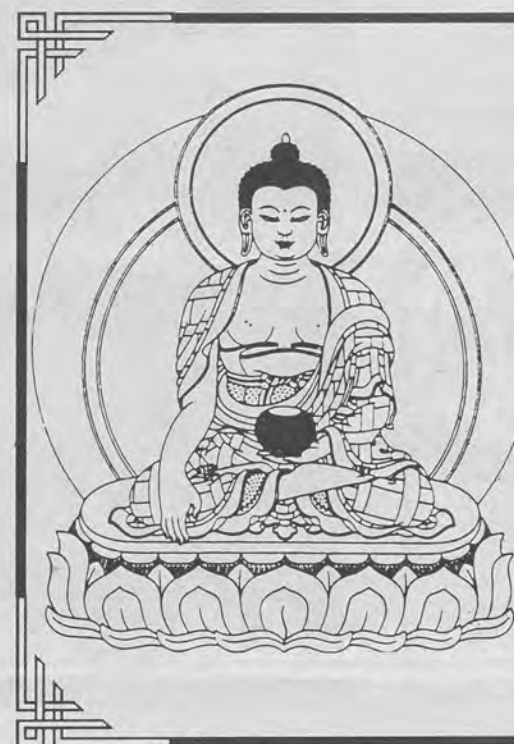
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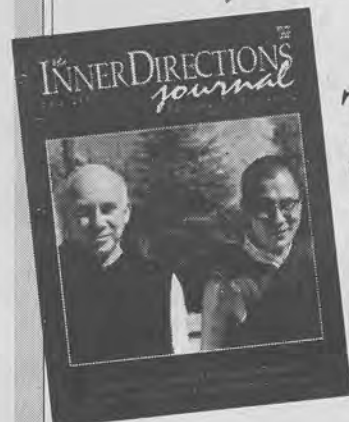
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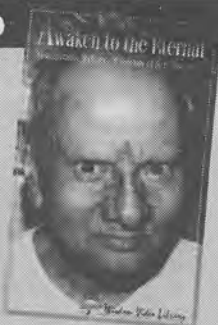
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THE GELUG/KAGYU TRADITION OF MAHAMUDRA

Continued from page 1

in tantra of visualizing ourselves in the aspect of a Buddha-form. In general, that purpose is to stop the mind from giving rise to ordinary appearances and apprehending things as existing in the ordinary manner in which they usually appear. The ordinary manner in which things appear is as if they existed truly and inherently, findable at the place where they appear to be. Therefore, no matter how abbreviated our practice may be, we visualize ourselves in the aspect of a Buddha-form by first withdrawing the mind from ordinary appearances.

This does not mean that ordinary appearances of true and inherent existence actually exist in the place where they appear to be existing independently of the mind to which they appear in this manner, and that we simply withdraw our attention from them in the manner of becoming inattentive or ignoring them. Neither does it mean to realize that ordinary appearances of true and inherent existence do not occur or exist at

all and to withdraw from them in the manner of denying their conventional existence. Rather, we withdraw the mind from letting these ordinary appearances arise. We do not literally collect ordinary appearances back into the mind like collecting trash back into the trash bin from which it has spilled. We stop the mind from its ordinary appearance-making—from its letting things appear as if they existed truly and inherently—by focusing on their voidness, the total absence of their existing in this fantasized, impossible manner.

If, after ascertaining voidness, we were to leave this understanding aside and, forgetting about it, thinking of ourselves as truly and inherently existent, but now in the aspect of a Buddha-form, and resume apprehending ourselves to exist in the way we appear to exist, but now in this new shape and form, this would not do. There would have been no purpose in doing the voidness meditation. Rather, having dissolved our ordinary appearance-making and withdrawn our mind into a state of focus on voidness, we try to gain as stable an understanding of the voidness of

true, inherent existence as deeply as we can. Then, without losing awareness, we have one part of this mind that understands voidness arise in the

aspect of a Buddha-form. In this way, the arising of this Buddha-form is the play or emanation of the mind that understands voidness.

Ordinarily, the mind gives rise to phenomena on two levels that occur simultaneously, mixed together like

(Continued on p. 15)

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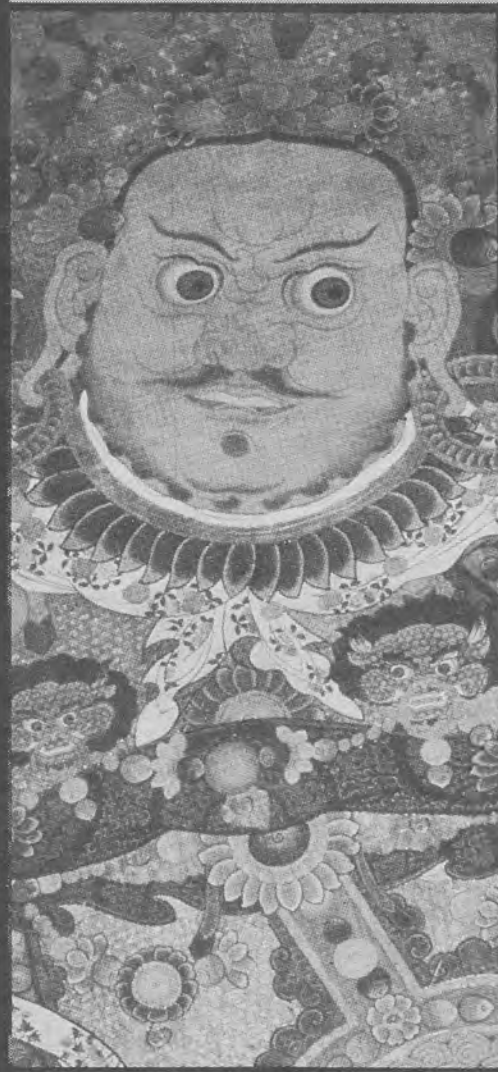
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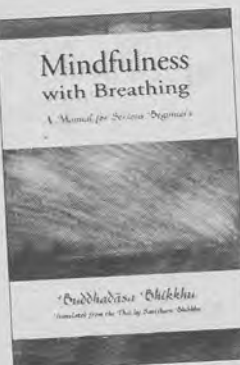
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THE GELUG/KAGYU TRADITION OF MAHAMUDRA

Continued from page 14

milk and water. One is ordinary, impure appearance-making — the mind's giving rise to conventional phenomena as if they were truly and inherently existent. The other is pure appearance-making — mind's giving rise to conventional phenomena as simply what they are, dependently arising phenomena. When the mind is accompanied by ignorance or unawareness of voidness, it apprehends the impure appearances it gives rise to as truly existing in the manner in which they appear to exist.

