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Photo: Mathieu Ricard



Photo: Marilyn Silverstone

Upcoming Enthronement of the Reincarnation of Dilgo Khyentse Rinpoche

Excitement is building at Shechen Tennyi Dargeyling Monastery in Nepal as preparations are underway for the event that will herald the return of Dilgo Khyentse Rinpoche to his monastery. The enthronement ceremony of Ugyen Tendzin Jigme Lhundrup, the Yangsi (reincarnation) of Dilgo Khyentse Rinpoche, will take place in Baudhanath, Nepal at Shechen Tennyi Dargeyling Monastery on December 5, 1997.

The enthronement ceremony itself will be performed by Trulshik Rinpoche in the presence of Penor Rinpoche, Mindroling Trichen Rinpoche and many other lamas and

disciples from all over the world. At the time of the enthronement the Yangsi will be four and a half years old. The enthronement ceremony marks his formal entry into the Monastery where he will now live and study under the guidance of Shechen Rabjam Rinpoche.

Dilgo Khyentse Rinpoche (1910-1991) was one of the most important Tibetan Buddhist masters of this century. His reincarnation was found by his close friend and disciple Trulshik Rinpoche in 1995, after a series of visions in which the name of the parents and the location of the child were revealed to him. The naming cer-

emony for the young tulku was performed by Trulshik Rinpoche in December, 1995, and the haircutting ceremony by His Holiness the Dalai Lama in February, 1996.

The monastery in Nepal was built by Dilgo Khyentse Rinpoche in the early eighties in order to re-establish the rich and unique traditions, rituals and dances of the original Shechen which was destroyed during the Chinese occupation of Tibet. In addition to being one of the best examples of traditional Tibetan architecture, it hosts one of the largest Tibetan libraries in the East. Over 170 monks

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ATISHA'S LAMP FOR THE PATH TO ENLIGHTENMENT

Atisha's
LAMP FOR THE PATH
TO ENLIGHTENMENT



Commentary by Geshe Sonam Rinchen
Translated and Edited by Ruth Sonam

by Geshe Sonam Rinchen
translated and edited by Ruth Sonam
217 pp., includes Tibetan text,
#ATLA \$12.95 August

Atisha, the eleventh-century Indian Buddhist scholar and saint, came to Tibet at the invitation of the king of Western Tibet, Lha Lama Yeshe Wö, and his nephew Jangchub Wö. His coming initiated the period of the "second transmission" of Buddhism to Tibet, the revival which followed the persecution of Buddhism by the Tibetan king Langdarma in the ninth century, formative for the Sakya, Kagyu and Gelug traditions of Tibetan Buddhism.

Atisha's most celebrated text, entitled *Lamp for the Path to Enlightenment*, was written for the Tibetan people at the request of Jangchub Wö. It sets forth the entire Buddhist path within the framework of three levels of motivation on the part of the practitioner, represented by the Hinayana, Mahayana and Vajrayana paths.

Atisha's text thus became the source of the *lamrim* tradition, or graduated stages of the path to enlightenment, an approach to spiritual practice incorporated within all schools of Tibetan Buddhism.

Geshe Sonam Rinchen's lucid and engaging commentary draws out Atisha's meaning for today's practitioners with warmth and wit, bringing

(Continued on page 14)

INTERVIEW WITH LAMA KUNGA RINPOCHE at Ewam Choden Meditation Center

by Pamela Cantrell

Q: Rinpoche, would you please tell the readers a little about Ewam Choden?

A: This is a Tibetan Buddhist Meditation Center. Tibetan monasteries are strictly for Buddhist monks. Ewam Choden is not a monastery, it is a Buddhist learning center. All kinds of people can stay here. It is small and students have always lived here to study. It was started in 1971 and then established as a non-profit educational organization to study and preserve Tibetan culture. In 1973, we were able to purchase this house for the center in Kensington.

Q: Do you bestow empowerments and teachings at Ewam Choden?

A: Yes, I live here to teach basic Buddhism. I bestow empowerments and give teachings. We also hold Sunday meditations from 10 to 11 AM. We have a public meditation program consisting of various on-going activities. If anyone is interested, they can contact us for information.

Q: I have heard that the Sakya lamas are more reluctant to give out the secret teachings. Is this true?

A: I'm not sure whether that is true or not; maybe Sakya lamas are more strict about giving teachings. If there are students, they give teachings. It is important that the proper students are given the proper teachings. If there are some good quality students, then maybe they will be given more important teachings. Lam Dre teachings, for example, are not readily available to the public, but students with good qualities, good knowledge of Vajrayana Buddhism, and devotion to the lama, their karma ripens and those students receive more teachings.

Q: What do you expect from your students?

A: I don't expect too much from the students, but that they feel comfortable with my spiritual gift. I would like them to receive the teachings as



if they were given food to share with me. If they don't enjoy it that's OK, but to enjoy it is a signal that it is beneficial to the mind. If the teachings bring joy to the student, I as a lama am more happy!

Q: Is it true Rinpoche that your generation is the last generation that was born in Tibet and know the old Tibet?

A: I am into my sixties now. People my age were born in Tibet and raised there. Our children have not been born in Tibet. We have a good memory of Tibetan culture and Tibetan religious customs. We remember the systems. We are elderly people now.

Q: How does that affect you, Rinpoche?

A: I am worried about carrying on my responsibility, about carrying on a small cultural preservation. We refugees outside are trying to do the best that we can do individually. This is very important, I think. The Dalai Lama is the head of our culture. He is both a secular and a spiritual teacher. He is also in his sixties and he is aging too. He is working very hard for the sake of all Tibetans.

Q: Is there anything specifically that

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Tibet Makes the Big Time as The Dalai Lama Tours America

(AT) Asia Times, June 11, 1997
David DeVoss, Los Angeles

Amid spinning prayer wheels, bouquets of burning incense, fluttering scarves called katas and a phalanx of bodyguards lead by actor Richard Gere, His Holiness Tenzin Gyatso, the 14th Dalai Lama of Tibet, arrived in San Francisco this week for three days of teachings that included a seminar on the power of nonviolence, an elaborate Peace Concert and a series of lectures focusing on how Buddhism could help contain the violence eating away the United States' inner cities.

The Dalai Lama's arrival in San Francisco is the culmination of a three-week tour of the US that took him from New York and Denver to Los Angeles, where his lectures were translated into English, Vietnamese and Mandarin for Southern California's Buddhist community.

"I'm very happy to be in the presence of my Chinese brothers and sisters," the Dalai Lama said before an audience of 3,000 packed into a basketball pavilion at the University of California (UC) at Los Angeles. "For many centuries Tibet and China lived harmoniously together. From the depth of my heart I believe we must again reach a peaceful understanding."

Although his lectures, and the questions he accepted from the audience, pertained mostly to Buddhist philosophy, many members of the audience shared Tibet's human rights concerns.

"Some Chinese still feel that Tibet belongs to China, but that's old, unenlightened thinking," said Ting Huang, a Los Angeles chemical engineer who represents the Paris-based Federation for a Democratic China.

"Since Tiananmen, we have come to realize that human rights are universal. Chinese and Tibetans are being oppressed by the same entity," he said.

In Asia the Dalai Lama is a contro-

versial figure; a politicized icon who serves as an uncomfortable reminder of Chinese aggression. But here in the US, the bespectacled 62-year-old spiritual leader is seen as a symbol of hope.

In Los Angeles, celebrities such as Gere, Steven Segal, Sharon Stone and Shirley MacLaine will gladly pay thousands of dollars for the honor of sitting in his presence.

But the Dalai Lama also is revered in more provincial places like Santa Barbara, where 500 citizens collected donations ranging from US\$10 to US\$50,000 toward a goal of \$350,000 to finance the 14th Dalai Lama Endowed Chair for Tibetan Buddhist and Cultural Studies at the local university.

"I don't know of any other university-endowed chair funded by local residents," said Richard Hecht, director of the UC Santa Barbara religious studies department. "People here are modern and secular, but they appreciate the demanding meditative tradition and intellectual rigor of Tibetan Buddhism."

Never before has Tibet had such a high profile. Last summer, 100,000 people attended a two-day Free Tibet concert in San Francisco. This past weekend saffron-robed monks mingled with musicians from Porno for Pyros and the Foo Fighters at a Tibetan Freedom Concert on Randall's Island in New York.

"Music is the bait," said Beastie Boy Adam Yauch, who conceded that his teenage fans were paying US\$40 to hear rock tunes, not political appeals. "But once people are here we try to raise their awareness so they'll help preserve a culture that's on the verge of being wiped out."

No fewer than four films are now being made about the isolated mountain kingdom. Two of them—Martin Scorsese's *Kundun*, which is based on the life of the Dalai Lama, and

Seven Years in Tibet, starring Brad Pitt—are Hollywood productions specifically edited for global distribution.

"For the first time ever, Tibet is on the verge of entering Western popular culture," said Orville Schell, a China scholar now serving as dean of the Graduate School of Journalism at UC Berkeley. "Hollywood arguably is the most powerful force in the world."

While some celebrities in Hollywood love the Dalai Lama because it is the popular thing to do, the Dalai Lama has said he loves Hollywood stars for who they are—regardless of the fact that they produce violent movies, write misogynistic songs and commit most of the seven deadly sins. "They are showing their concern and showing their sense of caring for other human brothers and sisters when they pass through these difficulties," he said. "Los Angeles is a big city with a huge population and a competitive society. Some sort of problem will always be there."

In fact, Tibet has all the elements of a celluloid blockbuster: An impoverished land occupied by a powerful aggressor, a patient population famous for its spirituality; the mysterious Shangri-La under siege. "The Tibetans are the baby seals of the human rights movement," said Robert Thurman, a former monk-cum-Columbia University scholar, whose actress daughter Uma is serving as an honorary chairman of Tibet House in New York.

Monks attending the Dalai Lama at various stops are encouraged by all the popular support, but San Francisco Lama Lodru Rinpoche said he would prefer to see change occur in China.

"America is starting to believe in the Dalai Lama, but Beijing has the opposite idea," he said. "I only hope the Dalai Lama's humanity will be accepted by China's leaders."

LAMA KUNGA RINPOCHE

Continued from page 1

you still want to accomplish in this lifetime, Rinpoche?

A: Yes, I would like to see my center as an ongoing entity whether I am living here in this world or not. Also, I still have my dream about establishing a Maitreya Buddha Temple—a place where Buddhists of all nationalities can gather and pray. It would especially be a place where Tibetan students can come. In Tibet a traditional Maitreya Buddha temple is very famous and has been throughout the centuries. Maitreya Buddha is the future Buddha. As Buddhist we try to evoke the future Buddha to come before everything gets worse. So there will be enlightenment sooner for the benefit of sentient beings, that's my wish.

It would be of Tibetan architecture in a style that people really enjoy seeing. It would be the first in the Bay Area and would add to the minority cultural climate here in the Bay Area.

Q: Rinpoche, is there anything specifically that the readers interested in Maitreya or those interested in Buddhism or Tibetan culture can do to help you succeed with this temple project?

A: I send a welcome to all friends and students to participate in the project of building a Maitreya Buddha Temple and learning center. They can help monetarily, physically, anything that you can contribute. I have been

- Understand that ego
- is not necessarily bad.
- You have to maintain
- some kind of positive
- ego in order to gain
- enlightenment.

saving money for many years, but much more is required to see this project manifest.

Q: Rinpoche, how can Tibetan Buddhists overcome resistance to change?

A: To change is very important; change from bad to good is a very excellent human thing to do. We have to learn to live harmoniously and live together. The mind which students have is the raw material from which one can build beautiful things, like enlightenment. To do this for the benefit of all sentient beings means that you become a supremely precious, priceless being who can help future sentient beings—and that is the goal.

Q: What role does the ego play in our resistance to change?

A: Understand that ego is not necessarily bad. You have to maintain some kind of positive ego in order to gain enlightenment. Ego is that basic foundation, that raw material and without ego you cannot become established. You have to recognize that the intrinsic nature of the ego is just mere awareness, and light, and that the ul-

timate nature of that ego is ego-less; there is nothingness. So when you try to grasp at ego, there is nothing to grasp.

Q: In your father's book concerning his imprisonment in China, *In the Presence of My Enemies* [see catalog], he just stated facts, he made no judgement, he was just clear and precise about his experience. Was it surprising to you that he was able to be this way?

A: Equanimity is a main practice of Buddhism. Although he was a layman, my dad was also a religious person. When the country was in turmoil and his own situation was terrible, he ended up in prison for twenty years. He knew no one in the world could help and that he had to help himself. He had to apply all of his spiritual understanding to the situation. His spiritual understanding was the only thing he had that was of use in his struggle to survive. Luckily he survived twenty years of harsh imprisonment. Then, after all that spiritual practice, all he could do is just state the truth. He did not have to exaggerate the pain, it is something everybody knows. He did not have to tell what happened to Tibet because everybody in the world knows basically the trauma and loss of civilization. All he could do was present his experience. I was also in the same situation. I remember that in the late 1950s we were really scared about the loss of family. But if you get too emotional or too angry it will not help because it's only going to deteriorate your own mind. It is of no use. Our duty is to tell the truth and just experience what happens. We ask for help to do that, this is our purpose.

Q: You translated Milarepa's work in the books *Miraculous Journey and Drinking from the Mountain Stream*. As a reincarnation of a student of Milarepa, what do you think that Milarepa has to teach the Western Buddhist student?

A: Milarepa was a true Buddhist. Milarepa had a long history of family problems. He was born in a wealthy family. When his father died he got into a lot of trouble with his relatives and had a very difficult life at an early age. Then, he turned around and went back to spiritual life. Spiritual life was the most important thing for him and through it he was able to help many sentient beings.

All human beings, east or west, have family problems, community problems, country problems. In the world of samsara it is all problems—that is the truth of samsara. Milarepa turned from that and found the truth of suffering and the truth of the path which the Buddha showed. The truth of human suffering is still true today. I think the teachings of Milarepa carry a message for the benefit of modern society.

Q: Thank you, Rinpoche.

For more information about the programs at Ewan Choden Tibetan Buddhist Center, write to 254 Cambridge Ave., Kensington, CA 94607, or call 510-527-7363. ■

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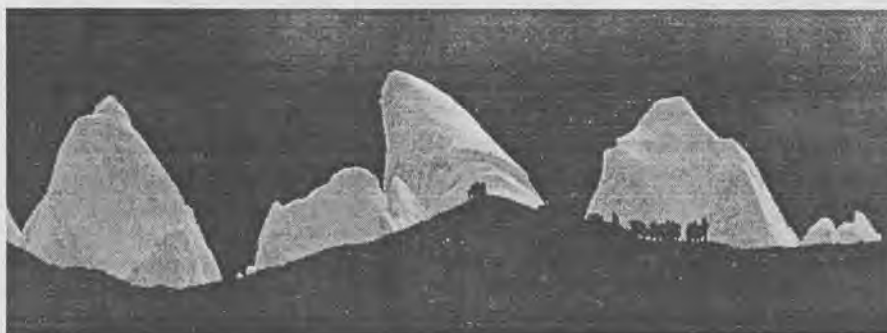
SKY BURIAL

by Blake Kerr

photos by John Ackerly

foreword by H.H. the Dalai Lama

212 pp. #SKBU \$12.95 September



"Sky Burial is the distilled truth—alternately tragic, hilarious and rousing—of two young Americans' exposure to the joyous spirit of the Tibetan people and their courageous struggle to survive under the brutal subjugation of Chinese communist rule. It is a vivid portrait of a critical moment in Tibet's modern history. An evocative, endearing, and invaluable book." John Avedon, author of *In Exile from the Land of Snows*.

Having just graduated from medical school, Blake Kerr convinces his old college friend, John Ackerly to travel by plane, train and bus to Lhasa. They meet an assortment of colorful characters in Tibet's capital and then hitchhike to Everest, where they "hump loads" for an American expedition assaulting the mountain.

Upon returning to Lhasa, Kerr and Ackerly swiftly become aware of the oppressive character of the Chinese occupying forces. They witness a series of demonstrations by Tibetan protestors, which are brutally quashed by Chinese police and armed forces.

Kerr and Ackerly attempt to aid the rebels, but are arrested and endure a brief, harrowing imprisonment. They successfully alert the international media to the tragic events and become activists committed to ending China's oppression after their forced departure from Tibet.

"This is the best account of the 1987 Tibetan uprising against Chinese police control in Lhasa and the subsequent crackdown on dissent. Blake Kerr captures the beauty, terror, and tragedy of Tibet."—*Washington Post*

Merchant-Ivory Productions have purchased the movie rights for *Sky Burial*.

Here is an excerpt:

The clouds stole the light back from the mountains as quickly as it had come. Suddenly the bus hit a bump that launched passengers into the luggage racks over their heads. Moans and obscenities in several languages filtered up to our seats in the front of the bus. A Chinese man wearing a full-length green army coat pulled his ashen face inside his window. He looked like he might throw up again at any moment.

Patrick, a loyal British subject on a three-week holiday from teaching English in Yunnan Province, also looked ill. I gave him some aspirin and



my water bottle and asked him to offer them to the Chinese man. The man did not take the aspirin, but he wanted to talk. According to Patrick, the government had offered the man work in Tibet at double the wage he could have earned in the mainland. He also could apply for government loans to start a business, and his children would be guaranteed a place in school.

"We should be hitchhiking," John said, staring out the window.

"We got out of shape riding soft-sleeper," I said, referring to China's trains.

"First class!" Patrick said, with the flair of an Elizabethan actor. "That's traveling in a style more befitting gentlemen in your professions." Patrick said the Chinese army was "brilliant" to have built the road we were on with polypropylene, which would withstand the area's temperature extremes.

"The PLA built the 'Friendship Highway' in the mid-1950s to invade Tibet," John said.

"Where did you get that misinformation?" Patrick asked.

"It's in the Tibet guidebook," John said.

"Do you believe everything you read in the guidebook?" Patrick challenged. "I've been in China for a year. The *People's Daily* has frequent articles on a number of socialist reforms and development in Tibet."

John and Patrick argued whether the *People's Daily* was a propaganda tool of the State. I grew tired of the sound of these two Westerners arguing out of ignorance and boredom, fueled as much by being cramped into

the same bus for days than by anything either of them had experienced or read. I wondered if after four decades of occupation the Chinese were still "liberating" Tibet; many of the vehicles on the Friendship Highway carried soldiers.

The first bus in our convoy charged up an unpaved section of road and slid, wheels spinning, into the mud. As soon as our forward motion stopped, queasy passengers dashed off the bus to vomit, the typical beginning to a communal bathroom break. Men relieved themselves by the side of the road; women sought what shelter could be afforded behind a tuft of grass or hillock. The second bus swung wider than the first and plowed ten feet farther into the furrows from previous tracks. After consulting with the two other drivers, our bus driver then veered even farther from the road—and deeper into the mud.

Livid passengers cursed at the Chinese drivers for getting all three buses stuck at the same time. "The worst drivers in the world," an Italian man shouted from the front of the bus. A Frenchman wearing thick glasses agreed: "You'd think the Chinese would have learned to drive."

"On the contrary," Patrick said, rising to the drivers' defense. "These men are masters of the sodden road. More times than not they have saved us from becoming mired in this god-forsaken baskerville." When the Frenchman shouted obscenities at our driver, Patrick resorted to *ad hominem* attack: "You're blind as a bloody mole with those glasses. I'd like to see you do better."

"Fuck you and your imperialist country."

"Why don't we get out and see if we can help?" Patrick said.

Without anyone's help, the drivers quickly hooked a braided steel cable to the front of the first bus. Patrick directed fifty people to line up on either side of the cable. Another fifty people surrounded the bus. With Patrick shouting encouragement to members of the myriad nations who pushed, pulled, and kicked each bus in turn, none moved.

"Bloody hell," Patrick yelled. "We're all bloody stuck."

When all efforts to extricate any of the buses from the quagmire failed, travelers resumed their verbal assault on the drivers. Patrick continued his defense of the Chinese drivers, populace, and government. Two hours later, two young soldiers who came by in an army truck towed each bus back onto the People's Highway.

We stopped in the late afternoon at Wenquan, the world's highest town at 16,830 feet. Some of the passengers yelled "Zou! Zou! Zou!" ("Go! Go! Go!") Wind howling through the valley gave a lonely, desolate air to the place. A dog chained to a shelter of corrugated tin barked at two Chinese children, who pelted it with rocks. The dog frothed at the mouth and lunged at the children, only to be jerked back by the chain, which seemed as if it would snap at any moment.