Although the pure and impure appearances of anything are ordinarily mixed together like milk and water, they are not of the same entity — they do not always come, by nature, in the same package. They can be separated in the sense that when we stop impure appearance-making by removing the instincts of unawareness of voidness that cause our mind to fabricate them, we are left simply giving rise to conventional phenomena purely in the way that they actually exist. The conventional and deepest levels of truth about all phenomena, on the other hand — their pure conventional appearance as something that dependently arises and their lack of existing in any fantasized and impossible way — are of the same entity and always come in the same package in the sense that they are always both valid with respect to everything. They cannot be cognized simultaneously in one moment of mind, however, until we have removed the obstacles preventing this, which again are the instincts of unawareness of voidness. These instincts constitute, then, the obstacles with respect to knowable phenomena and they prevent omniscient awareness.

Here, in our practice of tantra, when we stop our mind's ordinary appearance-making, we focus on voidness with that aspect of mind that is valid for apprehending phenomena of the deepest level of truth — namely

the voidnesses of all phenomena. On this level, our apprehension of voidness is not with straightforward, non-conceptual perception with which, in addition merely to achieving, we have thoroughly familiarized ourselves over a long course of repeated meditation. Although, because of that, we are unable to have our mind focus directly on both the conventional and ultimate levels of truth in the same moment of awareness and, when our

- When the mind is
- accompanied by ignorance or unawareness of
- voidness, it apprehends
- the impure appearances
- it gives rise to as truly
- existing in the manner in
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mind gives rise to conventional appearances, stop its impure appearance-making from occurring mixed with its pure appearance-making, nevertheless we try to do both, at least in our imagination. As an aid, we have the aspect of our mind that cognizes conventional phenomena cognize ourselves not in our usual form, but in the form of a Buddha. At the same time, we try to remain aware, at least indirectly, of the voidness of that pure appearance by accompanying our appearance-making mind with the discriminating awareness that perceives all appearances to be like an illusion. We refer to this as "having the mind that understands voidness give rise to an appearance of a Buddha-form."

Just as previously we took as a basis for labeling "me" our aggregates appearing in their ordinary fashion, likewise here, once we have gained a certain stability in visualizing the pure appearance of this Buddha-form, we take this appearance as the basis for labeling "me." The mental labeling of

"me" on the basis of an appearance of a Buddha-form generated and accompanied by discriminating awareness of its voidness, is what we call "setting the pride" or "establishing the dignity" of ourselves as a Buddha-form.

This entire procedure of withdrawing the mind from its ordinary appearance-making, focusing on voidness with that understanding of voidness generating a pure appearance, and taking that pure appearance as the basis for mentally labeling "me" is exactly the same whether we practice tantra as a male or a female. Furthermore, as the mind that realizes voidness understands that all appearances, whether ordinary or pure, are equally devoid of existing truly and inherently as male or female, the gender of the practitioner doing the visualization and the gender of the Buddha-form visualized make no difference on the deepest level. Therefore, both male and female practitioners of tantra can visualize either the appearance of a male or female Buddha-form and equally take either as the basis for labeling "me." Visualizing ourselves in this manner, while reciting the appropriate mantras, then, are the main points on which to focus in our tantric practice no matter how much we abbreviate it. ■

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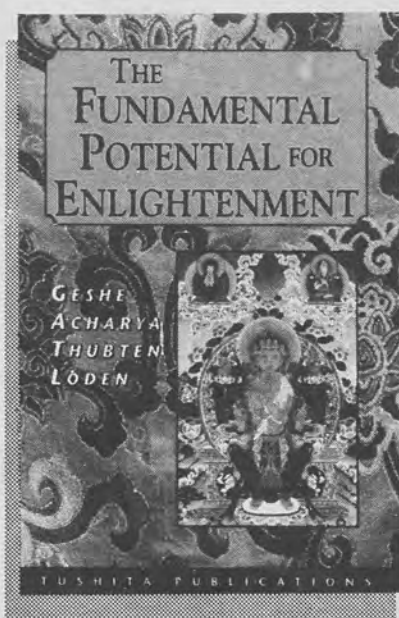
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BODHICITTA Continued from page 6

Like the previous quotation from "The Jewelled Garland," this states that one will attain an incomparable amount of merit. Particularly for those who use cogent reasoning to meditate specifically upon love, unwholesome minds such as those of attachment, harmful intentions, competitiveness toward one's betters, and contempt for the less fortunate will be overcome, and altruistic intentions and peaceful, controlled thinking will increasingly be instilled. Others will also be positively affected: their malicious intentions and cruel thoughts directed toward one will be pacified and they will be transformed into friends. All injury inflicted by humans and nonhumans will naturally be

assuaged and those beings will come to respect and praise one. All this conjures up the meaning of the words, "The host of maras were overcome by the power of love."

If you have no basis of understanding in the view and try to invoke the power of the Bodhisattvas in an attempt to overcome antagonists, far from destroying harm-doers and obstacles, it will actually welcome their onset. You have no chance of overcoming maras in this way; on the contrary, you run the risk of allying yourself with them.

So those who have ambitions with respect to the Mahayana should train conscientiously and induce affectionate love and not take on more than they can hope to achieve. ■



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THREE YEAR RETREAT Continued from page 13

Most of them retain the rituals very well and it is easy for them. But for Europeans and Americans it is difficult because they have to learn the language and read scriptures and learn the Mudras and chanting. All of these things together make it a bit more complicated than for the Tibetans or Sikkimese. Yet the Westerners have great intelligence and diligence and if they want to learn, they will learn thoroughly and precisely. However Western people are somewhat undisciplined in that they always sit in chairs, drive cars, drive when they could walk. In Tibet, Bhutan and Sikkim people walk miles and become used to physical hardships such as no electric light, no heaters, no air conditioners. During my three-year retreat we relied on a small candle for light, had no heat and no refrigeration. But, so what. When the weather is hot, it is hot, when it is cold you put on more clothes. Nothing more than that. Here people cannot live like that. They like electricity for heat and light, refrigeration and so on.

Q: It does sound as though if one is serious about practicing the Dharma one should think about going on three-year retreat and work toward that goal—that three-year retreat is the best, the fastest and most useful technique in benefiting beings and reaching enlightenment?

LLR: In three-year retreat one completes from beginning to end the whole vision of the lineage, the practice, what the lineage offers. Yet, just because a person doesn't plan to go on to University doesn't mean she shouldn't finish high school. So, similarly if someone were to say, "If you don't go to three-year retreat why bother being Buddhist,"—that's nonsense. Even a little knowledge of the Buddha/Dharma teaches you how to live positively in the world.

Q: Is it possible to come to complete awakening and understanding while living in the world?

LLR: Many Mahasiddhas lived in the world. They were farmers, they were dice players, they grew figs. Through these activities, these pursuits, they became enlightened. The thing to remember is the action does not bring enlightenment. The view brings enlightenment. Playing dice in an ordi-

nary way does not bring enlightenment but the Mahasiddha who gained enlightenment playing dice had one pointed, unwavering contemplation. When we see him we see a dice player; but we don't see inside, we don't see the yogi. So there are ways to become enlightened through ordinary activity. Some yogis sleep for twelve years, wake up and (Rinpoche snaps his fingers) are enlightened.

There is a saying which says, "A tiger can jump from mountain to mountain but if a dog tries to jump he will fall off the cliff and die." If you

- The thing to remember
- is the action does not
- bring enlightenment.
- The view brings
- enlightenment.

are a tiger you can jump; if you are a dog you should find a bridge to walk over. There are some like Milarepa who can practice alone, outside of three-year retreat, but most people need the protection of the commitment which is the three-year retreat.

Q: I remember Kalu Rinpoche speaking at length of the value of going on three-year retreat. For many of us it still feels like a huge undertaking, a huge commitment.

LLR: Yes, if the karma is not there it is a huge commitment, very scary. But if you have this karmic connection three-year retreat will seem too short. Many people after completing three-year retreat will do six-year retreat, nine years of retreat. In Canada there were many people who after completing one three-year retreat went on to do more because in their last life they were mature enough, ripened enough, so in this life when the door opened they did not hesitate.

Q: Do you think in the future there will be a three-year retreat American style, in English and a little bit easier?

LLR: (Rinpoche laughs) I'm afraid I'm not authorized to make it any easier for Americans. A great Tantric master came to teach an American audience comprised of people interested in Tantric Buddhism. He was scheduled to teach early in the day but he was not on time. The audience became quite angry, "I paid for these teachings—so where is the teacher. This is unfair—this shows no compassion, why should we have to wait." Yet all along the teacher was examining the audience to see if they had sufficient patience and devotion to receive these very rare and profound teachings. Finally he appeared and said to those assembled, "I am sorry, I hoped to offer you these basic tantric teachings which came from Milarepa who sacrificed and labored to receive them. Yet you could not wait patiently even 2 hours. Clearly you are not fortunate enough to receive them. So, I am sorry but I am leaving now."

We have many students who want teachings, but unfortunate karma prevents them from gaining them.

Q: That seems sad.

LLR: It is sad, but what can we do? It is karma. If you are sad it doesn't help. Better just enjoy whatever happens.

DJ: Thank you very much.

LLR: You are welcome.

Lama Lodu Rinpoche is the Spiritual Director of Kagyu Drodren Kunchab, a center of the study and practice of Vajrayana Buddhism located near Golden Gate Park in San Francisco: 1892 Fell Street, 415-752-5454. Lama Lodu Rinpoche is the author of *Quintessence of the Animate and the Inanimate*, *Bardo Teachings*, *Attaining Enlightenment*, and the translator of *Garden of All Joy*, a manual for the practice of Chöd written by Jamgon Kongtrul Lodo Taye, available through Snow Lion Publications. ■

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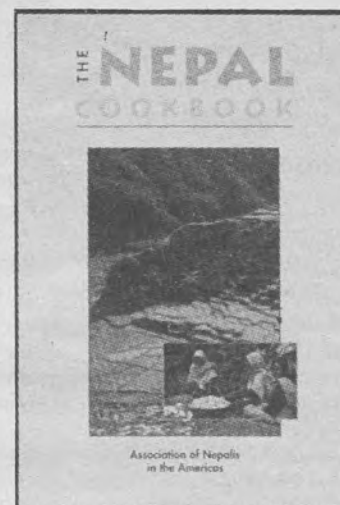
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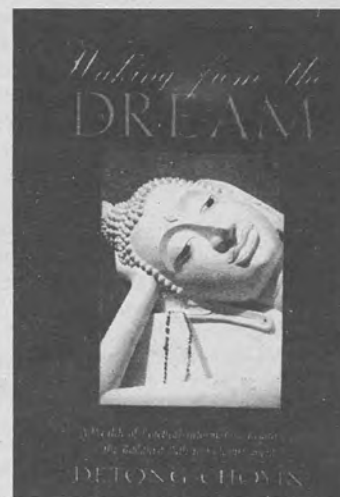
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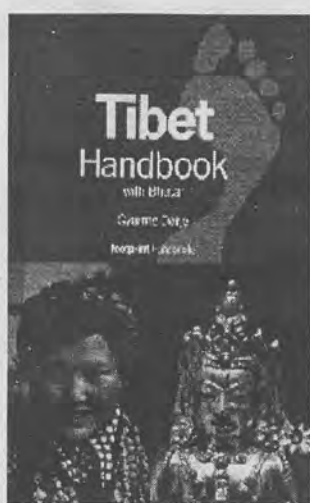
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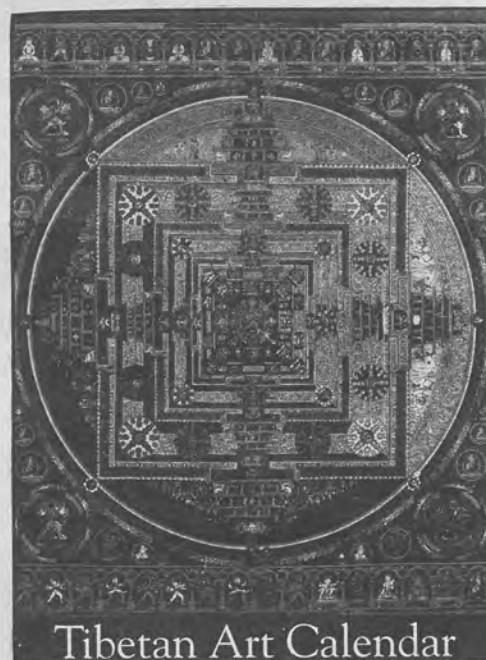
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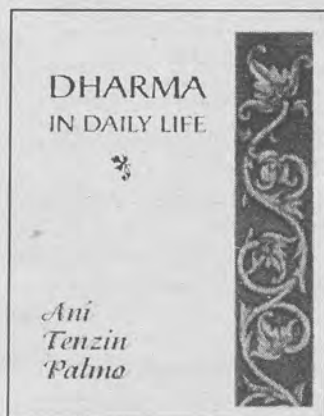