When a Chinese man emerged from a run-down cinderblock building and handed the driver an envelope of money, which the driver counted, he said that we had to pay fifteen yuan (three dollars) each to stay the night. "This is extortion!" Patrick said. "Hotels cost five yuan. We have daylight left. If we stay here, we will never

make Lhasa tomorrow." I told Patrick that he could also die at this altitude. Patrick pleaded with the driver to continue to the next village. He became furious when the driver left the bus.

"Zou! Zou! Zou!" Patrick shouted. Other passengers joined in, tourists alongside Chinese immigrants, chanting, "Zou! Zou! Zou!" which reverberated inside the bus and drew in people from the other busses. "Zou! Zou! Zou!" until the sun slipped behind a hill and the temperature dropped below zero. Two Frenchmen pulled out sleeping bags inside the bus. The rest of us paid fifteen yuan each and were led into the hotel's dark rooms, where the bunk beds smelled of mildew.

Outside, near the icy chatter of the river, John and I talked about Robert Ford, the only Westerner living in eastern Tibet when the Chinese invaded. In 1949, Ford sent coded radio messages from Wenquan to monks in Lhasa. His last transmission on March 10, 1949, simply said: "The Chinese are here." Several months later, Ford was captured by the Chinese and accused of being a British spy. He spent the next five years of his life in jail.

John was a talking guidebook, and he shared with me his enthusiasm for the Yangtze River, tumbling out of the nearby glaciers to wind 3,430 miles through China, farther than any other river in the world except for those draining into the Nile and the Amazon. Tomorrow we would be in the Brahmaputra River drainage system, which emptied into the Ganges and flooded the plains from Calcutta to

formally halted the CIA funding of the Tibetan resistance.

After everyone else had boarded, the driver let the Khampas sit in the last row. Altitude sickness, and being launched into the roof each time the bus hit a pothole, had proved too much for five of the Chinese immigrants, who had not gotten back on. The Khampas sang and laughed each time their heads hit the roof. This annoyed some of the other passengers, but I was in awe of these proud people. I also made sure to get off the bus every time they did, to make certain our packs did not disappear. By

- Thunder rattled the bus
- windows and the pit of my
- stomach, thunder that, we
- learned later, turned out to
- be the Chinese Army using
- artillery to liberate the
- monsoon from the clouds.

reputation, Khampas are also bandits.

Rock cairns with strings of faded prayer flags marked the Tanggula Shankou pass, the highest point in our trip. Two more people threw up. I heard Patrick moan as we crossed China's "official" border into the Tibetan Autonomous Region.

Each bend in the Lhasa Valley's patchwork of barley fields awaiting the harvest, each expanse of steel scree and magenta slope beneath an amphitheater of cliffs, each



Blake Kerr, left, and John Ackerly, right, with the Dalai Lama in Dharamsala, India.

The Mirror International Newspaper of the Dzogchen Community of Choegyal Namkhai Norbu

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Bangladesh, and the Mekong River drainage system, which fanned out through Laos, Thailand, Cambodia, and Vietnam into the South China sea.

The next morning three tall, stoic men waited by the bus. They wore long sheepskins and daggers tucked into rope belts. Red tassels braided into their hair and wrapped around their heads enabled John to identify them as Khampas, from eastern Tibet. By reputation Khampas were a hardy people who had waged the most determined armed struggle against the Chinese in the 1960s. John pointed out that Khampas continued their isolated attacks on army convoys even after 1972, when Nixon and Kissinger

snowcapped mountain that tore at the indigo clouds seemed more magnificent than the last. The cramps from the two-day bus ride were forgotten as we approached the ancient city. Guidebooks appeared as passengers tried to decide which hotel they would try. As if by magic, thunder from the low-lying clouds accompanied our first glimpse of the Potala Palace rising majestically above the cinderblock buildings. Thunder rattled the bus windows and the pit of my stomach, thunder that, we learned later, turned out to be the Chinese Army using artillery to liberate the monsoon from the clouds. ■

IMAGES of ENLIGHTENMENT Tibetan Art in Practice

by Jonathan Landaw & Andy Weber

305 pp., 32 color plates, 13 line drawings, 6 tables
#IMENL \$24.95



Images of Enlightenment answers the need for a clear and straightforward guide to the inner world of Tibetan Buddhist sacred art. Focusing on many of its most important and representative figures, this richly illustrated book introduces the tradition of spiritual self-transformation embodied in these depictions of enlightened energy through clear iconographic representations and descriptions.

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

"...a concise introduction to the fundamental points of tantric Buddhism as practiced in the Tibetan traditions."—*The Mirror*

The following excerpt is from Chapter 6, "A Living Tradition", which tells the story of the life of Atisha.

Just as Padmasambhava is beloved as the master primarily responsible for establishing Buddhism in Tibet, Atisha (982-1054) is revered as the one who revitalized it after the bitter persecution by King Lang-darma. Born the second son of a royal family in Bengal, Atisha showed such signs of intelligence and good character that he was chosen as heir to his father's throne. When he was eleven years old and, in accordance with the prevailing custom, about to be married, the deity Tara appeared to him vividly in a dream and warned him against committing himself to the worldly life. Atisha managed to avoid the intended marriage and, giving the excuse that he wished to go hunting, persuaded his parents to let him leave the palace grounds. His actual purpose, however, was to find a spiritual mentor.

He met a succession of teachers, including Vidyakokila the Elder and Avadhutipa, and eventually received initiation into the highest yoga tantra practice of Hevajra from the master Rahulagupta. When this great yogi saw that his young and eager disciple

was still not free of his parents' worldly expectations for him, he devised a plan to win Atisha his release:

[Rahulagupta] sent him back to the palace with eight of his disciples, four male and four female, dressed scantily in the bone ornaments of [advanced Vajrayana practitioners].

For three months Atisha stayed in the environs of the palace with these strange new companions, behaving in a completely unconventional and outrageous manner. In the end his parents were forced to give up all hope for their precious son. Thinking him to have gone mad, they gave full permission for him to leave with his rather unsavory-looking friends and be gone once and for all.

Atisha was now able to devote himself to intensive spiritual training. He studied the profound Middle Way view of reality under Avadhutipa, a lineage holder of the wisdom teachings, and received further empower-



ments into Vajrayana practice. At the age of twenty-nine he took the robes of a monk on the advice of Rahulagupta and received the ordination name Dipamkara Shrijnana, Lamp of Primordial Wisdom.

Although he continued to receive many profound teachings and deep realizations, Atisha remained dissatisfied. Then his vajra master Rahulagupta told him:

It does not matter how many clear visions of tantric deities you receive, you must train to develop love, compassion and the totally dedicated heart of bodhichitta.

Following this advice, Atisha devoted himself to the practice of Avalokiteshvara and set out to receive the instructions for developing the compassionate bodhichitta from Dharmamati, the lineage holder of these extensive teachings.

Dharmamati lived in the far-off land of Suvarnavipa, the Golden Isles, and it took thirteen months of extremely difficult travel for Atisha to make his way there. When he finally arrived he did not go immediately to see this renowned teacher, but instead spent two weeks with a group of Dharmamati's disciples, using this time to check their master's qualifications before deciding to accept him as his guru. When the two of them finally met, Dharmamati presented Atisha with a buddha statue and predicted that one day he would be instrumental in taming the minds of those living in the northern Land of Snow.

Atisha stayed in Suvarnavipa—identified by most scholars as modern-day Indonesia—for twelve years and received the complete transmission of the teachings and insights Dharmamati had gained from his own spiritual masters. Then, when he was forty-five years old, he returned to India and thereafter resided primarily at Vikramashila, one of the major North Indian monastic centers. It was there that emissaries of the Tibetan king Jangchub Wö found him and invited him to return with them to Tibet and reestablish the pure buddhadharma there. Upon consultation with Tara, Atisha agreed to go.

He was fifty-three years old when he set out from Vikramashila and it took two years to complete the arduous journey to Ngari, the capital city. There the king made a request whose sincerity and simplicity pleased Atisha very much:

We do not want [teachings] that are so vast and profound we shall never be able to adopt them. What we need is something that will tame our minds and enable us to deal with everyday impulsive behavior.... Please teach us the measures you yourself take.

In response to this request Atisha began giving a set of discourses that later formed the basis of his most influential text, *Lamp of the Path to Enlightenment*. In this short work and his later autocomentary to it, Atisha organized the entire range of teachings he had received into a pathway for the progressive training of a disciple's mind. He was able to demonstrate that the vehicles of sutra and tantra, which many Tibetan practitioners had come to feel were so different as to be opposed to one another, in fact formed an integrated whole. He was further able to counter widespread misunderstandings concerning the Vajrayana by emphasizing that moral self-discipline is the foundation upon which all successful practice must be based. As Je Tsong Khapa wrote some four centuries later:

Wherever the doctrine had disappeared he reestablished it; where it had diminished he revived it; and where it had become stained by wrong interpretations he purified it. Thus he brought dharma

in Tibet into a state free from distortion.

Of the many disciples Atisha gathered during his seventeen years in Tibet, it was the layman Dromtonpa who received and transmitted all of the master's major lineages. When Atisha passed away at the age of seventy-two as predicted by Tara nearly twenty years earlier, Dromtonpa founded Radreng Monastery, where these precious lineages were preserved and perpetuated. Radreng thereby became the source of the Kadam tradition whose later masters, the Kadampa Geshe, followed the outwardly modest but inwardly advanced style of practice favored by Atisha himself.

The Kadampa Geshe placed special emphasis on the mind transformation teachings (Tib. *lo-jong*) that Atisha had received during his stay in the Golden Isles and had prized so highly. The following precepts have been selected from Atisha's *lo-jong* teachings because their direct, down-to-earth manner typifies the practical approach of the Kadam spiritual lineage:

Abandon sleepiness, dullness and laziness
And always exert enthusiastic effort.
With recollection, alertness and watchfulness
Always guard every door of the senses....
Conquer anger and arrogance
And possess a humble mind....
Whenever a pompous mind arises,
Flatten such arrogance;
Recall the teachings of your master.
When a cowardly mind arises,
Praise the sublimity of the mind.
Whenever objects of attraction or aversion arise,
Meditate upon the emptiness of both;
View them as illusions and emanations.
When hearing any offensive words,

View them as an echo....

Always stabilize [awareness of your yidam and,
Whenever laziness or lassitude arise,
Enumerate these faults to yourself
And feel remorse from your heart....
When giving advice to others,
Have compassion and thoughts for their benefit.
Do not disparage spiritual doctrines
And be intent on whichever you admire....
Examine your speech when amidst many people.
Examine your mind when living alone. ■

IMAGES OF ENLIGHTENMENT

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Dr. Barry Clark Tour Schedule

Dr. Barry Clark, the author of *The Quintessence Tantras of Tibetan Medicine*, is the only Westerner to undergo the complete theoretical and clinical training of a Tibetan Doctor. He is currently on a tour of the United States lecturing and seeing clients.

Upcoming dates include: **East Chatham, NY** (near Albany), Aug. 7-13; contact Dr. Paul Naamon, 518-392-7963. **Towson, MD** (near Baltimore) Aug. 14-20; contact Ani Caroline Foreman, 410-583-7798. **Santa Fe, NM**, Aug. 21-26; contact Ms. Nancy Fay, 505-982-4168. **Albuquerque, NM**, Aug. 27-Sept. 3; contact Mr. Jake

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Mayer, 505-246-8232. **Flagstaff, AZ** Sept. 4-10; contact Dr. Cynthia Knox, 520-779-2126. **Anchorage, AK**, Sept. 11-24; contact Mr. Joe Shelton, 907-278-9642. ■



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The Tibetan Altar

Snow Lion has received many calls over the years from individuals wanting to purchase items for their altars. To help answer some of the most frequently asked questions about the proper arrangement and significance of Tibetan Buddhist altars, Snow Lion's Gail Birnbaum recently met with the Venerable Tenzin Yignyen of Namgyal Monastery who has offered the following guidelines for setting up an altar and making proper offerings.

Why Have an Altar

A proper altar holds images or representations of the Buddha's enlightened body, speech and mind which serve as reminders of the goal of Buddhist practice—to develop these qualities in oneself so as to be able to fully benefit all sentient beings. The reason for setting up an altar is not for fame, for showing off wealth, or to increase pride, but rather it is to reduce one's mental afflictions and to seek the ability to help all sentient beings.

Where to Place the Altar

The best place for an altar is in a separate shrine room, but if you live in a small place and cannot set aside a separate room for worship, any room can be used. The size of the altar is not important, but it should be in a clean and respectful place, higher than the level of your head as you sit facing it. If it is in your bedroom, the altar should be placed near the head of your bed, never at the foot, and it should be higher than the bed. The altar should be either on a separate shelf or on a table set aside for this purpose that does not double as a coffee table or night stand.

The Objects and What They Represent

A proper Buddhist altar holds symbols of enlightened body, speech and mind, traditionally represented by displaying a statue or photo of Buddha Shakyamuni, a scripture, and a stupa. At the very least, the altar should hold an image of Buddha Shakyamuni, the founder and source of the teachings in our time.

Regarding the placement of the images, it is important that Shakyamuni Buddha be the central figure. Other images are not requisite, but if you have them place them around the central figure in this order: root lamas, yidams (highest yoga tantra deities, yoga tantra deities, performance tantra deities, then action tantra deities), dakinis, and finally protector deities. The order of the arrangement is never by the quality of the material or the artistry. Often it is better to have only a few images, as too many can be distracting.

The scripture representing the speech of the Buddha does not need to be written in Tibetan or Sanskrit, but can be in any language. It can be the *Heart Sutra* if you wish to represent all the teachings of the Buddha, or it can be a special scripture related to your practice. If the altar consists of three or more levels, the scripture should be placed highest on the altar, above the Buddha statue. If the altar is on one level, the order should be, from left to right: scripture, Buddha, stupa.

The mind of the Buddha is traditionally represented by a stupa of enlightenment, but you need not go out and buy a costly silver or gold one. A photograph or a clay model is per-

fectly acceptable. The stupa should be placed to the right of the Buddha image, or below the Buddha if the altar consists of several levels.

The objects on the altar also represent the Three Jewels of Refuge. If there is only a statue of Buddha Shakyamuni, think that it represents all Three Jewels. If there is also a scripture and a stupa, think that the stupa represents the Buddha Jewel, the scripture represents the Dharma Jewel, and the image of the Buddha represents the Sangha Jewel.

It is important to keep in mind that the objects on the altar serve as a means for directing one's mind to the Buddha and the Buddhas' enlightened qualities, which one aspires to emulate for others' benefit. In maintaining an altar one is trying to cultivate the qualities of the Buddha—his enlightened body, his enlightened speech and his enlightened mind. By remembering these qualities and aspiring to develop them, one reduces the negative qualities of attachment, hatred and ignorance, and increases positive qualities like faith, respect, devotion, and rejoicing.

Making Offerings

There is no limitation to what can be offered, and there are many levels of offering. In general, one can offer any pleasing object, particularly objects pleasing to the five senses—form, sound, smell, taste, and touch. In the Tibetan Buddhist tradition it is customary to offer seven bowls of water which represent the seven limbs of prayer—prostrating, offering, confession, rejoicing in the good qualities of oneself and others, requesting the buddhas to remain in this world, be-

seeing them to teach others, and dedicating the merits. Flowers, candles or butterlamps, and incense are also commonly offered. It is customary to offer a part of every meal on the altar before eating and a portion of tea before drinking. The things to be offered should be clean, new and pleasing. Food should be of only the best part, fresh, and clean—never old, leftover, or spoiled food.

It is best to offer things that you already have or can obtain without

- One is making offerings
- as if one is accepting
- a dignitary or a great
- being into one's home,
- and it is important to be
- gracious and respectful.

difficulty. Don't think that you have to deceive others in order to get offering materials—they should not come from stealing, cheating or hurting others in any way. Rather, they should be honestly obtained. In fact, it is better not to offer things that were obtained in even a slightly negative way.

As you make offerings, think that what you are offering is in nature your own good qualities and your practice, although it appears in the form of external offering objects. These external offerings should not be imagined as limited to the actual objects on the altar, but should be seen as vast in number, as extensive as space. Offer food with the wish that all beings be relieved of hunger, and offer water

with the wish that all beings be relieved of thirst. It is important to think that the deities accept the offerings, enjoy them, and are pleased. Think that by making these offerings all beings are purified of their negative qualities and their thirst for knowledge of the ultimate nature of reality is satisfied.

The purpose of making offerings is to accumulate merit and in particular to develop and increase the mind of generosity and to reduce stinginess and miserliness. By making offerings you also create the causes for the future results of becoming wealthy and becoming naturally and spontaneously generous.

Placing Offerings on the Altar

If you have the space, place the offerings a little lower than the objects of refuge on your altar.

When you awaken in the morning, it is customary to wash at least your face before approaching the altar to offer prostrations and then offerings—this is a sign of respect for the objects represented there. One is making offerings as if one is accepting a dignitary or a great being into one's home, and it is important to be gracious and respectful.

To offer water on your altar, you should have a minimum of seven bowls. Start with fresh water every day. The bowls should be clean. Pour a little water into each bowl before placing it on the altar. Place the bowls in a straight line, close together but not touching. The distance between the bowls is traditionally measured by the width of a grain of wheat. The

(Continued on page 14)

Khensur Rinpoche and "The Heart of Dharma Tour"

Namgyal Expanding Its Boundaries

Namgyal Monastery is happy to announce the planning of a United States tour for its senior teacher this coming winter to help raise funds for a retreat center. A limited number of locations will be scheduled. If you or your center would like to organize a visit by Rinpoche as part of this Namgyal Monastery program in your area, please contact: Gerri Jones, Director of Special Programs, Namgyal Monastery Institute of Buddhist Studies, P.O. Box 127, Ithaca, NY 14851, FAX/phone: 607-272-5654.

Khensur Rinpoche is the current senior teacher at Namgyal Monastery Institute of Buddhist Studies. Rinpoche studied for twenty years at Drepung Loseling where he received the Geshe Lharampa degree, the highest accomplishment in this Tibetan Buddhist tradition. After being awarded this degree, Rinpoche was asked by His Holiness the Dalai Lama to teach at Namgyal Monastery in Dharamsala, India. After teaching for some time, Rinpoche was appointed



Ven. Khensur Rinpoche

to the position of Abbot of Namgyal Monastery. Upon retirement as Abbot, Rinpoche was requested by His Holiness the Dalai Lama to teach at Namgyal Monastery Institute of Buddhist Studies in Ithaca, New York for a three year period. The parent mon-

astery had set up an overlapping rotating system for all of the monks assigned to Ithaca. Generally there are four to six teacher/monks in Ithaca at any given time and all are on one to five year assignments from the parent monastery.

The Tour

Rinpoche and a translator will visit each location on the "Heart of Dharma Tour" for three to five days during which time he will give teachings on "The Three Principle Aspects of the Path" or "The Thirty-Seven Practices of Bodhisattvas" (depending upon amount of time scheduled). Rinpoche will also be bestowing the Chenrezig Initiation.

The cost for the program will include transportation, room and board, an honorarium for the monastery, and a small donation for Rinpoche. Transportation will be split between the various venues.

Namgyal Monastery is the personal monastery of His Holiness the Dalai Lama. In 1992, the monastery established its North American Seat in Ithaca, NY. Namgyal Monastery having just secured its building thanks to the help of many friends is now moving into a new series of goals to fulfill the mandate of the parent monastery. We are now trying to raise funds for a guest house and retreat center near the Institute so that friends of Namgyal will be able to visit for a weekend or a week to meet with monks or for personal or organized retreats and programs.

Namgyal in Ithaca currently has six Tibetan teachers, several senior Western student/teachers and associate Western faculty. It is administered by a Board of Directors, Program Directors and Administrative Associates. The Monastery/Institute has become well-known for its "Get-Acquainted with Namgyal Retreats" and its regular educational program of study and practice. The Monastery/

Institute has decided that now is the time to expand its base so that additional educational and practice programs can be developed.