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This is a beginner's course on insight meditation that helps generate calm and awaken to truth. Meditations include: awareness of breath, body sensations, thoughts and feelings; practice of forgiveness and lovingkindness.

NEW DHARMA ITEMS



SHERPA'S ROPE—
a finely crafted three-metal medicine bracelet
by Sergio Lub
#SHROBR \$25

This finely crafted silver, copper and brass Tibetan medicine bracelet was hand-crafted by Sergio Lub, a westerner who learned from the Tibetans how to make these bands and has refined the technique to a high degree. They are gorgeous!



MEDITATION BELL & CUSHION
#MEBECU \$45

This is a finely crafted Japanese meditation bell nearly 2" high and 3" in. in diameter. It produces a long, multi-toned pulsating ring when struck and with the proper striker, can be used as a singing bowl. It sits on a purple and white cushion and comes with a 5 1/4" black striker.

TIBETAN HOT SAUCES

NOW WITH TIBETAN FIRE SAUCE!!!



KHATSA! Tibetan Hot Sauce, Barbecue Sauce and Nettle Salsa

by Khatsa & Co. Three 9-oz. jars, #KHHOSA \$17.95 (outside N. America, please allow \$15 for shipping by surface)

Khatsa means "hot mouth" and these three Tibetan sauces come from Dachen Kyaping's father who was able to leave Tibet after 21 years as a political prisoner. Khatsa is a 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. Seven percent of the profits are donated to a nature preserve in Tibet and to provide educational opportunities for Tibetan children. This is a great gift item.

(Businesses in the food industry that would like to order Khatsa wholesale, the minimum order is \$100. Contact Khatsa & Co. 206-649-5508.)

CARPETS



TIBETAN MEDITATION CARPET (small)
29" square, #TIMECS \$150

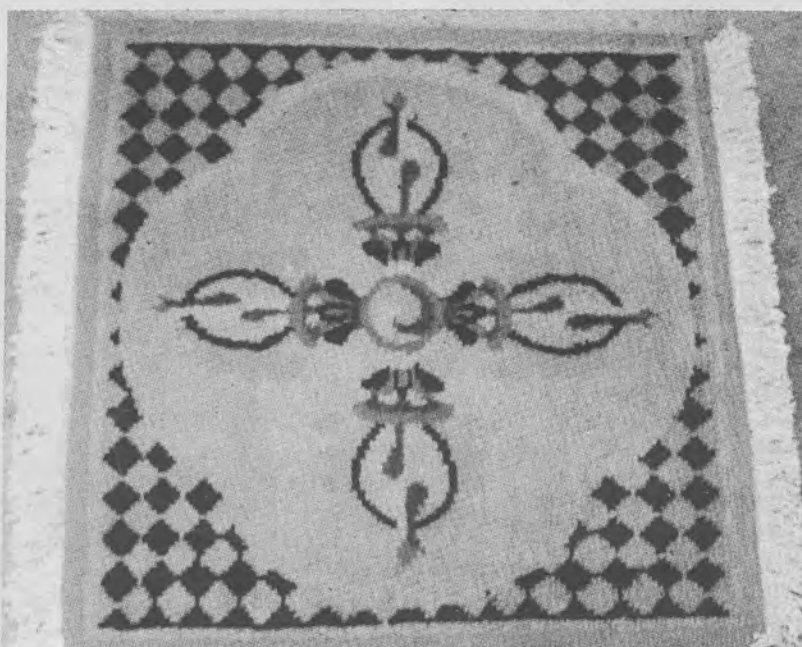
Now we have a second double dorje meditation carpet, as traditional as before but smaller. It is a size typically used by monks. The floor side has been backed with maroon cloth so that the fringe does not show. Also made by Tibetans from wool.

TIBETAN MEDITATION CARPET (large)

3 x 3 feet, #TIMECA was \$250, now only \$175 until March 15!

We are pleased to offer a custom-designed, traditional Tibetan style meditation carpet. The central image is the double dorje, which is often placed below the meditator on retreat. This carpet will enhance your meditation space with its auspicious design and gold, red, orange and blue colors. The carpet is woven by Tibetans from 100% wool and is warm to sit on.

ON SALE!



SEE DESCRIPTIONS OF ALL OUR ITEMS ON THE INTERNET!

Although this catalog is a supplement and doesn't include descriptions of many items that are in our full catalog, you can still find descriptions of every item we currently sell at our website: <http://www.well.com/user/snowlion/>. (Please note that we will be moving to our permanent home at <http://www.snowlionpub.com> by the Spring of 1997.)

As you may know, Snow Lion does not like to send out books unless they are in perfect condition. This especially applies to our own publications. We now have a number of books with blemished covers that we would like to offer to you at a discount of 25%. Many people who see these books wonder what is wrong with them. We have a limited supply of the following titles so telephone for availability and to reserve your copies. Take 25% off these prices.