As mentioned, all of the teachers and monks at Namgyal's North American Seat are assigned to Ithaca for a one to five year period. This is done intentionally in order to provide students with a wide variety of qualified teachers. The purpose is also to have an institution which has a number of teachers teaching simultaneously and which is not based upon one particular personality but rather embodies the vitality of an active vital monastic institution. This is what distinguishes it generally from dharma centers as such.

Students and Friends of Namgyal's North American Seat in Ithaca are also provided with opportunities to visit the parent monastery in Dharamsala, India. Periodic organized trips are conducted to Dharamsala by the staff of Namgyal Institute in Ithaca. ■

Mandala: The Architecture of Enlightenment

This exhibition will open at the Asia Society Galleries on September 22, 1997, and will run until January 4, 1998. It is co-organized by Tibet House, NY and the Asia Society. This in-depth exhibit focuses exclusively on mandalas, and will include 50 diverse pieces from Tibet, Nepal, China, Japan, Bhutan and Indonesia.

The Sanskrit word "mandala" is a sacred circle created or visualized by a meditation practitioner and is most commonly associated with both Hindu and Buddhist traditions. An actual mandala can be two or three dimensional and made from a variety

of mediums—painted on cloth, sculpted or constructed from wood or stone, or made of sand particles or thread. The mandala generally consists of a sacred circle within which key deities reside in specific configurations in a multi-level square palace. Best known as it appears today in Tibetan and Nepali painting, the geometric diagram of the mandala opens in the four cardinal directions, and is surrounded by other circles which often contain additional figures. In Tibetan Buddhism, mandalas are used in ritual practice as archetypal blueprints of the multi-dimensional

worlds of the enlightened state.

The exhibition begins with the foundations of mandala imagery in actual buildings such as the stupa, followed by the cosmological basis in Buddhism, illustrations of the great variety of mandalas, and lastly, Chinese, Indonesian and Japanese pieces based on actual religious sites.

This exhibition has been jointly curated by Robert Thurman and Denise Patry Leidy. For further information about the exhibition contact The Asia Society Gallery at 212-517-ASIA. ■

China Moves Battle for Tibet onto the International Scene

BEIJING, June 18 (AFP)

China has tightened its grip on the Tibetan people with a 10-point order to root out traitors and fight the influence of the Dalai Lama on the international scene, reports reaching Beijing Wednesday said.

"We will wage a long-term tit-for-tat struggle against splittist activities and we must have full preparation for the struggle ahead," the June 9 edition of the Tibet Daily said.

"We must carry out an international struggle and gain more friends in the world in order to isolate the Dalai clique on the international scene," it added.

The Dalai Lama, Tibet's spiritual leader-in-exile, has been the focus of attacks from China's central government since he drew its wrath in 1995 by unilaterally naming the reincarnation of the Panchen Lama.

Although an atheist state, China

insisted on naming the Panchen Lama — Tibetan Buddhism's second highest figure — and drew the international spotlight onto Tibet and highlighted continued repression there.

"The world's reactionary forces give more and more support to the Tibet struggle. More than 40 countries have accepted the visit of the Dalai Lama and the heads of state of more than 20 countries have met with the Dalai Lama," the newspaper said.

It also accused the Dalai Lama of using support from the international community to send infiltrators into the region to stir up trouble in schools and monasteries.

"We must strengthen our administration of temples and monks and we must strengthen education on anti-infiltration and clear our ranks (of traitors)," the newspaper said.

"We must strengthen our work in schools and education and check and

examine the reactionary propaganda pamphlets and other things," it added.

The Dalai Lama fled Tibet in 1959 after an abortive uprising against Chinese rule, and has become the focus of a number of international movements urging a free Tibet.

However, he has never himself advocated freedom for Tibet, calling instead for greater autonomy from Chinese rule.

"We must work well to isolate the Dalai clique and unite all forces against him and pay attention to pressure points in society," the newspaper said.

"The Dalai clique has directly interfered in the work of administration, judicial organs and education departments in Tibet by using temples and living Buddhas who have high influence among the people," it added. ■

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Legal Breakthrough on Tibet

The issue of Tibet and China has been kept from international resolve because it is claimed to be an "internal affair of China." As an "internal affair" under the obligations of the United Nations Charter, other United Nations Members are in a "hands off" position. All foreign policy acknowledging Tibet as part of China has been based on the assumption that Tibet is an "internal affair of China." The limited avenue of trying to address

it has been considered by the United Nations as a "dispute" since 1950, and officially filed as a dispute since 1959. As a dispute, any "party to the dispute," in this case Tibet and China, "are both obligated not to vote or veto on any issue concerning the dispute." This is obliged by the UN Charter, Chapter V, The Security Council, Article 27, paragraph 3 in decisions under Chapter IV (Settlement of Disputes), under paragraph 3 of Article 52 (Regional Arrangements): "A party to a dispute shall abstain from voting."

We all know that since the PRC took the United Nations Chair for China they have voted against all issues concerning Tibet. They have done so in direct violation of their obligations under the UN Charter, and the UN community have allowed this to proceed. This is because of ignorance of the legal categorization of the Tibetan issue. We can venture that even the PRC is unaware of these legalities, as much as all the other UN Members.

The Tibet-China dispute remains in postponement. It is yet to be resolved. It remains an international responsibility to unearth the evidence. Tibet Support Groups can receive the report on this matter and more information as to what can be done. Contact: Janice Mantell, Exec. Director, International Committee of Lawyers for Tibet, 2288 Fulton Street, #312, Berkeley, CA 94704, tel. 510-486-0588, fax 510-548-3785, email: ict@icg.apc.org, Http://www.tibetict.org/ ■

- The issue of Tibet and China is not an "internal affair of China," because
- it has been considered by the United Nations as a "dispute" since 1950,
- and officially filed as a dispute since 1959.

atrocities has been through the Human Rights Forum and has had limited or virtually no effect.

How can this seemingly impossible situation be changed? The root of the problem rests in the international categorization "internal affair."

After three years of intensive research conducted at the International Court of Justice Library at The Hague, The United Nations Peace Palace Archives in Geneva, and The United Nations Archives in New York, answers have been found.

The issue of Tibet and China is not an "internal affair of China," because

Family Affair at Tibet Book Launch



Lama Choedak Yuthok, His Holiness Sakya Trizin and McComas Taylor
(Photo by Darren Boyd)

A family connection always adds a special significance to any book launch—particularly if the link goes back over 600 years.

The 41st patriarch of the Sakya lineage of Tibetan Buddhism, His Holiness Sakya Trizin, launched a book written in 1368 by one of his uncles twenty generations ago, Sakyapa Sonam Gyaltsen. At the launch at the Australian National University, Canberra, on April 8, *The Clear Mirror: A Traditional Account of Tibet's Golden Age* (Snow Lion, 1996) was described by the translators, McComas Taylor and Lama Choedak Yuthok, as "a cross between the Old Testament and the Knights of the Round Table." It is regarded as one of the most important Tibetan histories and contains a rich blend of myth, history and ballad. (Available now; see catalog.) ■

SAVING TIBETAN EYES

A Project Sponsored by The Tibet Fund, The Tibet Development Fund, and The Himalayan Cataract Project

Purpose

The purpose of this joint project is to provide a means to cure preventable blindness in the Tibetan Autonomous Region and among the Tibetan population in the neighboring Chinese provinces.

Problem

The World Health Organization blindness survey found that cataracts account for nearly 70% of the blind in Nepal. The percentage of cataract-blind increases with age, such that by age 60, one in 10 people in the mountainous region of Nepal are blind from treatable cataracts. Estimates for Tibet suggest that the problem is even worse.

The 1987 China eye survey of blindness included two counties in Lhasa prefecture. The findings were published in the Archives of Ophthalmology in 1989. The survey found 1.2% to 1.8% of the total population to be blind from curable cataracts. From this data it is estimated that at least 30,000 people are blind from bilateral cataracts with 1,500 to 2,000 new cataract-blind per year in Tibet. Moreover, with only 4.6% of the population currently over 60 years old, the number will increase greatly in the coming years.

The second leading cause of blindness is corneal disease, which is primarily preventable or treatable. The third leading cause is damage resulting from poorly performed cataract surgery.

Finally, people who have had intra capsular cataract extraction but now have no aphakic glasses still have no ability to see. We hope to make a significant impact into all of these problems.

Eye Care in Tibet

The main goal of this project is to improve the quality of surgery performed by Tibetan eye doctors by giving high quality surgical training and provide them with the proper instruments to continue performing adequate surgery in all regions of Tibet.

Current Activities in Eye Care in Tibet

There are 7 major non-government organizations (NGO) which have been working in eye care in Tibet since 1993:

1. Tilganga Eye Center/Himalayan Cataract Project

2. The Seva Foundation's Tibetan Sight Program (TSP)
3. Tibet Vision Project
4. Christoffel Blinden Mission from Germany and Foundation Eye Care Himalaya from Netherlands
5. Foundation Eye Care (FECH, Holland)
6. Swiss Red Cross (SRC)
7. Twenty-Four-Hour Television Japan has taken an active interest in the Tibet eye program and has sent a manager on a fact-finding mission.

All the groups have had similar

ideas of development, but there has been no coordination among the different groups, though all have worked through the Tibet Development Fund in Lhasa.

Objective

1. Develop an overall plan for an eye care program in Tibet by coordinating the efforts of all groups in a united focus.
2. Establish an eye center in Lhasa

(Continued on page 12)



KÜN-ZANG LA-MAY ZHAL-LUNG

Translated & edited by
Sonam T. Kazi

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

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

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

— S.T. Kazi

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Cittamanitara Retreat

Cittamanitara Retreat at the Dharma Centre of Canada, 3 hours away from Toronto, from 15 to 26 of October 1997, with Venerable Zasep Tulku Rinpoche, spiritual director of Gaden Choling, in Toronto.

The Cittamanitara practice belongs to the Anuttara Yoga Tantra. It is the highest Tara practice and is unique in the Gelugpa Tradition.

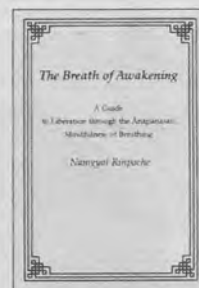
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What China Fears

by Maura Moynihan
Wednesday, April 30, 1997
The Washington Post

China, the decade's emergent superpower, rules one-fifth of the human race, is a manufacturing giant and has the world's largest standing army equipped with nuclear warheads. Yet China becomes hysterical at the mere mention of the Dalai Lama, a Tibetan monk who lives in a small hill station in Northern India.

Beijing has for years perpetuated a perverse obsession with the Dalai Lama. In 1959, after Chinese troops crushed a revolt in Lhasa that forced the Dalai Lama into exile, Chinese propaganda labeled him "a counter-revolutionary bandit" and "an incestuous murderer." This kind of agit-prop is still very much in use; in 1996 Xinhua, China's official news service, referred to the Dalai Lama as "the chieftain of the Tibetan rebellious bandits, an executioner . . . with honey on his lips and murder in his heart" who used "30 human heads and 80 portions of human blood and flesh each year as sacrificial offerings when he held a religious service in India to curse the People's Liberation war."

This Stalinoid dementia is ludicrous, but it has obfuscated the Dalai Lama's message of nonviolence and reconciliation.

Most policy makers do not realize that the Dalai Lama is not seeking territorial sovereignty for his captive nation; nor is he asking to be reinstated as the head of the theocratic government that ruled Tibet prior to the Chinese invasion. In an address to the European Parliament in 1988 in Strasbourg, France, the Dalai Lama offered the Chinese control of Tibet's military and diplomatic affairs if they would allow the Tibetan people a measure of self-governance and non-interference in religion and culture. Beijing attacked the European Parliament for allowing the Dalai Lama to speak, imposed martial law and escalated population transfer of Han Chinese onto the Tibetan pla-

teau. In September 1994 the Chinese Communist Party's Third Work Forum on Tibet issued the following decree: "Although sometimes Dalai speaks softly and says nice things to deceive the masses . . . even up to today he has never changed his viewpoint of trying to gain Tibet's independence. We must always have a clear view of the Dalai and reveal his double-faced true color. . . as the saying goes, to kill a serpent we must first cut off its head."

The Dalai Lama is trying to save Tibet from extinction. In a 1996 address to the Danish Parliament, the Dalai Lama said, "The reality today is that Tibet is an occupied country under colonial rule. . . . Tibet, an ancient country with a unique civilization, is dying." The Dalai Lama, an acclaimed author and teacher and a devout Buddhist who has followed a life of monastic discipline since early childhood, was awarded the 1989 Nobel Peace Prize in the wake of the Tiananmen Square massacre, the only individual engaged with the Chinese Communist empire to have received this most prestigious honor. He repeatedly has offered to meet with Beijing's leaders without preconditions. He recently visited Taiwan, where he was warmly received by President Lee Teng-hui and cheered by hundreds of thousands of citizens. The Dalai Lama emphasized that the success of the visit made clear that he is not, and has never been, "anti-Chinese." Beijing's response was to say that the Dalai Lama and Taiwan "harbor evil intentions."

The Dalai Lama's international stature infuriates the Politburo. Through his actions and writings in recent years, the atrocities the Tibetans have suffered after China's "Peaceful Liberation of Tibet" have finally gained international attention. Under Chinese rule 1.2 million Tibetans have died through armed conflict, labor camps and famine. Buddhism has been labeled a "disease" to be "eradicated"; and more than 6,000 monasteries, the repositories of a millennium of scholarship and cul-

ture, have been looted and razed. The 1966-67 Cultural Revolution was especially cruel in Tibet. All forms of religion and folk culture, from dancing to incense burning, were banned; long hair, worn by both men and women, was labeled "the dirty black tails of serfdom."

And just last year, the Politburo launched a "Strike Hard" campaign in Tibet, wherein the methods and rhetoric of the Cultural Revolution have reemerged. On April 5, 1996, the People's Daily newspaper announced an official ban on all photographs of the Dalai Lama, declaring any kind of image of the exiled leader to be "reactionary literature."

Nonetheless, China has failed to extirpate the Tibetan people's devotion to the Dalai Lama. In Tibet his image still is worshiped in secret. The past decade has seen a second exodus of Tibetan refugees to join their leader in India. For the Tibetan people, the Dalai Lama is the embodiment of Tibetan nationalism — a re-

incarnation of Chenrezig, Tibet's patron saint. In his 1962 memoir, the Dalai Lama wrote: "I am a mortal being. . . but [the Tibetans] believed the Dalai Lama represented Tibet and the Tibetan way of life, something dearer to them than anything else. They were convinced that if my body perished at the hands of the Chinese, the life of Tibet would also come to an end."

Despite its relentless campaign to discredit the Dalai Lama, China has failed to subdue and sinocize Tibet. China's insistence that Tibet has always been part of China has been rejected by many investigative bodies, including the International Commission of Jurists and the U.S. Congress. Perhaps the issue of Tibet is even more sensitive than Taiwan, because it involves ethnicity and the legitimacy of Chinese rule over non-Chinese people. A few days after Deng's death, a bomb exploded in Xinjiang, a restive western Chinese province with 20 million Uigher Muslims. The Dalai Lama could play a significant

role in mediating ethnic and political disputes in China, given the chance.

In a 1996 speech, the Dalai Lama said: "I am of course concerned that a country [China] which is home to almost a quarter of the world's population and which is on the brink of epic change, should undergo that change peacefully. . . chaos and instability could lead to large-scale bloodshed and tremendous suffering for millions of people."

If the Chinese wish to hold to their ascendancy on the world stage with fair play rather than intimidation and bellicosity, they should sit down with the Dalai Lama and work toward a peaceful resolution of the Tibet question. If China's ancient neighbor, Tibet, remains in the grip of a vicious police state, why should its other neighbors trust the Chinese? Indeed, why should anyone?

(The writer, a consultant to Refugees International, has worked for many years with Tibetan refugees in India and Nepal.) ■

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BY

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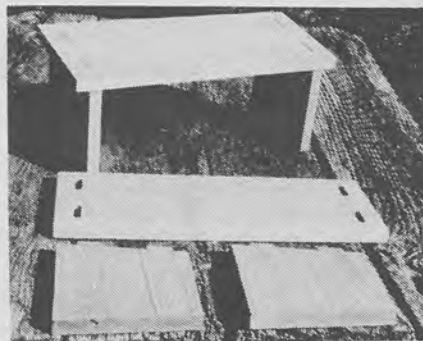
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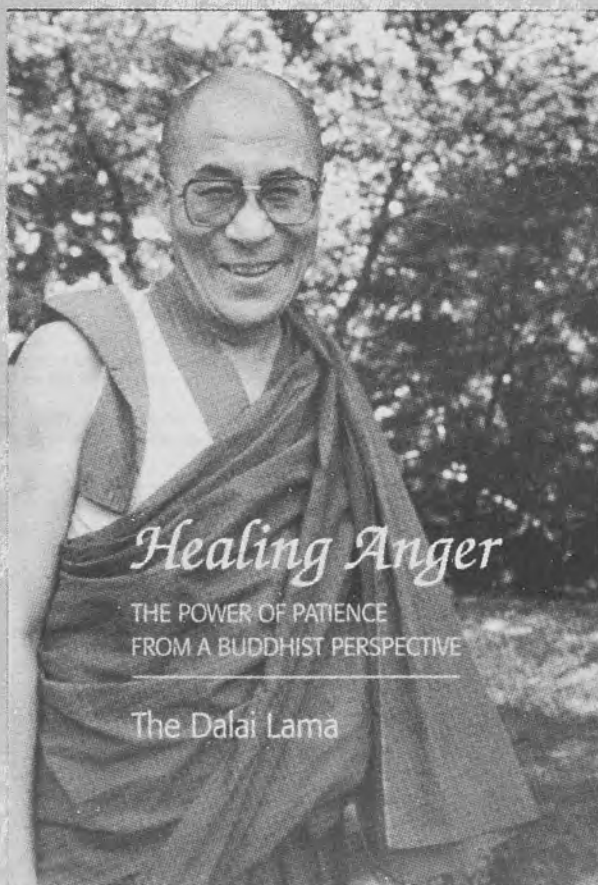
session in March on the *Ngondro Commentary* by Dungse Thinley Norbu Rinpoche and the *Do Gyud Zod* (*Jewel Treasury of Sutra & Tantra*) has just been finished.

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HEALING ANGER The Power of Patience from a Buddhist Perspective

by the Dalai Lama



Healing Anger

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FROM A BUDDHIST PERSPECTIVE

The Dalai Lama

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"The theme of healing anger has great relevance to our lives. It is what we all seek."—*Values & Visions Magazine*

Translated by Thupten Jinpa
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A Snow Lion Publication

Historic Lhasa Palace Demolition

London, June 18 (TIN)—A palace built by the Sixth Dalai Lama in the seventeenth century and regarded as one of the most important historic buildings remaining in Lhasa is being demolished this week, according to unofficial reports from the Tibetan capital.

The decision to knock down the Tromsikhang Palace, which had been awarded protected status by the Chinese government, goes against representations made to China by UNESCO as well as leading conservation experts.

The Tromsikhang Palace was one of four buildings in the heart of the Old City officially designated as due for "strict preservation as a cultural relic" by the municipal development plan for the area, the "Detailed Plan for the Lhasa Barkor," printed internally in 1994.

The demolition is part of a five-year wave of modernization in Lhasa which by the end of last year had led to the demolition of 350 of the 600 historic buildings which stood in the Old City when the Chinese arrived four decades ago. Twenty-eight historic buildings in the area are reported to have been demolished since January, 15 of them in the last month.

The city of Lhasa, which is at least 1300 years old, covered less than 3 sq km when the Chinese arrived in 1950, and now covers 54 sq km. The original "Old City" area today represents about two per cent of the total area of Lhasa, with the rest of the city constructed mainly of modern concrete buildings.

The 60 x 40 metre Tromsikhang flanks the northern side of the Barkor, the pilgrimage route which circles the Jokhang Temple in the heart of Lhasa, and was thus within a "grade one" conservation area. However, this status was accorded by the regional government and so could be overturned without consultation with Beijing. The Potala Palace and the Jokhang Temple are the only structures in Lhasa accorded national level protection.

The destruction of the former stables and the servants' quarters at the back of the palace had already begun last Friday, and demolition of the main structure is due to take place this week, reported sources in Lhasa today.