Adventure & Travel

Altar of the Earth	14.95
Tibetan Pilgrimage	14.95



Art & Photography & Culture

The Clear Mirror: A Traditional Account of Tibet's Golden Age	16.95
Images of Enlightenment	24.95
Living Tibet	26.95
The Sand Mandala of Vajrabhairava	8.95
Tibet	7.95
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White Lotus	19.95

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Great Kagyu Masters	14.95
Life of Gampopa	12.95

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Amy and Gully in Rainbowland	5.95
The Buddha's Question	9.95

Explore Tibet	9.95
Three Silver Coins	12.95
To the Lion Throne	8.95
Where is Tibet?	12.95

Dalai Lama

Bodhgaya Interviews	8.95
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Dalai Lama: A Policy of Kindness	10.95
Dalai Lama at Harvard	14.95
Deity Yoga	18.95
Essence of Refined Gold	12.95
Kindness, Clarity, and Insight	12.95
Path to Bliss	14.95



Path to Enlightenment	14.95
Tantra in Tibet	14.95
Transcendent Wisdom	12.95
Union of Bliss and Emptiness	14.95

Death & Dying

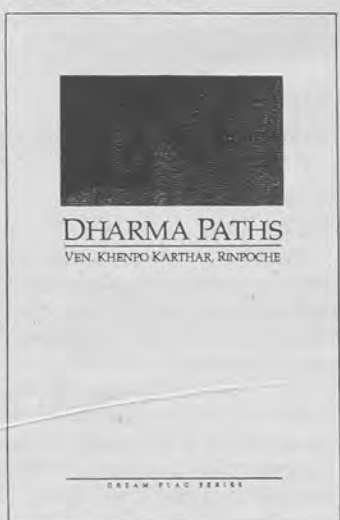
Bardo Teachings	8.95
Death, Intermediate State and Rebirth	9.95



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Ancient Wisdom	14.95
Dream Yoga & The Practice of Natural Light	12.95
Dzogchen: The Self-Perfected State	12.95
Golden Letters	18.95
Heart Drops of Dharmakaya	15.95
Natural Great Perfection	14.95
Practice of Dzogchen	22.95
Tantric Practice in Nyingma	14.95

General Tibetan Buddhism Titles

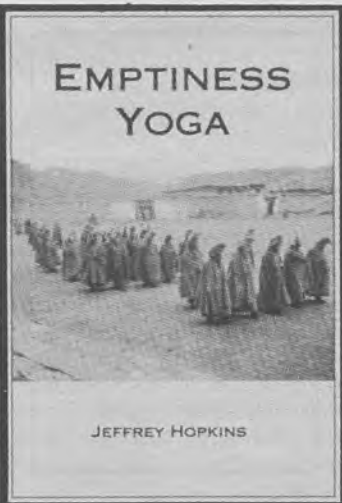


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Choosing Reality	15.95
Dharma Paths	14.95
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Open Heart, Clear Mind	12.95
Passage From Solitude	9.95
What Color Is Your Mind?	12.95

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Beautiful Ornament of the Three Visions	12.95
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Instructions of Gampopa	14.95
Mahamudra Teachings of the Supreme Siddhas	15.95
Path of the Bodhisattva Warrior	14.95
Training the Mind in the Great Way	12.95

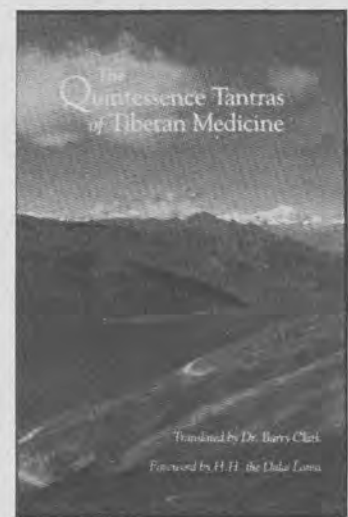


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Machig Labdron & the Foundations of Chod	16.95
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Quintessence Tantras of Tibetan Medicine	22.95
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Meditation

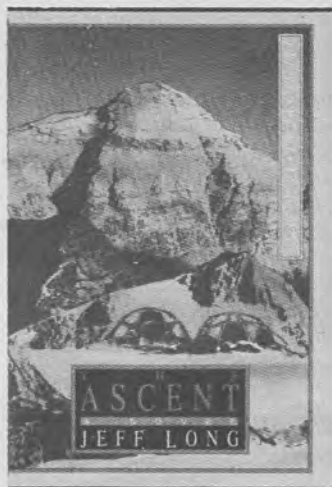
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Walking Through Walls	19.95

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Buddhism Through American Women's Eyes	12.95
Feminine Ground	12.95
House of the Turquoise Roof	16.95
Sakyadhita: Daughters of the Buddha	14.95
Sky Dancer	18.95

BOOKS FROM OTHER PUBLISHERS ON SALE! SAVE 25%

While they last! The following discontinued books are now available for 25% off the price listed unless otherwise marked. All are in good condition. Call for availability!



THE ASCENT

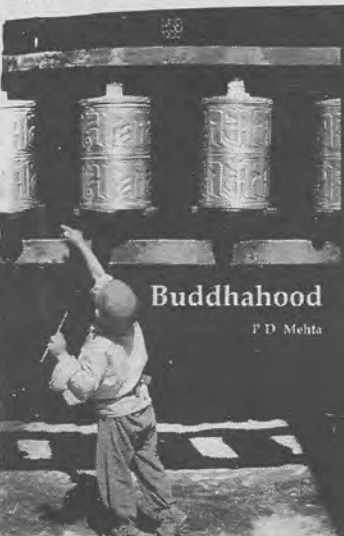
by Jeff Long. 284 pp. #AS \$20 cloth

"The Ascent is an astonishing novel, a darkly brilliant tale hunted by the ominous yet charged with hope and beauty. By embedding the climb of a new route on Everest within the larger story of the cultural tragedy of Tibet. Jeff Long weds suspense and moral vision in a fashion reminiscent of Joseph Conrad."—David Roberts, author.

THE AWAKENED ONE: A Life of the Buddha

by Sherab Chodzin Kohn. 155 pp. #AWON \$9

The Buddha's life story is a universal tale of the awakening of consciousness. A blend of legend and history filled with stories of wisdom and compassion, this ancient tale offers inspiration and insight to spiritual seekers of all traditions. Sherab Chodzin Kohn was a close student of Trungpa Rinpoche and teacher since 1973.



BUDDHAHOOD

by P.D. Mehta. 187 pp. #BU \$15.95

Buddhahood contains essays on Buddhism, yoga, chakras, and kundalini; meditation and the levels of absorption (form & formless); the nature of realization its stages; mindfulness and selflessness.



DELHI-JAIPUR-AGRA: India's Golden Triangle

ed. by Manjulika Dubey, photos by David Beatty and Shalini Saran. 292 pp., many photos, line art and maps, #DEL \$19.95

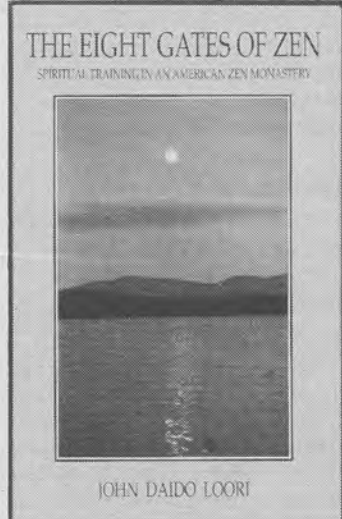
The "Golden Triangle" is the quintessential Indian experience—from Delhi, the capital city with its overlays of monuments and modern buildings to the Jaipur of the Maharajas, and the Agra of the legendary Mughals. This guidebook explores the entire region of the Golden Triangle.

DISPUTERS OF THE TAO: Philosophical Argument in Ancient China

by A.C. Graham. 502 pp., #DITA \$19.95

The classical age of Chinese philosophy (500-200 B.C.) coincides with the final decline of the Chou empire and the period of warring States, an exceptional era in Chinese history when a hundred schools of thought blossomed. Philosophical argument flourished as never before or since.

"This is far more than an exceptionally readable and authoritative history of classical Chinese thought. It is a work of philosophical originality, subtlety, and deep insight...the newcomer's preferred guide to the field."—Herbert Fingarette, Univ. of California



THE EIGHT GATES OF ZEN: Spiritual Training in an American Zen Monastery

by John Daido Loori. 275 pp. #EIGAZE \$12.95

Shows how to intimately contact our stillness and clarity. This is an excellent practice manual on Zen training. The eight gates are: meditation, study with the teacher, ritual, ethical precepts, art and body practice, Buddhist study, and work practice. The emphasis is on the experience of doing. When totally committed, the experience reveals our true nature and transforms our world through wisdom and compassion.

THE FAITH TO DOUBT: Glimpses of Buddhist Uncertainty

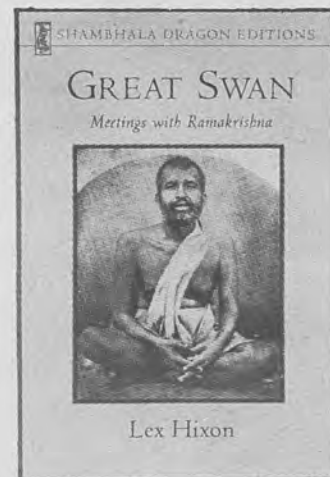
by Stephen Batchelor. 138 pp. #FADO \$10

This is a delightful and incisive discussion of meditation, Buddhist training and the challenges Buddhism brings to the West.

DIALOGUES WITH SCIENTISTS AND SAGES: The Search for Unity

by Renee Weber. 256 pp. #DISCSA \$10

Weber explores theories of space, time, energy, and consciousness through interviews with Stephen Hawking, the Dalai Lama, Rupert Sheldrake, Father Bede Griffiths, Krishnamurti, Ilya Prigogine.



GREAT SWAN: Meetings with Ramakrishna

by Lex Hixon. 314 pp. #GRSW \$16.00

The great Bengali sage Ramakrishna experienced the oneness of all religions and union with the blissful Divine Mother. He is a playful, brilliant, tender visionary who offers instruction, inspiration, and thrilling glimpses into his state of spiritual intoxication as he meets with devotees and visitors in his room beside the Ganges River.



EAT MORE WEIGH LESS
by Dean Ornish, M.D. #EAMO \$14

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

HIMALAYAN PASSAGE: Seven Months in the High Country of Tibet, Nepal, China, India, and Pakistan
by Jeremy Schmidt, photos by Patrick Morrow. 302 pp., 49 color photos, maps, #HIPA \$16.95

This is the story of two young couples who travelled on a free-form journey circumnavigating the Himalaya—by mountain bike, foot, bus, whatever means necessary. Schmidt's humorous, evocative narrative recounts the incredible encounters with pilgrims, animals, bureaucrats, Khampas, lamas and mystics of every type. Winner of the Barbara Savage "Miles from Nowhere" Award.

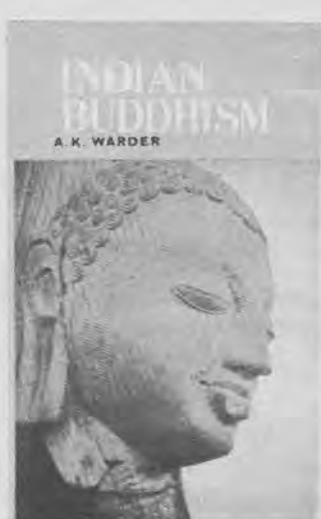
INDEPENDENCE TO EXILE
by Christopher Gibb. 94 pp., many illustrations and photos, #INEX \$7.95

Well-illustrated presentation of Tibetan political history and events leading up to and beyond the Chinese invasion. Designed and illustrated by students of the Tibetan Children's Village. Ages 8-14



INDIA
by Jay Itzkowitz, Samuel Israel, Bikram Grewal, Toby Sinclair and Lisa Choegyal. 361 pp., 233 photos, line art and maps, #IN \$19.95

A superbly qualified team of talented Indian and foreign writers and photographers have contributed to this book, providing a uniquely indigenous perspective. This guide captures the complex unity of this most diverse and beautiful land. A wonderful photo book too!



INDIAN BUDDHISM
by A.K. Warder. 627 pp. #INBUD \$22.50

A comprehensive classic text on the rise and development of Indian Buddhism. It presents Buddhism as it was founded by Buddha himself then traces the development of the eighteen early Buddhist schools showing how they elaborated their doctrines out of the common kernel. Discusses how the Theravadin tradition modified the original doctrine and describes the Mahayana way of the bodhisattva and Tantrayana way of deity yoga.

IN THIS VERY LIFE: The Liberation Teachings of the Buddha
by Sayadaw U Pandita. 298 pp. #VELI \$16

Contains teachings from an intensive retreat with Burmese master U Pandita. Gives meditation instruction—sitting, walking, and stages of practice in the deepening of insight

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

This unusual collection of photos from Amdo is a sensitive portrayal of the Tibetan people of this region—their religious and secular life, their monasteries and dwellings against the background of the massive Tibetan landscape. We are pleased to offer this fine collection.