"The Tromsikhang was the most magnificent building left on the Barkor and the most prestigious, a superb building with a huge facade," said Professor Heather Stoddard, head of the Tibetan Department at University of Paris III. "We urgently need backing to try to set up an international fund to save what is left of the Old City," said Professor Stoddard, who is co-founder of the Tibet Heritage Fund Project, working with a Norwegian project to save buildings in Tibet.

Professor Jens Braarvig, head of the Network for Tibet-Norway University Co-operation, which works with Governmental and UN backing to document and preserve historic buildings in Lhasa, expressed concern at the news of the demolition and said he would be taking it up immediately with colleagues in Lhasa.

A source from UNESCO said that the organization would be writing to the Chinese authorities immediately. "It is terrible that the historical centers of so many Chinese cities are being destroyed," added the official, noting that the damage to Kunming in southern China has been even more serious.

In December 1994 the Chinese government announced that it was considering nominating the Old City of Lhasa, which includes the Tromsikhang Palace, as a world heritage site, a status which would have protected the remaining historic buildings from destruction. Late last year the Chinese authorities indicated

to UNESCO that they were in favor of the nominating the Old City, adding that "the preservation of Tibetan cultural heritage has been one of the highest priorities of China," according to a UNESCO report.

The Potala Palace, the former residence of the Dalai Lama situated just outside the Old City, was proposed by China as a "World Heritage Site" and formally accepted by UNESCO three years ago.

The World Heritage Committee, an inter-governmental organization linked to UNESCO which supervises the Potala and other world heritage sites, last year noted the damage being caused by rebuilding in Lhasa. "The pressures of urban development and growth in tourist-related activities are resulting in many construction activities in the historic sector of Lhasa," it reported in December 1996, saying that these were having "a negative impact on historic structures and their authenticity."

The Committee may have been referring to the constructions replacing the old buildings, most of which are concrete built blocks with a mock Tibetan-style facade.

The continuing demolitions in the city flout the requests of the Committee, which in December last year again called on China "to extend the World Heritage protected area to cover the historic center of the Barkor."

It may already be too late for UNESCO to help, according to one Western expert this week. "Now there are already too few historic buildings left in the Old City for UNESCO to declare it a World Heritage Site," he said, speaking on condition of anonymity.

Demolition Forbidden Without Permission

Blame for the continuing wave of demolitions was levelled today at Lobsang Dondrup, the mayor of Lhasa from 1992 until last year, and now Party Secretary of the City.

In a concession to international concerns the Lhasa government issued an order last September forbidding any demolition of historic buildings without permission from the Municipal Government.

"It was when Lobsang came to power that it began in earnest. It is he who would have given the order to knock it down, so they can build something twice as tall and make some money," said the source who has close connections with the city authorities but who asked not to be named.

A major boom in land values in the Barkor was set off in 1995 when radical market reforms were introduced to allow the sale of buildings, making ground floor shops and construction of shopping arcades hugely profitable.

The authorities in Tibet say that they face a chronic shortage of accommodation and add that demoli-

tion is essential in the Old City because "90% of its buildings" are believed to be in "danger of falling down", according to a Xinhua report in April 1995.

"The main aims of the housing reforms are to speed up the construction of accommodation, solve citizens' housing problems and improve existing accommodation facilities," said the 12th document of the economic working group of the Tibet Autonomous Region, the document which authorized the property boom in January 1994. A special committee "to supervise renovation work" in the Old City area was set up by the city government in the same year. The term "renovation" is used in official Chinese statements to include demolition and reconstruction.

A survey by a Western researcher in 1993 found that 67 buildings on the site of newly demolished historic structures in Lhasa were no better than the old buildings in sanitation, water supply or electrical service, and were worse in terms of climate suitability, insulation and earthquake protection.

The facade of the Tromsikhang is expected to be retained, and the remainder replaced by a four-story block which is said to have no plans for plumbing, meaning that at least forty families may have to depend on a single tap in the courtyard for their drinking water supply, according to an unofficial report.

If the new building does have four storeys it will breach Lhasa's conservation regulations, which do not prohibit demolitions as long as the new facades are in keeping with traditional appearance and do not rise higher than the three-story Jokhang Temple.

"There are specific conservation requirements within the scope of a grade one conservation area, applying to the Jokhang and neighboring land," states the 1994 plan for the development of the Barkor. "These are the complete preservation of the unique collective appearance of the traditional street area, with buildings preserving the traditional Tibetan style; conservation and restoration in respect of building height, size, style and decoration, in basic accord with the original form," it continues. The Tromsikhang is in "the cream area, concentrating the special features of the Old City's traditional street area," says the plan.

Critics of the demolition policy disputed claims that the historic buildings demolished in the current wave were in a dangerous condition. "The Tromsikhang was in a terrible state because of the way it was being used, especially the east wing," said one Westerner who surveyed it unofficially in 1992. "But it was structurally sound and could have been renovated," he added.

There was also criticism for Westerners' failure to fund renovation projects in Lhasa. "The Lhasa Government has given us a signed agreement

allowing us carte blanche to carry out restoration projects on any historic houses over the next five years—but we don't have sufficient backing to do anything," said Professor Stoddard, saying that the Tibet Heritage Fund Project had been able to raise only \$52,000 so far, enough only to save two small houses about one eighth the size of the Tromsikhang Palace.

"The Tromsikhang could have been saved last summer if we had come back with funds. Everyone in the West says the project is wonderful, but it is almost always hot air and our funds are now nearly exhausted," she added. The project is currently working with the authorities on designing a sewage system, which is urgently required for the Old City, but has been given no funds to restore any more houses.

Bhutanese Embassy, Chinese Court

The Tromsikhang Palace is on the Barkor, Lhasa's oldest street, near the seventh-century Jokhang temple and near the site of Surkhang house, which was replaced by a large shopping arcade in 1993.

It lies on the south side of a square which has housed the main market in the city since the 18th century and which is named after the palace, whose name means "the building which looks over the Market". The north side of the square now houses a giant supermarket of the same name, housing 1400 shops or stalls, constructed on the site of several other historic buildings.

Residents of the Tromsikhang, known as Chongsikang in Chinese, say it was built by the Seventh Dalai Lama in the 1740s as a gift to the regent Miwang Phola, whose duties included supervising the market, but historical texts say that it was constructed in the late 17th century by the Sixth Dalai Lama and used as a residence by the Mongol ruler Lhazang Khan, who ruled Tibet from 1704 to 1717.

There were four main houses each with their own courtyard within the Tromsikhang complex, one of which was used as the Bhutanese Embassy, and another as a police station. The two sections in the northern half of the building, which contained the offices of the Tibetan cabinet and of leading officials, were demolished

over five years ago and have been replaced by teashops and market stalls. In recent times the rooms in the three-story building had been rented out to 30 or 40 families in each house.

Conservationists had hoped that developers in Lhasa would spare the building because of its historic associations with China—the building was also known as the Manchu Yamen, or Qing Court, because part of it was used by the Qing dynasty emperors' representatives, known as Ambans, two of whom were killed by Tibetans on the premises in 1750. Six stone tablets bearing instructions by a mid-18th century Qing dynasty emperor are still preserved inside the building's walls.

"The Tromsikhang was one of the four remaining great secular buildings left in Lhasa when I was last there in 1992," said Namsa Chenmo, a famous Tibetan tailor now in India who lived in the building.

"There are a few old houses still there in Lhasa," said Gongan Lhawutara, one of the senior officials in the old regime whose office was in the Tromsikhang but who is now living in exile. "After a few years these also will not be there," he added, when told about the demolition. "They destroy all the houses with history," he said.

"When they pull down buildings like the Tromsikhang Palace, my parents' generation cry in their hearts," said a 23-year old Tibetan now in exile who once lived in the Barkor. "But many of the youngsters are happy because the Chinese tell them it is progress, and that they are going to make a new Hong Kong out of Lhasa," he added.

The authorities in Tibet spent 61 million yuan (\$7.3 million) "renovating" residential buildings in Lhasa from 1979 to 1993, and 12 million yuan (\$1.4 million) from 1994 to 1996. Reconstruction in Lhasa is being carried out by the Lhasa Real Estate Development Corporation, whose goal is "to renovate old housing in the old urban area" according to a Xinhua report last November, which said some 2,500 families in Lhasa had moved into new houses since 1994. "A total of 17,000 sq meters of floor space in old dwellings was renovated over the three years," said Party Secretary Lobsang Dondrup, cited under his governmental title of vice-chairman of the region. ■



Chenrezig and Consort, 18" x 28", 1995

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Our semi-annual one-month visits by university ophthalmic educators from the Bay Area also include general ophthalmology lectures and conferences for all ophthalmologists in Lhasa, screening surveys and clinics at Lhasa's leprosarium and at major monasteries (Drepung, Jokhang, Sera and Ganden), and subsidized cataract and glaucoma surgeries for the needy. Four two-month scholarships have been provided for advanced surgical and nursing training at the Tilganga Eye Centre in Kathmandu, Nepal.

The PROJECT's visit this May, 1997, marked an historic occasion: the first ever Tibetan-initiated and



Tibetan-led eye camp, held for 6 days in Rhimbong, Shigatse Prefecture. The two Tibetan surgeons, one nurse and one technician screened 318 patients, and identified a 50% rate of bilateral blindness from advanced cataract. Over the following three days this all-Tibetan staff performed 108 (!) flawless surgeries, complete with lens implantation. This marked both a beginning and a culmination—for the American doctors and donors, Tibetan surgeons, Nepali instructors and Chinese administrators—all of whom have worked so hard together these past two years.... A follow-up camp for the untreated patients is scheduled for the Fall, 1997, again by an all-Tibetan team. Such camps will be held on a semi-annual basis

throughout the Tibet Autonomous Region.

Having achieved its first three goals in eighteen months the introduction of contemporary eye skills, the facilitation of surgical proficiency, and the encouragement of initiative for free eye camps the TIBET VISION PROJECT now wants to complete its remaining goals of sustainability and of outreach. Key to these achievements will be the funding for surgical supplies and teaching microscopes: camp after camp, we hope to extend our service program and training of local eye doctors, by and for Tibetans, into the countryside where the people live—like candles lighting one another into the corners of darkness.

All donations are invaluable and appreciated. As we are affiliated with a 501(c)(3) non-profit foundation, donations are tax-free to the extent allowed by law. Please write:

Marc F. Lieberman, MD
Medical Director
TIBET VISION PROJECT
10 Arbor Street
San Francisco, CA 94131
FAX 415-334-2740 ■

His Eminence Garchen Rinpoche Teaches in Toronto



Genyen Janyangling will host His Eminence from August 25 to September 1, 1997.

The main teachings will be a Cho Empowerment and teaching, Vajrayogini Empowerment, and a Phowa initiation. Contact: 61 Dowsell Drive, Scarborough, Ontario M1B 1H5 Canada 416-412-6302.

Tibet Fest '97



A two-day festival of Tibetan culture will be held in the Seattle Center in Seattle, Washington August 9 and 10, 1997.

Called "Tibet Fest '97, the event will feature booths exhibiting and selling unique Tibetan and Himalayan products, including garments, jewelry, carpets, paintings, literature and food. There will be video shows and lectures on Tibet and an exhibit of art and literary works done by local Tibetan children. Classical, folk, and

modern Tibetan songs and dances will be performed at various intervals during the day by popular Tibetan musical groups, and at an evening performance on Saturday, August 9.

There is no admission to Tibet Fest '97, which is estimated to be attended by 30,000 people. The festival is hosted by the Tibetan Association of Washington.

For general information, call T.N. Shakabpa at 425-643-6703. ■

UPCOMING ENTHRONEMENT

Continued from page 1

reside at the monastery and receive a broad education through several courses of study. A new Shedra (monastic college) is under construction and the young tulku will eventually study there.

Visitors are welcome to come and participate in the events taking place from December 3rd to 8th which include: Long Life Ceremony, Enthronement Ceremony, Sacred and Folk Dances, and Photo Exhibition. A package tour including airfare, transportation, accommodations and reservations for the events is also available.

Reservations and accommodations in Nepal can be arranged through: shechen@sprynet.com or Vivian Kurz, 109 Mowbray Drive, Kew Gardens, New York 11415, fax: 718-846-3751, tel. 718-846-8981. And through our website: www.fusebox.com/shechen ■

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International Conference on Buddhist Women

The 5th International Conference on Buddhist Women, sponsored by Sakyadhita, will be held in Phnom Penh, Cambodia, from December 29, 1997 to January 4, 1998. The theme of the conference is "Women in Buddhism: Unity and Diversity." After the conference, there will be a tour to the historical site of Angkor Wat from January 5-7.

The first international gathering of Buddhist women took place in Bodhgaya, India in 1987. Following that gathering, Sakyadhita, the International Association of Buddhist Women, was

founded to promote the well-being of Buddhist women around the world.

The next conference will include meditation and workshops on such subjects as women in Buddhist organizations, diverse approaches to social action, and Buddhist ways of nurturing children.

For more information and travel arrangements, e-mail Norma Pratt at <npratt@zaicomm.com> or fax Lekshe Tsomo at 808-944-7070. The mailing address is Sakyadhita, P. O. Box 8585, Emeryville, CA 94622 USA ■



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and translated by

Venerable Khenpo Tsewang Dongyal Rinpoche

Khenpo Palden's commentary unfolds the meaning of the sutra for students at all levels of understanding. This beautiful book also contains five color plates of rare copies of the Heart Sutra, and the complete text of the sutra in Tibetan and English, with Tibetan pronunciation. A separate section discusses the six paramitas, each introduced with a poem by Treng Go Terchen Sherab Özer and calligraphed in Tibetan by Khenpo Tsewang. 102 pages, softcover.

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—from the Introduction to Ceaseless Echoes
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SAVING TIBETAN EYES

Continued from page 7

that will serve as a training facility for all of Tibet including Tibetan areas incorporated into Chinese provinces.

Propose Plan to Cure Blindness in Tibet

1. Requirements include land and a building that will be arranged by TDF. This center will include both examination facilities and an outpatient surgery area. The facilities will be modeled after the Tilganga Eye Center in Nepal. It would provide a high-quality, well-maintained surgical facility, as well as well-maintained diagnostics.

2. Establish microsurgical capabilities throughout Tibet. Doctors, technicians and nurses will initially be brought to Nepal for a two-month intensive training period. They will return to their home facility and pre-screen a large number of patients who are blind from treatable cataracts. Visiting doctors will then conduct a teaching eye camp and leave an operating microscope, 2 sets of instruments and basic lenses and medical requirements for the local doctors to continue the work in their own area (estimated cost \$12,000 per site).

3. Once the center in Lhasa is established, training will take place in Lhasa. The Lhasa Center will also coordinate eye camps and continuing education for all Tibetan doctors, and technicians involved in eye care.

The sponsors are hoping to raise \$200,000 to build the center and fund the needed programs. For more information contact: Tibet Fund, 241 E. 32nd Street, NY, NY 10016, 212-213-5011. ■

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Accommodation and Meals per person per week: Single room US\$50 (with bath: US\$76.); Twin-sharing: US\$43 (with bath: US\$50.) The facilities for lay retreat at Pullahari are open throughout the year. Basic necessities and meals are catered for. The rates for accommodation and meals are same as indicated here.

Visa for Nepal obtainable on arrival at airport 30 days US\$25 and US\$1 per day for a total 5 months in one year.

For registration and information contact Acharya Chokey Gyaltsen or Lim Pao Yen
Jamgon Kongtrul Labrang, P.O. Box 6956, Kathmandu, Nepal. (Ph/Fx: 977-1 / 471112)

Tibetan Children Sponsored through ETC

by Kelly Carragee

Educate the Children (ETC) is a non-profit organization dedicated to educating women and children in Nepal, including literacy for young women and teacher training for public school teachers. Its Kathmandu-based programs include the sponsorship and education of 85 impoverished or orphaned children. Among these students are 19 children attending Tibetan schools, five of whom are sponsored by readers of the *Snow Lion* newsletter. These children have been with ETC for years, and their sponsors are very involved and concerned.

Tashi Paldon has been sponsored by Elaine Pilbrow of Arizona for 7 years, during which time Elaine has maintained a close and nurturing relationship with her. Tashi, who has long been at the top of her class in pursuit of her goal of becoming a doctor, is now 20 and has the distinction of being the first female student from Namgyal High School to be sent to India to pursue a medical career. Namgyal, the only Nepalese high school under the supervision of the Tibetan government-in-exile, prepares students to pass the Nepalese School Leaving Certificate (SLC) exam, the results of which determine their future career opportunities. Students from Namgyal who pass with first-division results are provided with scholarships to study at Dharamsala under the auspices of His Holiness the Dalai Lama. Thus, this is a tremendous achievement for any Tibetan student, and doubly so for Tashi.

Tibetan identity is important to other sponsors who have chosen to sponsor a Tibetan child. Roy Horton, of Virginia, sponsors Tenzin Norbu, a student at Srongsten, one of four Buddhist primary schools in Nepal. Roy, who is a Buddhist, felt moved by the tragedy of Tibetans' exile, and the double injustice of their treatment as refugees in Nepal, from which they are often deported.

Sponsor Sita Powell, a college student, said she and her father Jim chose to sponsor Ngawang Youdon, at Namgyal High School, because of Jim's involvement with the Tibetan Refugee Project. Jim is active in the Madison, WI area raising money and consciousness for the plight of Tibetan refugees. Sita corresponds with Ngawang regularly, but would like to hear more about Ngawang's life, whereas Ngawang writes about her grades and performance. Sita says, "We don't care as much how she's performing vs. simply that she has the opportunity to learn." This perfectionism seems characteristic of the refugee children, who seem anxious to justify the opportunity they have been given. Ngawang, for example, attends school while the rest of her family must work in a tapestry factory.

Increased educational and career opportunities are the primary benefit of sponsorship for Tibetan children - opportunities which are closed to those without passing SLC results. Pat Borri contacted ETC after reading an article in the *Snow Lion* newsletter in 1992. She and her sister Ruth have sponsored Tenzin Choedon since then. "Without sponsorship,

who knows what opportunities these kids might have; it gives them a chance at a better life," she says.

Tenzin, also a student at Namgyal, recently sat for the SLC exam, and expressed her anxiety to her sponsor. Pat says that it has not been easy for Tenzin, who comes from a small village and has struggled with the language barrier. Tenzin has always had a positive attitude, however, which Pat feels comes from her religious practice. She hopes to become a teacher. Perhaps then she will be able to share with other children the gift of education which she has received from ETC.

Over the past few years, ETC has been phasing out its private sponsorship program due to the prohibitive cost of private schools, and because supporting children in community

schools benefits the entire community. However, ETC is committed to supporting its children who are already in private schools until their education is complete. Choedon Lama, an eighth grade boarding student at a Tibetan middle school, comes from a very poor background. Her mother, a widow, earns about \$140 a year weaving carpets - barely enough to support five children, two of whom are mentally disabled. Choedon has a partial scholarship, but needs an additional \$350 per year for her school fees. Those interested in sponsoring Choedon should contact ETC.

ETC has several hundred sponsors around the world who help educate Nepalese and Tibetan children in Nepal. Many of these sponsors support children of the Tamang caste

through ETC's community sponsorship program. The Tamangs, of Tibeto-Burman origin and the largest "minority" ethnic group in Nepal, have long suffered from low status and lack of economic and educational opportunity. For \$200 a year, community sponsors provide school fees and supplies for a child in a rural village, and also capital improvements to the school, improved teacher training and new educational materials. ETC works in partnership with the villagers, who provide materials and labor for improving their children's schools.

Those interested in sponsoring children through ETC's community program should contact the ETC office in Ithaca: P.O. Box 414, Ithaca, NY 14851-0414; telephone (607) 272-1176. Newsletters and brochures are available upon request. ■



ETC-sponsored upper-level students who attend Namgyal High School, Nepal's only high school under the auspices of the Tibetan government-in-exile, from left to right: Tenzin Choedon, Ngawang Youdon, and Tashi Dolma, with Sajani Amatya, ETC's children's coordinator.

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FROM THE VIDEO

There was a spontaneous simplicity and humility about him, a sense of universal equality and heart-melting love. His actions were natural and spontaneous, and reflected a life that was fully identified with the One Consciousness — the Self in all beings.

— Ram Dass

Bhagavan was always silent, that is everyone's true nature . . . In this quietness the mind will automatically return to its source and there will be a tremendous fountain of peace. All doubts are cleared and one remains quiet in the heart. — H.W.L. Poonja

In Self-Inquiry, rests a felicity, everything the heart could desire, and ignorance of who we are is the great trouble; it's the problem of our life. And when we see who we are, we find incredible blessing — all along, in every possible way.

— Douglas Harding

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Students for a Free Tibet A CALL TO ACTION!

By Becky Schwartz

Students for a Free Tibet (SFT) is the nation's largest, and fastest-growing grassroots organization dedicated to freeing Tibet.

"Through direct grassroots mobilization, SFT seeks to assist and give voice to Tibetans in their continuing struggle to overcome oppression," declares the SFT mission statement. "Students for a Free Tibet recognizes the Tibetan Government in Exile and its current leader, His Holiness the Dalai Lama, as the lawful government in Tibet. Students for a Free Tibet is dedicated to eliminating the suffering and oppression of all people through direct non-violent and compassionate action."

On March 10, 1997, Tibetan Independence Day, SFT kicked off a massive campaign to boycott Holiday Inn. Because "Holiday Inn's direct partnership with the Chinese government perpetuates the oppression of the Tibetan people," students made their anger known with protests in over 20 major cities. SFT wants Holiday Inn to issue a statement condemning the Chinese government's violations of human rights, withdraw from all business practices in Tibet, and close its hotel in Lhasa. With the large number of students on Spring Break, traveling sports teams and vacationing teenagers, SFT claims that the pressure of a student-led boycott has made the company's leaders uncomfortable.

Since August, 1994, when parent organizations I.C.T. (International Campaign for Tibet) and U.S.T.C. (U.S. Tibet Committee) announced the birth of SFT, an ever-growing number of dedicated students have devoted themselves to the Tibetan freedom movement. With over 280 chapters at colleges and high schools across North America, in Europe, South America, Asia and Australia, SFT's members are as diverse as they are enthusiastic.

SFT is composed of several committees, each one focusing on a key aspect of the fight for Tibet's freedom. The Interfaith committee unites students of vastly different religious backgrounds in a demonstration of compassion. Events such as the "Seder for Tibet," a nation-wide action to point out the similarities between Buddhism and Judaism and to compare of the story of Passover and the plight of the Tibetans, are designed to increase understanding across religious lines. Another committee, aptly named "Building Bridges," creates coalitions between social and political organizations to strengthen and support SFT's action campaigns. SFT's efficacy derives from its efforts to connect political organizations and businesses, campus groups and community associations, in order to exercise universal responsibility in assisting the people of Tibet in their struggle for freedom.

Formed in 1996, the "Economic Action" committee is one of the most active. The SFT web-page (www.Tibet.org/SFT) states, "This committee is dedicated to educating member chapters, student organizations, and businesses, particularly those concerned with exercising global social, economic and environmental responsibility." Its goals include forming alliances between student groups and businesses who are interested in economic actions that will help Tibet, as well as examining the business practices of corporations on the U.S. China Business Council. This committee enforces social accountability with a number of methods, including selective purchasing, shareholder resolutions, and divestment. The past year alone has seen a cam-

paign to revoke China's Most Favored Nation status, and international boycotts of Holiday Inn and Bass Ale.

In addition to its economic actions, SFT also sponsors lectures, discussion groups, concerts, demonstrations and civil disobedience. We have instigated urgent action campaigns calling for the release of Fulbright scholar Ngawang Choephel and Gendhun Choeki Nyima, the Panchen Lama. Political activism has led to a recognized presence on Capitol Hill—when a Senator or Representative receives hundred of letters demanding answers and activity, she can hardly ignore her constituents! Many members have fostered personal relationships with their representatives, who are often eager to gain the support of the college-age sector.

SFT has proven that students are doing more than merely "rocking the vote"; they are influencing their politicians with fervent demands and issues. Senate Resolution 19, regarding the freedom of Choephel, which calls for the US to act against the Chinese government's oppression of Tibet, was recently passed, and has since moved on to the House. Without the numerous phone calls and letters sent in droves from chapters and individual members, this bill probably would not have received such rapid treatment.

SFT urges all interested students to subscribe to its list-serve, accomplished by e-mailing "major-domo@tibet.org" with the subject heading "subscribe free-tibet." The list-serve sends out all Tibet-related news, as well as key issues seeking suggestions and approval of members. SFT has a board of 15 regional directors, who serve as coordinators among the various chapters and vote on national decisions. However, SFT is a non-hierarchical group—all students have a voice in determining its next course of action. Calling the new toll-free number, 1-888-SFTIBET, will give students the names and phone numbers of contact people from their

regions. The seven regions, as well as the e-mail addresses of the regional directors, are also available via the web-site.

SFT wants every student with an interest in the Tibetan cause to be able to act—national campaigns need support in every state. While there are chapters at most politically active universities, SFT would like to see outlets everywhere. Chapters range in membership from a handful of students to groups with over 80 activists. Starting a chapter is simple. "The World Isn't Listening," an organizer's guide to starting a chapter, can be requested from the national office in NY, free of charge, at (212) 481-3569, or ustcsft@igc.apc.org. Students are encouraged to contact their regional directors with any questions or suggestions, or to call the National Director at the office in New York.

The name of the organization may be a bit misleading—although most of our members are students, we want anyone who is sympathetic to our cause to join the fight. We welcome parents, businesspeople, politicians, artists, performers, writers—everyone who is interested in Tibet. All of the student contacts pertain to non-student members as well. ■

ATISHA'S LAMP FOR THE PATH TO ENLIGHTENMENT

Continued from page 1

the light of this age-old wisdom into the modern world. Here is an excerpt:

All Buddhas say the cause for the completion
Of the collections, whose nature is
Merit and exalted wisdom,
Is the development of higher
perception. [34]

In the state of enlightenment our wisdom truth body is the fulfillment of our own highest aims, while our form bodies are for the well-being of others. In order to attain enlightenment we must complete the stores of

THE TIBETAN ALTAR

Continued from page 5

bowls should be filled up to the space of a grain's width from the top—neither too little nor too much. Pour water like the shape of a wheat grain—in a thin stream at first, then gradually more, then tapering off at the end. Try not to breathe on the offerings.

If you have a butter lamp, you can place it on your altar between the third and fourth water bowls. Lamps or candles symbolize wisdom, eliminating the darkness of ignorance. In Tibetan monasteries hundreds of lamps are lit as offerings. There is really no limit to the quantity of either water bowls or lamps.

Blessing the Offerings

After pouring the water, lighting candles and offering incense, bless the offerings by dipping a piece of kusha grass (or a tree twig) into the water, reciting three times *Om Ah Hum* (the seed syllables of the Buddha's body, speech and mind), and then sprinkling the offerings with water. Visualize that the offerings are blessed.

Dedication

Whether external offerings become

merit and insight, and the best way to do this is by working for others. This is done most effectively with the help of extra-sensory perception, which depends upon the development of a calmly abiding mind. The text now explains the reasons for developing such higher perception and how to do so.

Just as a bird with undeveloped
Wings cannot fly in the sky,
Those without the power of higher
perception
Cannot work for the good of living
beings. [35]

Just as hens can't fly because their wings are not sufficiently developed for flight, our work for others is hampered without the different forms of higher perception.

The merit gained in a single day
By one who possess higher
perception
Cannot be gained even in a
hundred lifetimes
By one without such higher
perception. [36]

pure or not, or whether they become a cause for good rebirth in the next life, a cause to achieve liberation, or a cause to achieve enlightenment to benefit all beings depends on one's motivation and dedication. Dedication is crucial. It will not exhaust or limit one's store of merit but will multiply and increase it. It is excellent to dedicate the merit of making offerings to the elimination of suffering and its causes from all beings, to their achievement of lasting happiness, and to world peace.

Removing the Offerings

At the end of the day, before or at sunset, empty the bowls one by one, dry them with a clean cloth and stack them upside down or put them away. Never leave empty bowls right side up on the altar. The water is not simply thrown away but offered to the plants in your house or in the garden. Food and flowers should also be put in a clean place outside where birds and animals can eat them. Bowls of fruit can be left on the altar for a few days and can then be eaten when they come down—there is no need to put them outside. ■

Most of the items you may need for your altar are available from Snow Lion.

Enormous merit can be created in even a single day if we have these forms of super-knowledge, merit that would otherwise take aeons to develop.

Those who want swiftly to
complete
The collections for full enlightenment
Will accomplish higher perception
Through effort, not through
laziness. [37]

If we are sincere in our wish to gain enlightenment swiftly for the sake of all beings, which is what we promise to do when we take the Bodhisattva vow, we must develop these different types of higher perception as the surest way of completing the great stores of merit and insight. We will only gain them if we know how and set about creating the necessary causes and conditions. If we are lazy about doing this our wish to develop them is futile.

(Continued on page 15)



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ATISHA'S LAMP FOR THE PATH TO ENLIGHTENMENT

Continued from page 14

Without the attainment of calm abiding,
Higher perception will not occur.
Therefore make repeated effort
To accomplish calm abiding. [38]

How is it done? By practicing placement meditation and developing meditative stabilization in which bliss, the outcome of total mental and physical pliancy, is experienced. This is calm abiding. Maitreya's *Ornament for the Mahayana Sutra* describes the nine stages of increasing mental stability and clarity which lead to this state. His *Differentiation of the Middle Way and the Extremes* describes the five faults and how to overcome them through the application of eight counteractions.

When trying to develop a calmly abiding mind, continuous practice with the same focal object is essential. If we are trying to make fire by rubbing two sticks together, we can't break off and begin again after some time. Success depends on continuity.

In our efforts to help others we are severely limited by lack of knowledge. There is so much we don't know about ourselves and the working of our own mind, let alone about others, their needs and their capacities. Usually when we try to help we are guessing, but sometimes our guess is right, sometimes wrong. With the different forms of higher perception or super-knowledge our help will always be appropriate.

The first form of higher perception is knowledge of miraculous feats. With this we can travel to Buddha lands and make offerings to the enlightened ones. We can effortlessly find and gather together students with whom we have a strong karmic connection. Having done this, we will be able to give them good help through our knowledge of others' minds, the second kind of knowledge, which lets us discern their disposition, interests, abilities and inclinations. We can then teach them in a way which is entirely suited to their needs. The third of the higher perceptions is clairaudience, which allows us to hear what is going on in Buddha lands. This is considerably cheaper than the telephone! It enables us easily to learn the languages of our students in order to communicate with them directly.

The fourth kind of higher perception is knowledge of past places. This refers to memory of past rebirths and enables us to recall the spiritual teachers, people and practices with which we have had a previous close association. We can then seek out those teachers again and continue the practices with which we have already gained familiarity, thereby making faster progress. The fifth is clairvoyance regarding others' feelings of happiness and unhappiness. When we understand what they are experiencing

our help will address their needs. The sixth is knowledge of the end of contamination. This is a personal understanding gained through meditation and higher perception of the paths which lead to liberation and of how to communicate them to others.

Since Bodhisattvas are entirely concerned with others' well-being, they only use these powers for beneficial purposes. Celestial beings, beings in the intermediate state and hungry spirits are born with limited and partial forms of higher perception. If we happen to have a dream or intuition that comes true, we immediately suspect that we may possess clairvoyant powers. Bodhisattvas make a conscious and concerted effort to develop reliable forms of extra-sensory perception for the sake of helping others. The heightened state of concentration which forms the basis for this is the same whether attained by Buddhists or non-Buddhists. When accompanied by sincere refuge in the Three Jewels it is a Buddhist practice. When accompanied by a strong wish to gain freedom from cyclic existence it acts as a cause for liberation, while the intention to attain enlightenment for the sake of all living beings makes it a Mahayana practice.

A calmly abiding mind is necessary for attaining special insight according to the sutra tradition and for attaining the stages of generation and completion in the practice of tantra. While Atisha stresses its importance as the foundation for higher perception, Shantideva and other great masters point out that only through special insight into reality can we eliminate the ignorance which lies at the root of cyclic existence, and that such special insight cannot be developed without a calmly abiding mind.

Even if we do not succeed in developing this heightened state of meditative stabilization, we can enhance our mental stability and concentration. This will make our meditation, our daily prayers and practice of virtue much more effective. If we wish to achieve anything powerful we must learn to concentrate. In the chapter on maintaining mental alertness in *Engaging in the Bodhisattva Deeds* Shantideva reminds us that distraction weakens everything we do:

The one who knows reality has said
That even if recitation and austerities
Are practiced for a long period,
their practice
With a distracted mind is
meaningless.

The explanation of how to gain higher perception through developing a calmly abiding mind has three parts. First the prerequisites are discussed, then the method of cultivating calm abiding is described and finally the great benefits of developing it are mentioned. ■

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Contact: Ven. Tenzin Yeshe at 540-832-5282 until August, then E-mail at dharma@comet.net. ■



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Lama Zopa Rinpoche

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Decatur, Illinois
August 21-24

Aug 21-23 The Three Principles of the Path
Aug 24 Thousand-armed Chenrezig initiation

■ Tilopa Buddhist Center
Phone (1) (217) 425 0803
Email tilopaftpmt@aol.com

PREREQUISITES:

People who take this initiation should have an understanding of the lam-rim. The initiation will include taking refuge in the Buddha, Dharma and Sangha. The bodhisattva vows will be offered; people can, however, choose to take only the wishing vow, or, at the very least, promise to cultivate the good heart.

COMMITMENTS:

People who take this initiation should recite one rosary of *om mani pedme hung*, the mantra of Chenrezig, each day for the rest of their life.

Missoula, Montana
August 28-31

Aug 28-30 The Jewel Garland
Aug 31 White Tara initiation

■ Osel Shen Phen Ling
Phone (1) (406) 549 1707
Email osel.marsweb.com

PREREQUISITES: As August 24.

COMMITMENTS: None.

Seattle, Washington
September 3

Sep 3 Vajrasattva initiation

■ Dharma Friendship Foundation
Phone (1) (206) 329 4456
Email betsgreer@compuserve.com

PREREQUISITES:

As August 24.

COMMITMENTS:

People who take this Highest Yoga Tantra initiation should either complete a retreat of 100,000 long Vajrasattva mantras (about three months) within one year or recite twenty-one long Vajrasattva mantras or twenty-eight short Vajrasattva mantras each day for the rest of their life.

San Francisco, California
September 6

Sep 6 Vajrasattva initiation

■ Tse Chen Ling
Center for Tibetan Buddhist Studies
Phone (1) (415) 339-8002
Email tclcenter@aol.com

PREREQUISITES:

As August 24.

COMMITMENTS:

As September 3.



LAMA ZOPA RINPOCHE is the spiritual director of the Foundation for the Preservation of the Mahayana Tradition, a network of some ninety-five Tibetan Buddhist centers and activities around the world.

<http://www.geocities.com/athens/forum/14313/lzrtour.html>

San Jose, California
September 8-11

Sep 8-9 Heruka Five-deities initiation
Sep 10 Vajrayogini initiation

■ Medicine Buddha's Healing Center
Phone (1) (408) 777 8648
Email mbhc@ganden.engr.sgi.com
<http://reality.sgi.com/mbhc>

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Heruka Five-deities: As August 24; plus bodhisattva and tantric vows.
Vajrayogini: People who take this Highest Yoga Tantra initiation should have already received an initiation of either Guhyasamaja, Yamantaka, Hevajra, Heruka Chakrasamvara, or Kalachakra (taken as an initiation, not just as a blessing).

COMMITMENTS:

Heruka Five-deities: People who take this Highest Yoga Tantra initiation should recite Six-session Guru Yoga three times in the morning and three times at night each day for the rest of their life; and should perform the short Heruka practice called *Yoga of the Three Purifications* each day for the rest of their life.
Vajrayogini: People who take this Highest Yoga Tantra initiation should complete a retreat of 400,000 mantras (about six weeks) within five years or recite one rosary of the mantra each day for the rest of their life.

Soquel, California
September 12

Sep 12 Palden Lhamo initiation

■ Land of Medicine Buddha
Phone (1) (408) 462 8383
Email medbudha@cruzio.com

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COMMITMENTS: None.

Boulder Creek, California
September 13-October 8

Sep 14-Oct 8 Most Secret Hayagriva retreat
Sep 15 Most Secret Hayagriva initiation
Oct 8 Fire puja

■ Vajrapani Institute
Phone (1) (408) 338 6654
<http://www.geocities.com/Athens/2094>

PREREQUISITES: As September 8-9.

COMMITMENTS: People who take this initiation should recite one rosary of the main mantra each day for the rest of their life. The daily recitation of Six-session Guru Yoga is recommended.

Raleigh, North Carolina
October 11-15

Oct 11 Four Kadampa Deities initiation (Shakyamuni Buddha, Green Tara, Chenrezig and Vajrapani)
Oct 12-15 The Three Principles of the Path

■ Kadampa Center
Phone (1) (919) 859 3433
Email 73571.701@compuserve.com

PREREQUISITES: As August 24.

COMMITMENTS: None.

Boston, Massachusetts
October 18-21

Oct 18 The Eight Verses of Mind Transformation
Oct 19-20 Great Chenrezig initiation
Oct 21 Twenty-one Taras initiation

■ Kurukulla Center
Phone (1) (617) 624 0177
Email kkc@ziplink.net

PREREQUISITES: As August 24.

COMMITMENTS: *Chenrezig*: People who take this Kriya Tantra initiation should either recite one rosary of *om mani pedme hung* each day for the rest of their life or perform three Nyung-nay fasting retreats within three years.
Twenty-one Taras: People should complete a seven-day Green Tara retreat, taking the Eight Mahayana Precepts each day.

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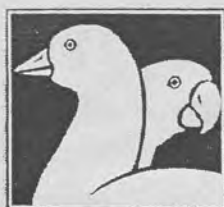
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If you would like detailed information on how you can help, please contact: Tibet Fund, 241 East 32nd Street, New York, NY 10016, 212-213-5011. ■

Berkeley City Council Adopts First Selective Purchasing Legislation To Support Tibet

On June 4, Berkeley California's City Council passed legislation that prohibits Berkeley from doing business with companies and individuals involved in Tibet. Through economic pressure, the legislation is intended to promote self-determination for Tibet, and to end human rights abuse by the Chinese government. It is the first Tibetan "selective purchasing" legislation in the world, and an important step toward self-determination for the Tibetan people.

The legislation was drafted by the

International Committee of Lawyers for Tibet (ICLT), a non-profit organization based in Berkeley. It was sponsored by Berkeley council Members Dona Spring and Kriss Worthington. The legislation provides that Berkeley will not purchase commodities produced in Tibet, or enter into contracts with companies or individuals doing business in Tibet. The Tibetan Government-in-Exile has stated that development in Tibet should be small-scale, decentralized initiatives controlled by Tibetans. Projects that ben-

efit Tibet can still be approved by the Tibetan Government-In-Exile.

This legislation is a powerful way for citizens to promote human rights through responsible business practices. Selective purchasing legislation first became popular in the US during the 1970's and helped to end apartheid in S. Africa. It is currently being used in the US to promote democracy in Burma.