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 large book of photos. The daily life of the Tibetans in and about Lhasa is well-documented with special emphasis on the Potala Palace, Barkhor, sacred Jokhang temple, Norbulinka Summer Palace of the Dalai Lama and the massive Drepung and Sera monasteries.

LIGHTING THE LAMP: An Approach to the Tibetan Path
by Alfred Woll. 160 pp. #LILA \$12

"I've sat with Alfred Woll and his teacher Gelek Rinpoche, and admire Mr. Woll for his persistence, energy, and calm humility. His book contains delicate instruction for meditation practice."—Allen Ginsberg

LIKE AN ECHO
ed. by Julie Rogers and Diane Taudvin. 51 pp. #LIEC \$5.95

This Buddhist poetry is inspired by classic Tibetan style. These poems appeal to seasoned practitioners who live closely to their tantric meditations. Written by the Nyingma students of Gyatrul Rinpoche in Oregon.

THE MIRACLE OF MINDFULNESS
by Thich Nhat Hanh. 140 pp. #MIMI \$11

This is a classic meditation manual beautifully illustrated by Vo-Dinh Mai.



THE OPENING OF THE LOTUS: Developing Clarity and Kindness
by Lama Sherab Gyaltsen Amipa. 176 pp. #OPLO \$12.95

This book is concerned with the development of the stages of enlightenment. The author is a lama of the Sakya tradition with over twenty years of experience with both western and Tibetan students. He describes the thought training, how to part from the four attachments, training the mind in compassion and wisdom, and meditation preliminaries.

ROAD TO HEAVEN: Encounters with Chinese Hermits
by Bill Porter. 226 pp. #ROHE \$14

"A brilliant essay on the traditions of Chinese hermits, a startling reminder of how far we have gone astray. It should be a part of any serious Zen or Taoist library."—Jim Harrison

SANCTUARIES: The West Coast and Southwest
by Marcia and Jack Kelly. 220 pp. #SAW \$15

Over 200 religious and non-sectarian retreat centers, lodgings and monasteries are described in this guide.



SANCTUARIES: A Guide to Lodgings in Monasteries, Abbeys, and Retreats of the Northeast United States
by Jack and Marcia Kelly. 241 pp., line drawings, #SA \$15

More than 300 places where it is possible to find refuge, and spiritual refreshment.

SPIRIT AND NATURE: Why the Environment Is a Religious Issue
ed. by Steven Rockefeller & John Elder. 226 pp. #SPNA \$16.00

Leaders from major traditions around the world speak out—addressing the ecological crises with wisdom and depth. Audrey Shenandoah, Ismar Schorsch, Sallie McFague, Seyyed Hossein Nasr, J. Ronald Engel, H.H. the Dalai Lama, and Robert Prescott-Allen.

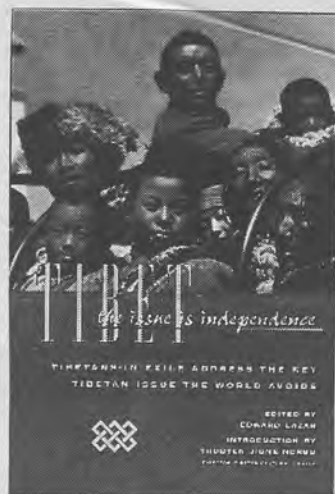
A SURVEY OF BUDDHISM: Its Doctrines and Methods Through the Ages
by Sangharakshita. 525 pp. #SUBU \$24.95

"It would be difficult to find a single book in which the history and development of Buddhist thought has been described as vividly and clearly as in this survey...For all those who wish to know the heart, the essence of Buddhism as an integrated whole, there can be no better guide than this book."—Lama Anagarika Govinda

"I recommend Sangharakshita's book as the best survey of Buddhism."—Dr. Edward Conze

THOUGHTS WITHOUT A THINKER: Psychotherapy from a Buddhist Perspective
by Mark Epstein, M.D., foreword by The Dalai Lama. 240 pp. #THTH \$22 cloth

Drawing on his own experiences as patient, meditator, and therapist, Mark Epstein explains how the contemplative tradition of Buddhism helps patients go beyond merely recognizing their problems to healing them. Far from being at odds with the psychodynamic method, such an approach is in fact just what the doctor might order. Dr. Epstein describes the path of meditation in contemporary psychological language, and lays the groundwork for a meditation inspired psychotherapy.



TIBET: The Issue Is Independence
ed. by Edward Lazar. 80 pp. #TIIS \$9.50

Eight Tibetans confront both the weakness of international response to the occupation of Tibet and the lack of direction of many supporters of Tibet. They focus on the central issue for Tibet—the issue of independence. They counter the complacency and defeatism which has allowed the Chinese occupation to continue without persistent challenge.



TIBET: Land of Mystery
ed. by Sun Jie. 160 pp., 100 color photos, 11 x 13," #TILAMY \$60 cloth

This book is a photographic knockout. Many large and double-page photographs that are rich and dramatic—these photos are remarkable in their portrayal of Tibet.

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

In 1993 a conference of leading international lawyers from 14 countries was held in London to consider claims for self-determination and for an independent Tibet. Two Committees on evidence examined the material evidence, including submissions by the Chinese government. The discussions were lively, constructive, and conclusions were reached about Tibetan people's rights. This conference report will assist governments, the international community, international lawyers and all concerned about human rights.

TRIGG IN TIBET



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

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

TRAINING OF THE ZEN BUDDHIST MONK
by Daisetz Suzuki, 43 illus. By Zenchu Sato. 160 pp. #TRZEBU \$9.95

This is perhaps the best introduction to Zen and the life of the Zen monk. By means of a direct and succinct description of the training that a Zen Buddhist monk undergoes, Dr. Suzuki has given us a precise picture of zendo life.



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

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

ZEN MIND, BEGINNER'S MIND
by Shunryu Suzuki-Roshi. 138 pp. #ZEMI \$7.95

Best-selling book—conveys what Zen is all about.

ZEN AND THE PSYCHOLOGY OF TRANSFORMATION
by Hubert Benoit. 248 pp. #ZEPSTR \$12.95

This is one of the most powerful expositions of Zen. It explains the psychological setting of the unenlightened mind and the psychological revolution required to develop insight.