For more information contact: Janice Mantell or Robert Rosoff at 510-486-0588, fax# 510-548-3785. ■



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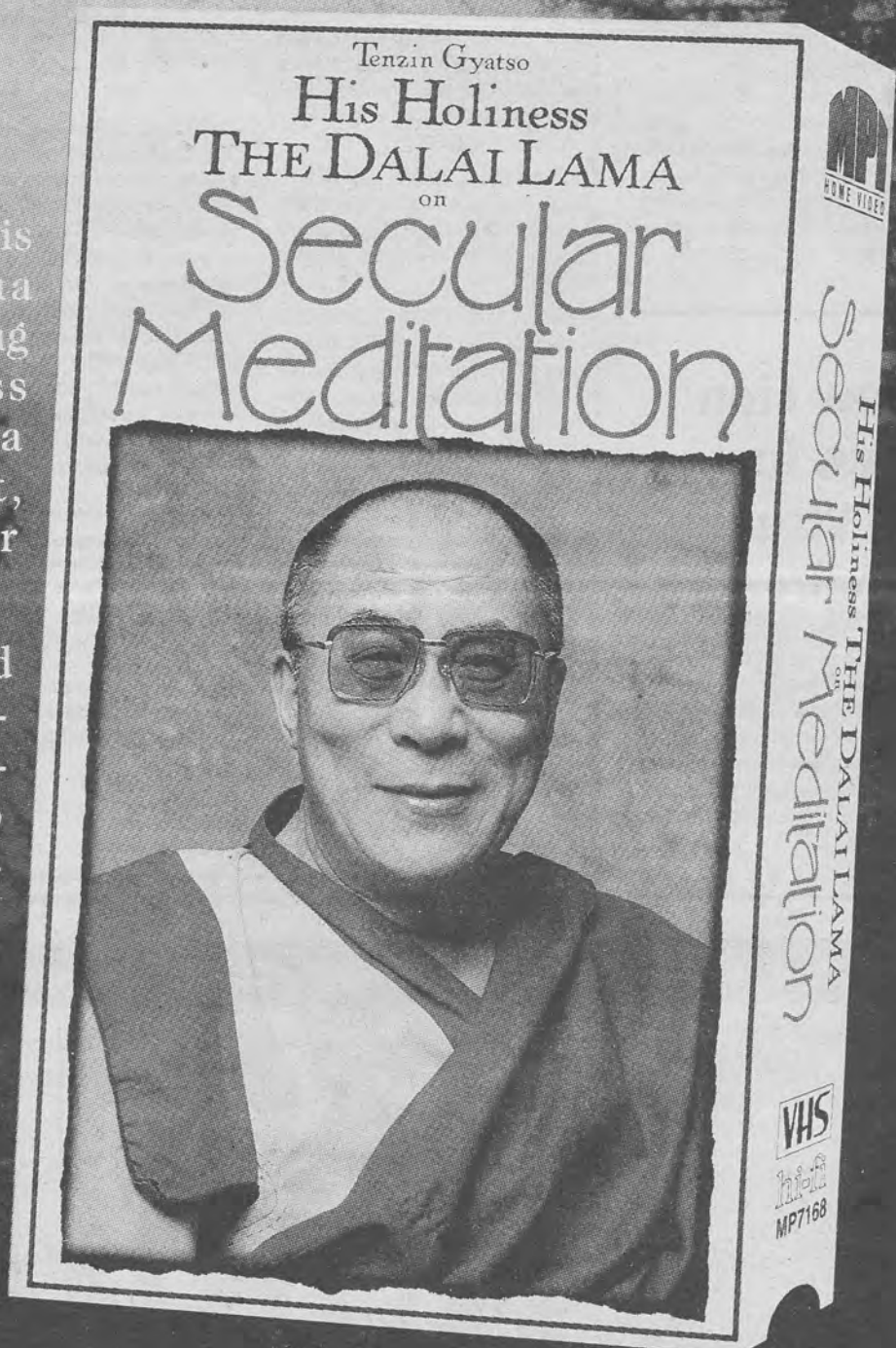
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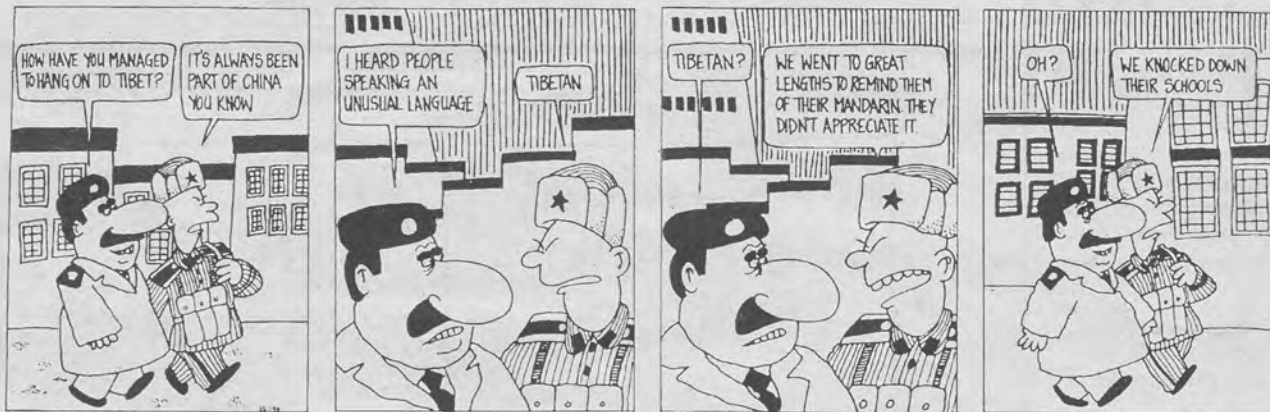
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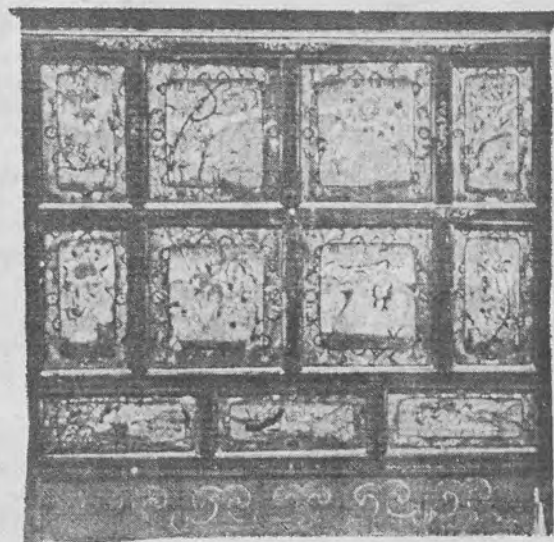
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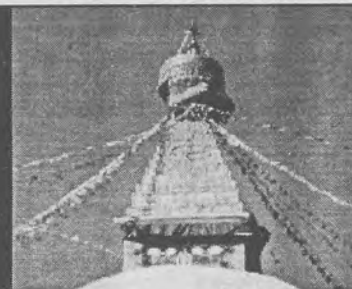
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The Dzogchen Community and the Shang Shung Institute were both
founded by Chogyal Namkhai Norbu

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Be Informed about TIBET

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

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

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

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

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

Tibetan Environment & Development News (periodic) From the International Campaign for Tibet, 1825 K Street NW #520, Washington, DC 20006. Tel: 202-785-1515 Fax: 202-785-4343, e-mail: ict@peacetnet.org

Tibet Information Network (quarterly "News Reviews" \$90/year, urgent news "Updates" \$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

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

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

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 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.

World Tibet News via Internet. Get the daily news on Tibet from this source! Subscribe by sending e-mail to: LISTSERV@VM1.MCGILL.CA with the following message body: SUB WTN-L <your name here, without the angle brackets>.

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. ■



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Snow Lion and Tibet: and good service, too!

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What About Teachers?

Snow Lion strives to offer quality books and other items. Before we list a book in our catalog, we review it as best as we can to determine its authenticity and value to our customers. By listing a book, however, we are not necessarily endorsing the author as a guru or qualified personal teacher—we are only endorsing the book as containing useful information. ■

Travel Advisory for Tibet

The International Campaign for Tibet (ICT) has issued a travel advisory, warning tourists to use added caution if they visit Tibet. A growing number of tourists have been detained, questioned, fined and expelled from Tibet for various activities and contact with Tibetans over the past several years. Tourists will need to be particularly careful about giving photos of the Dalai Lama as gifts to Tibetans. While it is still the most appreciated gift, today amidst a severe crackdown against the Dalai Lama, it can endanger both the Tibetan who receives it and the tourist who gives it. Photos of the Dalai Lama should only be given in pri-

vate, where no one other than the tourist and the recipient are present. Other issues include:

1. Any extensive contact between a tourist and a Tibetan can lead to police questioning the Tibetan.
2. It is unlawful for a tourist to sleep in a Tibetan house or apartment without prior official authorization.
3. Neighbors routinely report to police when foreigners visit the home of a Tibetan.
4. Photographing or videotaping scenes which are not normally of interest to tourists may lead to surveillance and/or questioning of the tourist.

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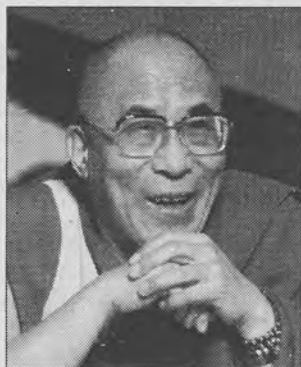
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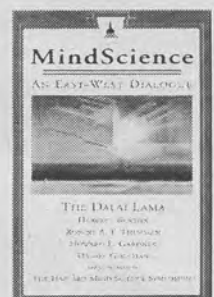
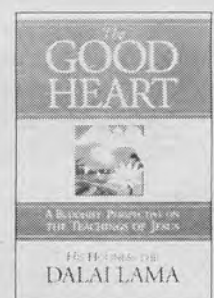
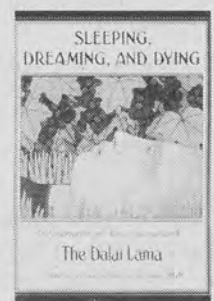
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His Holiness Drubwang Padma Norbu Rinpoche

His Holiness Padma Norbu Rinpoche is the head of the Nyingmapa Lineage and the eleventh throne-holder of Palyul Monastery in Tibet, with its branches, including Palyul Namdroling Monastery, near Mysore in the South of India. His wisdom and compassion are reflected in his vast activities around the world.



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Please contact local centers for confirmation of dates, times and venues.

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8/24 Transmissions of Namchö Preliminary Practices, Mipham Rinpoche's Shower of Blessings, and Dharmapala prayers; Ratna Lingpa Vajrakilaya Empowerment and Teachings. Ordination of monks and nuns, time to be determined.

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8/30 Community talk & Children's Blessing; Vajrakilaya Empowerment "Phurpai Netik"
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Phone: (303) 444-0190 E-mail: tatjana@indra.com
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Phone: (213) 654-8662 / (909) 861-5413 E-mail: nemorose@aol.com
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9/26 Introductory talk on Buddhism, the Path of Compassion
9/27 Longchen Nyingthik Three Roots Empowerments - Lama, Yidam & Khandro

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Phone: (415) 495-0995 E-mail: sglobus@well.com
9/28 His Holiness will lead the Vajrakilaya Reversal Ceremony, for the health and long life of Ven. Gyatrul Rinpoche and all those in attendance.

Shambhala Center of Seattle Seattle WA

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10/3 Public Talk -- "Peaceful Mind / Peaceful World."
10/4 Public Meditation with instruction by His Holiness Padma Norbu Rinpoche; Empowerment of Ling Gesar as the Embodiment of the Three Roots
10/5 Vajrakilaya empowerment - "Phurpai Netik"

For information about His Holiness' activities worldwide, please contact:

Palyul Changchub Dargyeling, PO Box 1514, Mill Valley CA 94941 (415) 388-4923 E-mail: palyul@hotmail.com

The director of Palyul Changchub Dargyeling centers in America is Khenpo Tsewang Gyatso Rinpoche.

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We would be grateful for any contributions toward covering the costs of His Holiness' visit.

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Atisha's
LAMP FOR THE PATH
TO ENLIGHTENMENT



Commentary by Geshe Sonam Rinchen
Translated and Edited by Ruth Sonam

ATISHA'S LAMP FOR THE
PATH TO ENLIGHTENMENT

by Geshe Sonam Rinchen,
translated and edited by Ruth
Sonam. 217 pp., includes Tibetan
text, #ATLA \$12.95 August

Atisha, the eleventh-century Indian Buddhist scholar and saint, came to Tibet at the invitation of the king of Western Tibet, Lha Lama Yeshe Wö, and his nephew Jangchub Wö. His coming initiated the period of the "second transmission" of Buddhism to Tibet, the revival which followed the persecution of Buddhism by the Tibetan king Langdarma in the ninth century, formative for the Sakya, Kagyu and Gelug traditions of Tibetan Buddhism.

Atisha's most celebrated text, entitled *Lamp for the Path to Enlightenment*, was written for the Tibetan people at the request of Jangchub Wö. It sets forth the entire Buddhist path within the framework of three levels of motivation on the part of the practitioner, represented by the Hinayana, Mahayana and Vajrayana paths. Atisha's text thus became the source of the *lamrim* tradition, or graduated stages of the path to enlightenment, an approach to spiritual practice incorporated within all schools of Tibetan Buddhism.

Geshe Sonam Rinchen's lucid and engaging commentary draws out Atisha's meaning for today's practitioners with warmth and wit, bringing the light of this age-old wisdom into the modern world.



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BUDDHIST
ADVICE
for Living
& Liberation

Nāgārjuna's
Precious Garland

First published in 1957
and revised by
Jeffrey Hopkins

Revised edition with
Lati Rinpoche
and Anne Klein



BUDDHIST ADVICE FOR
LIVING AND LIBERATION:

Nagarjuna's *Precious Garland*
by Jeffrey Hopkins in collabora-
tion with Lati Rinpoche and
Anne Klein. 185 pp. including
Tibetan text, 9" x 8", #BUAD
\$15.95 September

"Of all the religious writings of the mahayana Buddhist tradition, it could be said that Shantideva's *Guide to the Bodhisattva Way of Life* and Nagarjuna's *Precious Garland* together remain the foundational texts outlining the noble, selfless career of the Bodhisattva."—Geshe Thupten Jinpa

Nagarjuna is renowned for his penetrating analysis of reality. In the *Precious Garland*, he offers intimate counsel on how to conduct one's life and how to construct social policy that reflects Buddhist ideals. The advice for personal happiness is concerned first with improving one's condition over the course of lifetimes and then with release from all types of suffering, culminating in Buddhahood. Nagarjuna describes the cause and effect sequences for the development of happiness within ordinary life as well as the practices of wisdom realizing emptiness and compassion that lead to enlightenment. He describes a Buddha's qualities and offers encouraging advice on the effectiveness of practices that reveal the vast attributes of Buddhahood.

In his advice on social and governmental policy, Nagarjuna emphasizes education, compassionate care for all living beings, not using the death penalty but reforming criminals, charity for the homeless, and support of religious education. Calling for the appointment of government figures who are not out after profit or fame, he advises that any other motivation will lead to misfortune.

The book includes a detailed analysis of attachment to sensual objects as a preparation for realization of the profound truth that, when realized, makes attachment impossible.

BUDDHIST ETHICS

by Jamgon Kongtrul Lodrö Tayé,
trans. and ed. by the Interna-
tional Translation Committee
founded by the V.V. Kalu
Rinpoche. 325 pp. #BUETSL
\$19.95 September

Jamgon Kongtrul's monumental *Encyclopedia of Buddhism* (*Treasury of Knowledge*) contains a complete account of the major lines of thought and practice that comprise Tibetan Buddhism. *Buddhist Ethics* is the fifth part of that work and considered by many scholars to be its heart.

Spiritual growth in a Buddhist context is a process of discovering a perfect quality that is already within ourselves. Ethical discipline—the essence of which is the commitment to a life of nonviolence and service to others—is regarded as the indispens-

able foundation for this process. Buddhist ethics are not regarded as prohibitory rules, but rather the source of freedom.

This text presents the three major systems of ethics found in the Tibetan tradition. Widely known simply as the "three vows," these are the vows of personal liberation (*pratimoksa*), universal liberation (*bodhisattva*), and secret mantra (*tantra*). Jamgon Kongtrul explains the need for and nature of an authentic teacher-student relationship as the support for one's training in each system. He then provides the complete code of personal liberation as it applies to both monastic and lay persons; the precepts for those aspiring to the life of a bodhisattva; and the exceptional pledges for practitioners on the tantric path of pure perception.

"These three vows, or systems of ethics, are essentially identical to the three forms of training on the Buddhist path: the development of morality, meditation, and wisdom...and embrace all forms of spiritual practice set forth in the Buddhist doctrine."—from the preface by His Holiness Sakya Trizin

Buddhist
ETHICS

JAMGON KONGTRUL LODRO TAYÉ



Translated & Edited by
The International Translation Committee
founded by the V.V. Kalu Rinpoche

Fine Art Print

H.H. THE XIV DALAI LAMA,
TENZIN GYATSO

Kalachakra Initiation, Bodhgaya, India 1974
photograph by John Smart
16 x 21" #DALAPR \$15 Available Now

This is one of the most beautiful photographs of His Holiness that we have ever come across. It was taken by world-renowned photographer John Smart in 1974 when His Holiness was thirty-nine years of age and conducting the Kalachakra Initiation before an audience of three hundred and fifty thousand. There is remarkable presence in the photograph as the Dalai Lama's eyes meet the camera. The photographer used a Linhof large format 4 x 5" camera for incredible detail in creating this superb photograph. Then, in a supervised custom tri-tone printing, these poster-sized fine art prints were produced. The photographic image measures 12 x 16" on 16 x 24" sturdy weight, acid free, high quality paper.



Color Poster

H.H. THE XIV DALAI LAMA,
TENZIN GYATSO

photograph by Don Farber
16 x 21", #LADALA \$10 Available Now

A classic portrait of His Holiness, taken at the time of the 1989 Kalachakra in Los Angeles. It is an impressive full-color image with a black background.



ENTHRONEMENT:
The Recognition of the
Reincarnate Masters of
Tibet and the Himalayas

by Jamgon Kongtrul Lodrö Tayé,
translated and introduced by
Ngawang Zangpo. 190 pp. #EN
\$14.95 Available Now

Even the most casual contact with the culture, politics, or religion of Tibet and the surrounding region brings outsiders face-to-face with the institution of reincarnate spiritual masters. In a tradition that is both uniquely Tibetan and genuinely Buddhist, past masters are identified as small children, installed in their predecessor's monastery in a ceremony called *enthronement*, and educated to continue the work of their former incarnation. This custom has provided a principal source of spiritual renewal for Himalayan Buddhists for the past thousand years.

The introduction places the subject of reincarnate meditation masters within two major contexts—in the activity of bodhisattvas, those highly realized beings who vow to return to the world in order to help others; and in modern Tibetan society, where the reappearance of past masters is both perfectly natural and profoundly moving.

ENTHRONEMENT

The Recognition of the
Reincarnate Masters of
Tibet and the Himalayas



JAMGON KONGTRUL LODRO TAYÉ
translated and introduced by
NGAWANG ZANGPO

Part One contains an interview with Tai Situpa Rinpoche, a contemporary reincarnate master and leader of the Kagyu lineage of Tibetan Buddhism, who is often requested to find and recognize other reincarnate masters. He describes the fascinating process of recognizing reincarnations.

Part Two contains a translation of a text by Jamgon Kongtrul Lodrö Tayé, one of the most outstanding writers and meditation masters of nineteenth-century Tibet, which offers a traditional view of the enthronement of reincarnate masters.





THE HAPPINESS PROJECT:
Transforming the Three
Poisons that Cause the
Suffering We Inflict on
Ourselves and Others
by Ron Leifer, M.D. 260 pp.
#HAPR \$14.95 September

"The Happiness Project" refers to the ways we undermine our effort to achieve happiness. It refers to the ways we strive for future happiness through the fulfillment of our desires, through the way we try to avoid pain and unhappiness, and through our effort to create a self-identity. These three components of the "Happiness Project" are the same as the Buddhist "Three Poisons" which are the causes of the suffering we inflict on ourselves and others. In this book, Dr. Leifer presents a view of the three poisons, compatible with Western science, from the Buddha's foundational teaching on the Four Noble Truths. He then explores the themes of suffering, desire and self-identity (or ignorance) as they are woven through Western religion, mythology, history, philosophy, law and psychology. A view of self-identity is presented which is compatible with both Western science and Buddhism. Finally, he offers a meditation on the problems and prospects of seeking and finding lasting happiness.

Ron Leifer, M.D. is a psychiatrist who trained under Dr. Thomas Szasz and the anthropologist Ernest Becker. He also has a Master's degree in philosophy and has taught in the sociology department at Syracuse University. He studied with various Buddhist teachers (including Chogyam Trungpa Rinpoche) during the seventies and in 1980 took refuge vows with Khenpo Karthar Rinpoche, abbot of Karma Triyana Dharma-chakra in Woodstock, New York. He helped organize the first KTD Buddhism and Psychotherapy Conference in New York City in 1987. Since 1992, he has been associated with Namgyal Monastery in Ithaca, New York as a student and teacher. Dr. Leifer has lectured widely, written two books and more than fifty articles on a wide variety of psychiatric issues, and is very cognizant of the interplay between Buddhism and psychotherapy.

Back in Print!