DISCONTINUED GOODS

While they last! The following discontinued items are now available for 25% off the price listed unless otherwise marked. Call for availability!



TIBETAN BELT POUCHES AND SHOULDER BAGS

\$35 ea.

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

#LEPUHB Rectangular Pouch with belt, 4.5 x 8"

#LEPUHS Rectangular Pouch with shoulder strap, 4.5 x 8"

#LEPUV Square Pouch with shoulder strap or belt attachment, 4.5 x 6"

SILVER PENDANTS

Fine silver pendants from Nepal. The small ones are 1 1/4" high and are \$12. The large pendants measure 1 3/4" high and are \$30.



Manjushri #SMMASI \$12



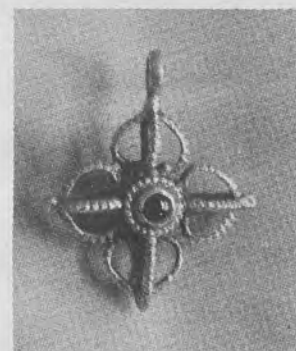
Padmasambhava (large) #LAPASI \$30

Padmasambhava (small) #SMPASI \$12

Other Silver Pendants



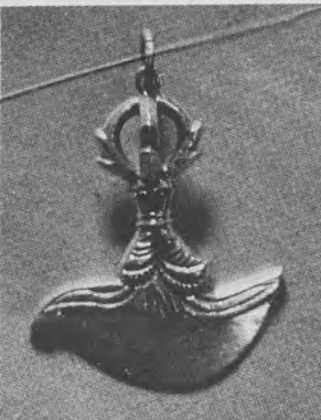
Bell & Dorje #SIBEDO \$30



Double Dorje #DODOPE \$30



Garuda #SIGAPE \$10



Curved Knife #CUKNPE \$20



Virocana #SIVIPE \$16



Dorje #SIDOPE \$18



BUTTER LAMP

Silver-like Butter Lamp, #SIBULA \$19

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



LARGE FILIGREE GAU

#LAFIGA \$60

Exquisite detail with 32 pieces of coral and turquoise integrated into the design. Made of silver. We special-ordered these from India because of their beauty. Measure 2 x 2."

TAPES

DESIRE

by Joseph Goldstein. cassette \$10

Looking at what happens when our mind gets lost in the enchanted forest of desire.

TIMELESS WISDOM: Being the Knowing

Thubten Chodron & Ajahn Amaro. 1 hr. #TIWIBE \$29.95

Two western Buddhist monastics, Thubten Chodron is a Tibetan Bud-

CLOSEOUT SALE, \$20 OFF!



Thangka prints

Now \$40!

Laminated, mounted in brocade with multi-color fringe at bottom, measures 14 x 26".

Gelukpa Guru Tree #GTLATH

Milarepa #MILATH

Kalachakra KALATH

CLOSEOUT SALE, \$25 OFF!

Kalachakra Thangka print

#KATHPR, now \$50

Laminated, mounted in brocade with wooden rod at bottom, measures 20 x 23.

dhist nun and Ajahn Amaro is a member of the Thai Forest tradition. They discuss these five major themes of spiritual life and practice with a large group of students in Seattle: embracing mystery, teaching approaches, Buddha nature, family challenges, Buddhist traditions. It is a lively discussion with many relevant personal anecdotes that give a grounded perspective on spiritual endeavor.

STATUES

WE HAVE A NUMBER OF FINE NEW STATUES JUST ARRIVED FROM INDIA (marked *).

Call/fax/e-mail/write for photos. You always have 100% right of approval upon receipt of items!

AMITAYUS

#200 \$295 8" *

BUDDHA SHAKYAMUNI

#201 \$295 8" *

#202 \$395 12" *

#216 \$55 3"

#217 \$55 3"

CHENREZIG

#32 \$1000 18" 1000-arm

#203 \$295 8" *

#204 \$295 8" *

DORJE PHURBA

#3 \$675 13"

GREEN TARA

#205 \$295 8" *

#206 \$295 8" *

#207 \$295 8" *

KARMAPA

#58 \$325 8" 16th Karmapa

MANJUSRI

#20 \$250 8"

MIPHAM

#72 \$295 8" bronze

NAMGYALMA

#4 \$230 9"

PADMASAMBHAVA

#1 \$425 13"

#105 \$325 9"

VAJRADHARA

#215 \$295 8" *

VAJRAPANI

#208 \$395 10" *

#209 \$295 7" *

#210 \$295 7" *

VAJRASATTVA

#22 \$400 12"

#211 \$295 8" *

WHITE TARA

#11A \$425 12"

#212 \$295 8" *

#213 \$295 8" *

#214 \$295 8" *



DORJE PHURBA #3



NAMGYALMA #4



PADMASAMBHAVA #1



WHITE TARA #11A



VAJRASATTVA #22



CHENREZIG #32



PADMASAMBHAVA #105

It's getting hot in here.
Every thangka with flames
(marked *) is now on sale
until May 1 at \$100 off the
listed price.

BUDDHA SHAKYAMUNI

#3 \$325M with two arhats
#35 \$495M B
#36 \$495M B
#59 \$495M

CHAKRASAMVARA

#91 \$395M *
#116 \$495M *

CHENREZEG

#4 \$495
The Dalai Lama gave Bodhisattva
vows in Arizona while sitting before
this thangka.

DUDJOM LINEAGE

#66 \$350 M
#79 \$350 M

DZAMBALA

#99 \$395M

EKAJATI

#56 \$325M red *

GREEN TARA

#14 \$320M
#15 \$495M
#30 \$495M five additional figures
#45 \$495M B
#47 \$490M
#75 \$750L XB with 21 Taras
#76 \$495M B

GUHYASAMAJA

#114 \$850XL B consecrated

KARMAPA

#53 \$325M 16th Karmapa

MACHIG LABDRON

#112 \$425M consecrated

MAHAKALA

#18 \$325M 4-Armed black *
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#97 \$495L 6-Armed black *
#98 \$495M 6-Armed white *

MANJUSRI

#117 \$545M

MEDICINE BUDDHA

#70 \$600XL K with 46 additional
figures
#118 \$700XL

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

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