**IMAGES OF
ENLIGHTENMENT:
Tibetan Art in Practice**
by Jonathan Landaw & Andy
Weber. 305 pp., 32 color plates., 13
line drawings, 6 tables, #IMENL
\$24.95

Images of Enlightenment answers the need for a clear and straight forward guide to the inner world of Tibetan Buddhist sacred art. Focusing on many of its most important and representative figures, this richly illustrated book introduces the tradition of spiritual self-transformation embodied in these depictions of enlightened energy through clear iconographic representations and descriptions.

"Among the few guides we have to the immense richness of Tibetan reli-



SKY BURIAL
by Blake Kerr, photos by John
Ackerly, foreword by H.H. the
Dalai Lama. 186 pp. #SKBU
\$12.95 September

"*Sky Burial* is the distilled truth—alternately tragic, hilarious, and rousing—of two young Americans' exposure to the joyous spirit of the Tibetan people and their courageous struggle to survive under the brutal subjugation of Chinese communist rule. It is a vivid portrait of a critical moment in Tibet's modern history. An evocative, endearing, and invaluable book."—John Avedon, author of *In Exile from the Land of Snows*

This a riveting, first-hand account by Blake Kerr, an American doctor who inadvertently walked into one of the grimmest scenes of political oppression in the world. Blake Kerr had just graduated from medical school and was visiting Tibet with his old college friend, John Ackerly. They were enjoying the sights and sounds of Lhasa, the capital of Tibet, and hitch-hiking to Everest, where they "humped loads" for an American expedition assaulting the mountain.

Upon returning to Lhasa, Kerr and Ackerly swiftly became aware of the oppressive character of the Chinese occupying forces and their efforts to eradicate Tibetan culture. A series of demonstrations by Tibetan monks exploded into pro-independence protests greater than anything witnessed by foreigners since China entered Tibet in 1949.

Kerr and Ackerly attempted to aid the rebels, but were arrested and endured a brief, harrowing imprisonment. Their efforts to alert the international media met with success. After their forced departure from the country both Kerr and Ackerly became activists committed to ending China's oppression.

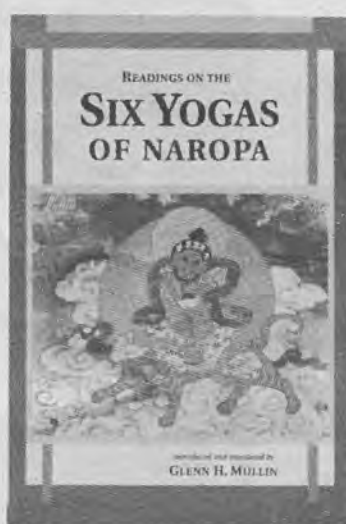
"This is the best account of the 1987 Tibetan uprising against Chinese police control in Lhasa and the subsequent crackdown on dissent. Blake Kerr captures the beauty, terror, and tragedy of Tibet."—*Washington Post*

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

"...a concise introduction to the fundamental points of tantric Buddhism as practiced in the Tibetan traditions."—*The Mirror*

"A clear and straightforward guide to the inner world of this sacred art."—*NAPRA Trade Journal*

"Clearly written and well-organized, with interesting material presented in a personal manner."—*The Tibet Journal*



TWO GREAT NEW BOOKS ON THE SIX YOGAS OF NAROPA!

READINGS ON THE SIX YOGAS OF NAROPA
translated, edited and introduced by Glenn H. Mullin, 200 pp.
#RESIYO \$16.95 Available Now.

The Tibetan tradition known as the Six Yogas of Naropa is one of the most popular tantric systems with all schools of Tibetan Buddhism. Structured and arranged by the eleventh-century Indian masters Tilopa and Naropa from various Buddhist tantric legacies, this system of yogic practice was carried to Tibet by Marpa the Translator a generation later. These "six yogas"—inner heat, illusory body, clear light, consciousness transference, forceful projection and bardo yoga—continue to be one of the most important living meditation traditions in the Land of Snows.

This collection of readings on the six yogas contains important texts on this esoteric doctrine, including original Indian works by Tilopa and Naropa, and Tibetan writings by Tsongkhapa the Great, Gyalwa Wensapa, the First Panchen Lama and Lama Jey Sherab Gyatso. *Readings* discusses the practices, their context and the historical continuity of this most important tradition, which is said to bring full enlightenment in one lifetime. (This book of teachings on the Six Yogas complements *Tsongkhapa's Six Yogas of Naropa*.)

TSONGKHAPA'S SIX YOGAS OF NAROPA
translated, edited and introduced by Glenn H. Mullin. 276 pp.
#TSSIYO \$18.95

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

"...offers as clear an explanation as possible."—*Booklist*, published by the American Library Association



SPACIOUS PATH TO FREEDOM: Practical Instructions on the Union of Mahamudra and Atiyoga

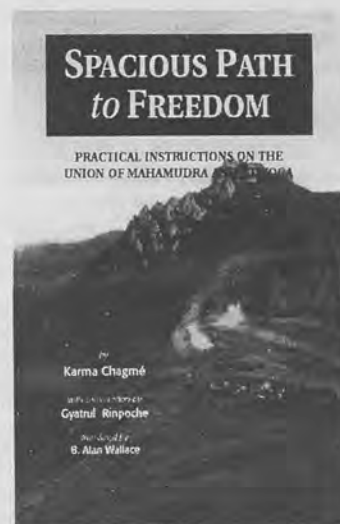
by Karma Chagmé
comm. by Gyatrul Rinpoche
trans. by B. Alan Wallace
300 pp. #SPPAFR \$18.95, October

This manual of Tibetan meditation simply and thoroughly presents the profound Dzogchen and Mahamudra systems of practice.

Karma Chagmé sets forth the stages of meditation practice including the cultivation of meditative quiescence and insight, the experiential identification of awareness, and the highest steps of Mahamudra and Atiyoga leading to perfect enlightenment in one lifetime. Drawing from his enormous textual erudition and mastery of Tibetan oral traditions, he shows how these two meditative systems can be unified into a single, integrated approach to realizing the ultimate nature of consciousness. Karma Chagmé was a major lineage-holder of the Karma Kagyu tradition of Tibetan Buddhism, and his writings have also become central to the Payül Nyingma order, making him an ideal figure to integrate two of the great

meditation systems of Tibet: Mahamudra and Atiyoga.

Born in 1925 and recognized as a tulku of the great Payül contemplative Sampa Künkyap, Gyatrul Rinpoche was educated in Payül Dhomang Monastery in Eastern Tibet. Trained by such renowned adepts as Sangye Gön, Tulku Natsok Rangdrol, Payül Chogtrul Rinpoche, and Apkong Khenpo, he spent much of his life in Tibet in meditative retreat. Since the early 1970s, Gyatrul Rinpoche has taught thousands of students in North America, where he has established several centers for the study and practice of Tibetan Buddhism. Drawing on his extensive ex-



perience in traditional Tibet and the modern West, he is an ideal teacher to bring these profound teachings to contemporary students of Tibetan Buddhist meditation.

NEW VIDEO

MANDALA

The Sacred Circle of Vajrabhairava

featuring monks of Namgyal
Monastery, written & produced
by Dan Cozort & Lonna
Malmshiemer. 55 min. #MASACI
\$29.95

This is a fascinating look at the creation and profound inner meaning of the world's richest religious symbol, the Buddhist mandala, an intricate and vividly colored pattern that represents an enlightened universe. This ground-breaking video was shot during the construction of the colored sand mandala of the Buddha Vajrabhairava (the Diamond Terrier) by Tibetan monks of Namgyal Monastery, the Dalai Lama's personal monastery. It intimately shows the artistry of the Namgyal monks as they build the mandala grain by grain, stage by stage. It explains the detailed symbolism of the mandala, and presents a captivating introduction to Buddhism and tantra.





TAKING THE KALACHAKRA INITIATION

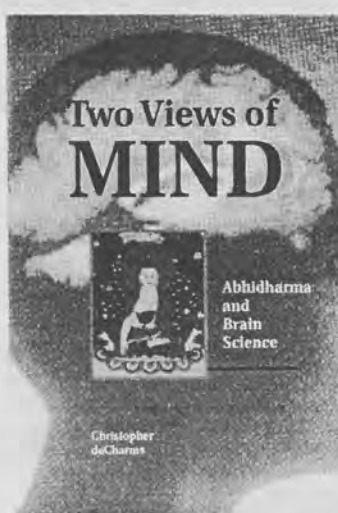
by Alexander Berzin. 150 pp., #TAKAIN \$12.95 October

Kalachakra is a system of highest tantra practice for overcoming the limitations imposed by historical, astrological and biological cycles, so as to become a Buddha for the benefit of all. Since 1970, many great Tibetan masters, especially His Holiness the Dalai Lama, have been conferring the initiation in India, Mongolia and the West, empowering prepared practitioners to engage in its meditations.

Large numbers of people also attend as interested observers and gain inspiration for their spiritual growth.

Taking the Kalachakra Initiation is an expansion of oral teachings that Alex Berzin has given during several Kalachakra initiations to help both participants and observers make their experience more meaningful. It explains on a practical level and in everyday language the theory of tantra, the vows, commitments and their implications, the factors to consider in deciding if one is ready to attend as an active participant, how to visualize, and the most important thoughts and feelings for participants and observers at each step of the empowerment. It presents the variations in the Kalachakra initiation procedures of the four lineages of Tibetan Buddhism, and discusses the relation between the Kalachakra teachings and karma, astrology, Tibetan medicine, the fabled land of Shambhala, and world peace. This book is helpful for those who have already attended the initiation to make more sense of their experience, and for those interested in tantra in general to understand Kalachakra and the psychological implications of the initiation process.

Alexander Berzin received a Ph.D. from Harvard University in 1972 from the Departments of Far Eastern Lan-



TWO VIEWS OF MIND: Abhidharma and Brain Science

by Christopher deCharms. 220 pp. #TWVIMI \$14.95 September

For Buddhism, mind is awareness. For science, mind is a mechanism in action: the functioning of a mindless machine, which can be understood by analyzing its functioning process and parts. Is there anything that these two apparently contradictory methods can teach each other?

In this ground-breaking work, Christopher deCharms lays out the Buddhist theory of perception side-by-side with the most recent discoveries of Western neuroscience on the brain activity of human perception. He discovers insights from each system that may suggest remarkable solutions to perennial problems that the other has not been able to resolve.

Directed to non-specialists, the approach is not to seek vague similarities but to focus on the differences between the two traditions in methodology, assumptions, and purpose. In treating each with the respect it deserves, he uncovers fields of common interest where their respective insights may be complementary and not contradictory.

This leads to the big questions: On the one hand science has begun to

map the most elemental brain processes of perception, but in the end, it must come to grips with the big issue: What is the mind? Here, the Buddhist methodology of introspection may be of critical value. One the other hand, the scientific demonstration of direct causal relationships between brain states and mental activity must be accounted for by the Buddhist theoretical model.

Two Views of Mind opens the door to a new era of fertile dialogue between two great wisdom traditions by its innovative approach to the way Buddhism and Western science should be thinking about each other.

Christopher deCharms is a cognitive neuroscientist at the Keck Center for Integrative Neuroscience at the University of California, San Francisco. His work focuses on how perceptions, thoughts, and subjective experiences can arise from the biological machinations of the brain. This question centers on what it is to be aware, both at the level of experience and at the level of the underlying neural processes. He has also investigated the understanding of mind arising from the traditions of Tibetan medicine and Tibetan psychology by working and studying with a number of Tibetan physicians and lamas.

NEW BOOKS FROM OTHER PUBLISHERS



AMA ADHE: THE VOICE THAT REMEMBERS (The Heroic Story of a Woman's Fight to Free Tibet)

by Adhe Tapontsang and Joy Blakeslee. 272 pp. 6 b&w photos, #AMAD \$19.95 November

This is the story of Ama Adhe who was imprisoned for 27 years in Chinese labor camps for participating in the resistance to China's occupation of Tibet during the 1950's. As the first full-length testimony of a Tibetan woman's prison camp experience, Ama Adhe is "the voice that remembers" for those who can no longer speak. Her personal story speaks powerfully of modern Tibet's tragic saga of occupation, genocide, and cultural destruction.

BONES, STONES, AND BUDDHIST MONKS: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India

by Gregory Schopen. 298 pp. #BOST \$31.95

"...the studies contained in this volume represent the basis for a new historiography of Buddhism..." —Donald S. Lopez, Jr.

This is a collection of Gregory Schopen's highly influential publications, many of which challenge popular stereotypes of Indian monastics. Professor Schopen problematizes many assumptions about the lay-monastic distinction by demonstrating that monks and nuns generally participated in a wide range of "popular" activities, such as the accumulation and transfer of merit, taking care of



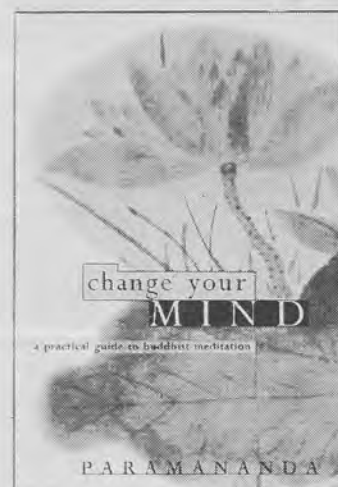
BUDDHAHOOD EMBODIED: Sources of Controversy in India and Tibet

by John J. Makransky. 544 pp. #BUEM \$24.95

This book addresses those issues around which Indians and Tibetans read very different perspectives on buddhahood into Maitreya's *Abhisamayalamkara* (*Ornament for Clear Realizations*). The author shows how these perspectives provide alternative ways to resolve a logical tension at the heart of Mahayana thought, revealed in the doctrine that buddhahood paradoxically transcends and engages the world simultaneously.



deceased relatives, serving as sponsors and donors rather than recipients of gifts, and perhaps even coining counterfeit currency.



CHANGE YOUR MIND: A Practical Guide to Buddhist Meditation

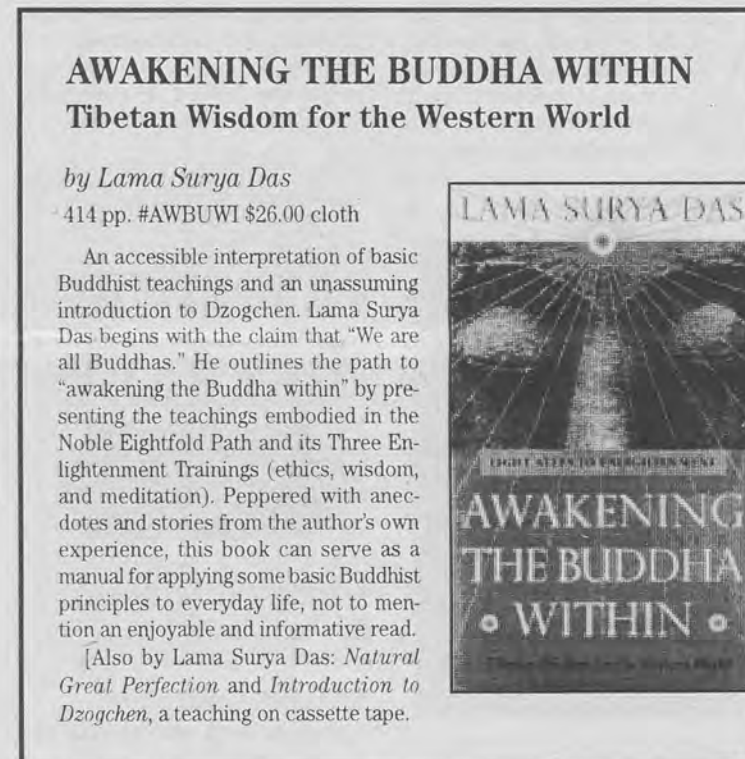
by Paramananda (John Wilson). 184 pp. #CHMI \$16.95

This user-friendly introduction to basic Buddhist meditation provides the essentials for developing a realistic daily practice. Two Buddhist meditation practices are presented—mindfulness of breathing and loving-kindness, which gradually nurtures in us an unshakable confidence and a warm concern for the welfare of others. Colorfully illustrated with stories and tips from the author's experience as a meditator and teacher, it also offers refreshing inspiration to seasoned meditators.

THE BUDDHIST RELIGION: A Historical Introduction (fourth edition)

by Robinson and Johnson. 342 pp. #BUREL \$25.95

Perhaps the most comprehensive introduction to Buddhism available, this work traces Buddhism from its origins to its spread throughout Asia and the world. Combining historical narrative with textual analysis in a clear and engaging style, the authors present a full and balanced portrait of the Buddhist religion in terms of ritual, devotionism, institutions, doctrine, and meditation practice. Of special interest are the discussions of women's contributions to the Buddhist tradition and the portraits of current religious life, both lay and monastic, drawn from all the major living Buddhist cultures of Asia. This is a very popular textbook for introductory Buddhism courses.



AWAKENING THE BUDDHA WITHIN Tibetan Wisdom for the Western World

by Lama Surya Das
414 pp. #AWBUWI \$26.00 cloth

An accessible interpretation of basic Buddhist teachings and an unassuming introduction to Dzogchen. Lama Surya Das begins with the claim that "We are all Buddhas." He outlines the path to "awakening the Buddha within" by presenting the teachings embodied in the Noble Eightfold Path and its Three Enlightenment Trainings (ethics, wisdom, and meditation). Peppercorn with anecdotes and stories from the author's own experience, this book can serve as a manual for applying some basic Buddhist principles to everyday life, not to mention an enjoyable and informative read.

[Also by Lama Surya Das: *Natural Great Perfection and Introduction to Dzogchen*, a teaching on cassette tape.

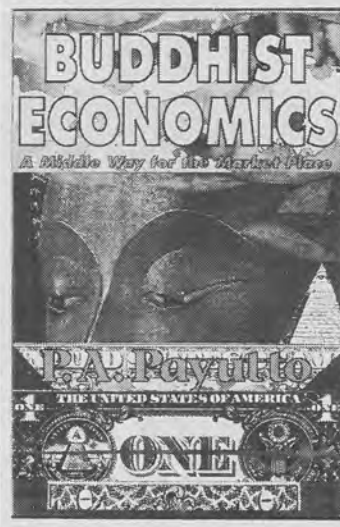
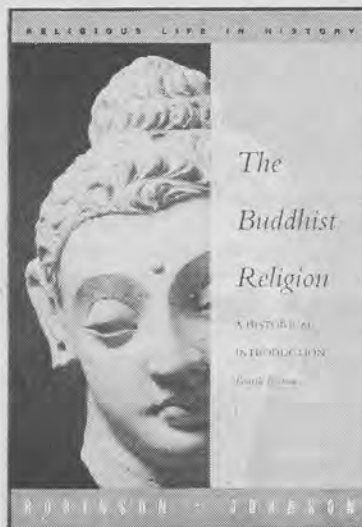
BUDDHIST ECONOMICS A Middle Way for the Marketplace

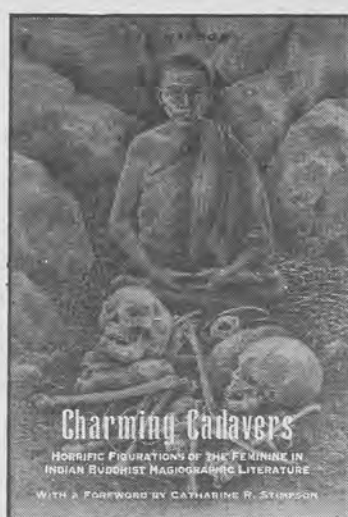
by Prayudh A. Payutto. 102 pp. #BUEC \$10.50

P.A. Payutto, one of Thailand's foremost Buddhist scholars, challenges the misconception that Buddhism is only for renunciants by outlining an ethically Buddhist approach to economics. For Payutto, economic

activity should be a means to a good and noble life. Production, consumption and other economic activities are not to be treated as ends in themselves but as means to the ultimate development of individual and social well-being.

"...confronts the ethics of making money in a way that is practical without being preachy." —*Far Eastern Economic Review*





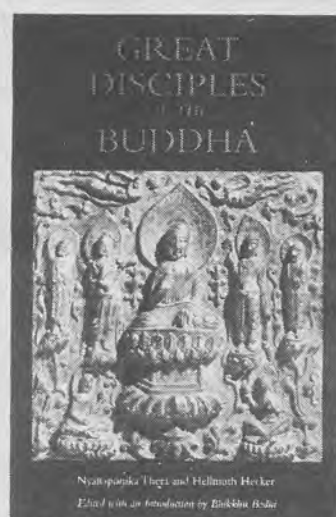
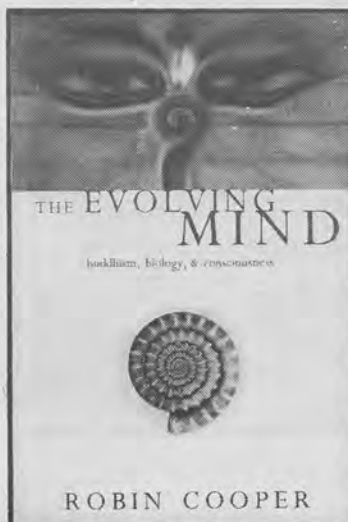
CHARMING CADAVERS:
Horrific Figurations of the
Feminine in Indian Buddhist
Hagiographic Literature
by Liz Wilson. 258 pp. #CHCA
\$19.95

In this study of sexuality, desire, the body, and women, Liz Wilson investigates first-millennium Buddhist notions of spirituality. She argues that despite the marginal role women played in monastic life, they occupied a very conspicuous place in Buddhist hagiographic literature. In narratives used for the edification of Buddhist monks, women's bodies in decay served as a central object for meditation, inspiring a salutary sense of revulsion and a deepened commitment to chastity. Taking up universal concerns connected with the representation of women, Wilson displays the pervasiveness of androcentrism in Buddhist literature and practice. This lively and readable study brings provocative new tools and insights to the study of women in religious life.



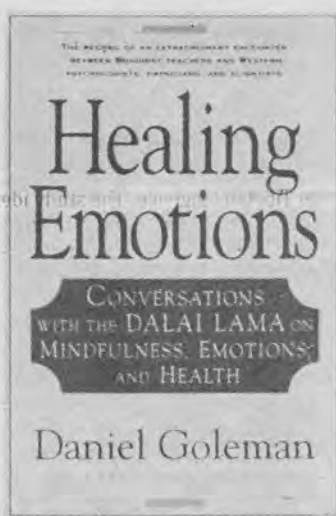
**COMPASSION: THE KEY TO
GREAT AWAKENING**
Thought Training and the
Bodhisattva Practices
by Geshe Tsaltrim Gyeltsen. 160
pp. #COKEGR \$14.95

In this book, Geshe Gyeltsen draws on two classic Buddhist texts to present a range of techniques for transforming our minds. Arguing that one cannot attain awakening without the great key of compassion, the author provides practical advice on how to combat negative mental states and conditioning. Through the rigorous application of "thought training" and the cultivation of the bodhisattva's altruistic attitude, we can learn to transform both ourselves and the environment around us.



**THE GREAT DISCIPLES OF
THE BUDDHA:** Their Lives,
Their Works, Their Legacy
by Nyanaponika Thera and
Hellmuth Hecker. 448 pp.
#GRDIBU \$29.95 October

In this book, twenty-four of the Buddha's most distinguished disciples are brought to life in ten chapters of rich narration. Drawn from a wide range of Pali sources, the material in these stories has never before been assembled in a single volume. Through these engaging tales, we meet all manner of human beings—rich, poor, women, men, young and old—whose unique stories are told with an eye to the details of ordinary human concerns. These stories can sharpen our understanding of the Buddhist path by allowing us to contemplate the living portraits of the people who fulfilled the early Buddhist ideals of human perfection.



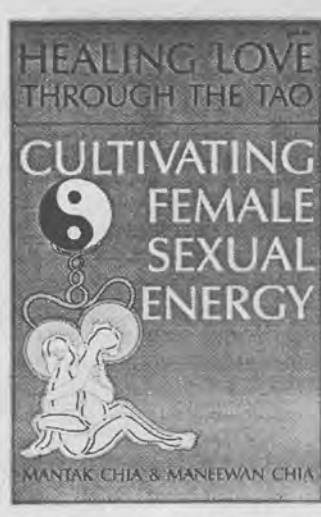
HEALING EMOTIONS:
Conversations with the Dalai
Lama on Mindfulness,
Emotions, and Health
edited by Daniel Goleman. 208
pp. #HEEM \$14.00

This book is a record of the Mind and Life Conference, a meeting that took place in 1991 in Dharamsala to discuss such topics as the relationship between the brain, immune system and emotions; death and the nature of mind; the effect of a positive and negative self image on body and mind; and the possibilities and methods for using the mind to heal the body.

THE EVOLVING MIND:
Buddhism, Biology, &
Consciousness

by Robin Cooper. 266 pp. #EVMI
\$21.95

In *The Evolving Mind*, Robin Cooper discusses the distinctions and continuities between "lower evolution," culminating in self-reflective beings, and "higher evolution," which can include an effective "spiritual dimension," or program for raising one's consciousness beyond the average human level. This book is a good introduction to general Darwinian and post-Darwinian evolutionary theory, and places such theories in a conversation with Buddhism. This is a welcome addition to the corpus of books engaging Buddhism in dialog with contemporary science.



**HEALING LOVE THROUGH
THE TAO:** Cultivating
Female Sexual Energy
by Mantak Chia & Maneewan
Chia. 298 pp. #HELO \$14.95

The companion volume to the ever-popular *Taoist Secrets of Love: Cultivating Male Sexual Energy*, this book is a veritable treasure trove of Taoist love lore. With lots of exercises and diagrams, the Chias provide the guidelines for ultimate lovemaking, long life, and overall good health. From a tradition of practitioners previously sworn to silence, Mantak and Maneewan Chia feel that now is the time to share this knowledge with the world.

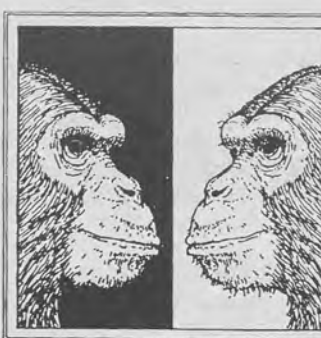


Back in Print!
**THE HEART SUTRA
EXPLAINED:** Indian and
Tibetan Commentaries

by Donald S. Lopez, Jr. 230 pp.
#HESUEX \$21.95

The author offers new insights on "form is emptiness, emptiness is form," the mantra "gate gate paragate parasamgate bodhi svaha," and on the synthesis of Madhyamika, Yogacara, and tantric thought that characterized the final period of Buddhism in India by drawing on previously unexamined Tibetan commentaries. It includes complete translations of two nineteenth-century Tibetan commentaries demonstrating the selective appropriation of Indian sources: Stan dar lha ram pa's *Commentary on the Heart Sutra*, *Jewel Light Illuminating the Meaning*, and Gung thang dKon mehog Stan pa'i sgron me's *An Explanation of the Heart Sutra Mantra, Illuminating the Hidden Meaning*.

"It makes a major contribution to Buddhist studies...in a manner that is both scholarly and readable."—Anne C. Klein



**THE KINGDOMS OF GU GE
PU HRANG** (According to
mNga' ris rgyal rabs by Gu ge
mkhan chen Ngag dbang
grags pa)

by Roberto Vitali. 642 pp. Tibetan
text included, #KIGUGE \$35.00

This study of the kingdoms of Gu ge Pu hrang in western Tibet is based on a rare manuscript written by one of Tsong kha pa's direct disciples, Ngag dbang grags pa. The manuscript contains some general historical information (e.g., a history of the Yar lung kings) but its strength lies in its detailing the history of a large region in western Tibet of which little is known—the region of Tibet visited



**HISTORY OF THE "WHITE
CRYSTAL" (Shel dkar chos
'byung):** Religion and
Politics of Southern La Stod
translated by Pasang Wangdu
and Hildegard Diemberger, in
cooperation with Guntram
Hazod. 175 pp., 8.5 by 12", 29
color plates, maps, Tibetan text
b&w plates, #HIWHCR \$58.00

The *Shel dkar chos 'byung* presents a view of the evolution of Tibetan society from ancient clans to aristocratic families, and eventually to the monastic institutions of the time when the Fifth Dalai Lama established his rule throughout Tibet. The text was compiled in 1732 by Ngag dbang skal ldan rgya mtsho of Shel dkar monastery in southern La stod. The author collected the sources available to him and tried to outline the history of the area of southern La stod, of its lords, and of the monastery, whose early abbots adhered to the Sakya tradition.



**IMMORTALITY AND
REINCARNATION:** Wisdom
from the Forbidden Journey
by Alexandra David-Neel. 176 pp.
#IMRE \$12.95

A classic from the famed traveler Alexandra David-Neel, this book examines Taoist, Tibetan, and Hindu notions of life after death. The author gained knowledge of these beliefs and the practices they engendered in the course of her travels at the beginning of the century. Like her other works—*Magic and Mystery in Tibet*, *My Journey to Lhasa*, and *Secret Oral Teachings*—this book is an accessible and fascinating read.

by Atisha in the eleventh century. The book is arranged in two parts: the manuscript and its context, and Vitali's study of its contribution to understanding the history of Gu ge Pu hrang. We feel that this book will make a great contribution to the study of Tibetan history, and should appeal to the historian and serious enthusiast alike.

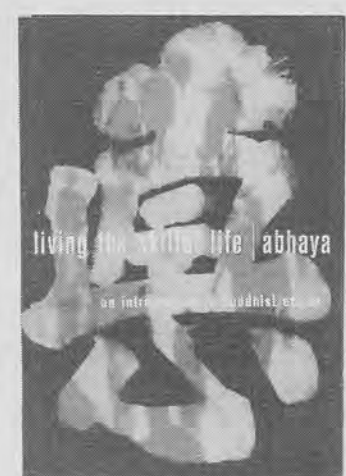


**Now available in
Paperback!**

**LIBERATION IN THE PALM
OF YOUR HAND:** A Concise
Discourse on the Path to
Enlightenment

by Pabongka Rinpoche, edited by
Trijang Rinpoche, and translated
by Michael Richards. 980 pp.
#LIPAHA \$24.95

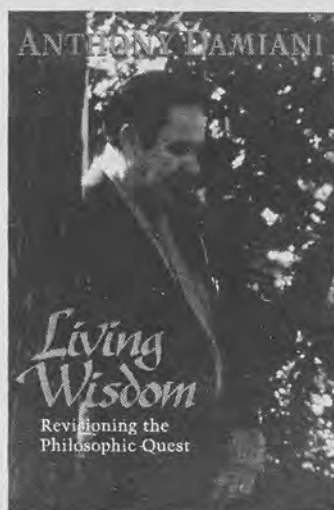
This classic guide for the study, practice, and realization of Buddhist teachings is perhaps the most popular *Lam rim*, or "stages of the path" teaching available in translation. Pabongka Rinpoche, a legendary teacher who died in 1941, gave a twenty-four-day *Lam rim* teaching to a mass gathering of monks, nuns, and lay people in 1921 which is the basis for this text. This book is a translation of the notes from that teaching taken by Trijang Rinpoche, who became personal tutor to the current Dalai Lama.



**LIVING THE SKILLFUL
LIFE:** An Introduction to
Buddhist Ethics

by Abhaya. 46 pp. #LISKLI \$5.95

Abaya begins by suggesting that Buddhist ethics challenges the general "authoritarian view of ethics" by not appealing to an imposed set of moral laws but instead to the motivation of the person performing the action. The underlying principle of Buddhist ethics is *pratitya-samutpada*, or "conditioned co-production,"—the way in which everything in the universe is determined by causes and conditions. The fundamental sanction of Buddhist ethics is quite simply the truth of the interconnectedness of all life—a truth that, if we were to realize it, would naturally and spontaneously give rise to a life in harmony with that realization. In this booklet Abhaya outlines a commonly practiced set of five precepts, presenting them in a way that is not about forsaking things that are forbidden, but about embracing a positive and joyful way of living.



LIVING WISDOM:
Revisioning the Philosophic Quest

by Anthony Damiani. 269 pp.
#LIWIS \$15.95

Living Wisdom is an edited transcript of a series of classes given by Anthony Damiani from November of 1982 until shortly before his passing in October of 1984. In these classes Anthony offered generous commentary and his own developments on notes in the "What is Philosophy?" section of Paul Brunton's *Notebooks*. Anthony Damiani develops Paul Brunton's idea of the philosopher as sage, one who not only knows and experiences insight into the ultimate "truth of things," but also expresses this insight in compassionate action amid the buzzing confusion of the everyday world.



NATURAL LIBERATION:
Padmasambhava's Teachings on the Six Bardos

comm. by Gyatrul Rinpoche,
trans. by B. Alan Wallace. 272 pp.
#NALI 16.95 December

Padmasambhava explains how to turn ordinary circumstances into opportunities for enlightenment. He describes six life processes or bardos and teaches how to transform them. The teaching is accompanied by meditation instructions.

REFLECTIONS OF THE MOUNTAIN: Essays on the History and Social Meaning of the Mountain Cult in Tibet and the Himalaya

edited by Anne-Marie Blondeau
& Ernst Steinkellner. 262 pp., 8.5 by 12", b&w photos, maps,
#REMO \$58.00

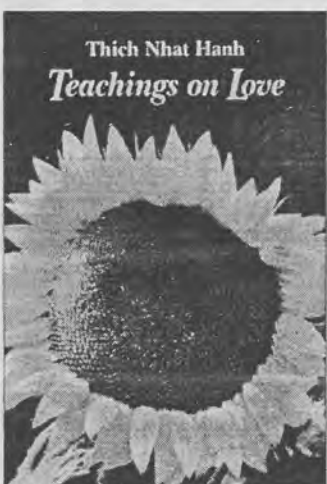
The articles collected here were presented at a round-table meeting held in Paris in 1994 at the Institut d'Extreme-Orient du Collège de France, and are the first results of a collaboration on this theme between Austrian and French anthropologists and Tibetologists. This volume incorporates systematic and historic studies as well as new field data from different Tibetan and Tibeto-Burmese populations in a discussion on the theme of sacred mountains and their cults. The mountain cults prove to be a phenomenon of extraordinary continuity, rooted in prehistory, which nevertheless have preserved their identity throughout the various processes of Buddhification.



A SCRIPTURE OF THE ANCIENT TANTRA COLLECTION: The Phur-pa bcu-gnyis

by Robert Mayer. 468 pp.
#SCANTA \$30.00

Based partly on fieldwork done over a six-month period at Dilgo Khyentse's monastery in Nepal, and partly on extensive research at Oxford and Leiden, this book is an excellent and in-depth study of a significant tantric text of the rNying-ma-pa school of Tibetan Buddhism that will appeal to the scholar and serious enthusiast alike.



TEACHINGS ON LOVE
by Thich Nhat Hanh. 152 pp.
#TELO \$18.00

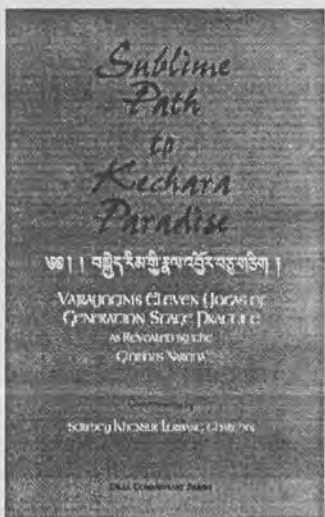
Thich Nhat Hanh draws from many sources to present the Buddha's teachings on love in ways that are resonant for contemporary readers. He elaborates on the Four Immeasurables—love, compassion, joy, and equanimity—as concrete expressions of true love. Weaving together traditional anecdotes, and personal experiences, Thich Nhat Hanh offers step-by-step practices that foster the growth of understanding and intimacy in any relationship, even with those who have done us harm.

"True love always brings joy to ourselves and to the one we love. If our love does not bring joy to both of us, it is not true love."—Thich Nhat Hanh



The book is in two parts: the first includes a detailed discussion of issues of authenticity, canonicity, vision and revelation. Analyzing his historical findings partly in the light of Geoffrey Samuel's "clerical" and "shamanic" distinction for classifying the textual/contextual influences that have shaped Tibetan Buddhism, Prof. Mayer outlines traditional debates over what constitutes a canonical text, along with presenting new evidence on the processes of Buddhist ongoing scriptural revelation with regard to Buddhist intertextuality with non-Buddhist traditions. Finding both Indic and Tibetan Buddhist influences in the text, he points out apparent problems with ready-made categories of canonicity and suggests that the *Phur-pa bcu-gnyis* challenges such black-and-white-classification schemes. The second part is the first comprehensive attempt at textual criticism of a rNying-ma'i rgud-'bum scripture, including summaries of the translated chapters, and an essay on the problems faced by translators and text-editors of the rNying-ma-pa tantras.

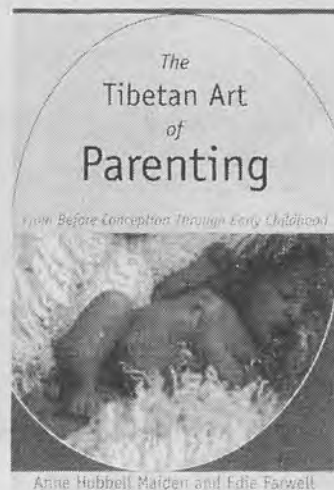
"An outstanding piece of work. I have no hesitation whatsoever to give it my highest possible recommendation."—Prof. Leonard van der Kuip, Harvard University



SUBLIME PATH TO KECHARA PARADISE: Vajrayogini's Eleven Yogas of Generation Stage Practice

commentary by Sermei Khensur Lobsang Tharchin. 351 pp.
#SUPAKE \$15.00

Oral instructions on the Highest Yoga Tantra practice of Vajrayogini. These teachings are based on Kyabje Pabongka Rinpoche's extensive Vajrayogini sadhana entitled the *Short Path to Great Bliss*. Each section contains romanized Tibetan with an English translation and word-by-word explanations of the entire Tibetan text. Detailed instructions are given for all the meditations and visualizations in the eleven yogas of Vajrayogini's generation stage practice. These teachings were first established by Naropa and handed down through an unbroken lineage of realized masters, most recently Kyabje Pabongka Rinpoche and his disciple Kyabje Trijang Rinpoche. This book is not intended for the general reader and should only be purchased by practitioners who have received the initiation of this lineage.



Two highly recommended books on Tibetan art!

TIBETAN ART
Toward a Definition of Style

by Jane Casey Singer
and Philip Denwood

320 pp. 9 x 12", 341 illustrations, 257 in color,
2 maps, #TIAR \$100 cloth



This book provides the most comprehensive coverage of Tibetan art yet published. Illustrated with works of an unprecedented range and quality, all the major types of Tibetan art are presented: painting, sculpture, textiles, architecture and cave drawings. The essays are based on papers of the much-celebrated international symposium on Tibetan art organized by the School of Oriental and African Studies in association with the Victoria and Albert Museum. We are impressed!

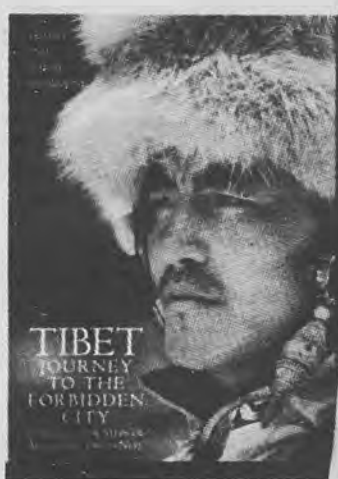
A HISTORY OF TIBETAN PAINTING

by David Jackson

color plates, 190 b&w, 2 maps, #HTTIPA \$140



This richly illustrated work explores the sacred painting traditions of Tibet from the mid-15th through 20th centuries on the basis of both the surviving masterpieces and the extensive written sources that survive in Tibetan language. The study identifies the great founders of the main schools of Tibetan painting and locates references to their surviving works of sacred art. It also includes a survey of the main Tibetan sources and studies, both traditional and modern, a detailed summary of previous Western research on this subject, and a survey of the Tibetan sources and studies (traditional and modern). This is an indispensable guide and reference from the author of *Tibetan Thangka Painting*.



TIBET: JOURNEY TO THE FORBIDDEN CITY
Retracing the Steps of Alexandra David-Neel

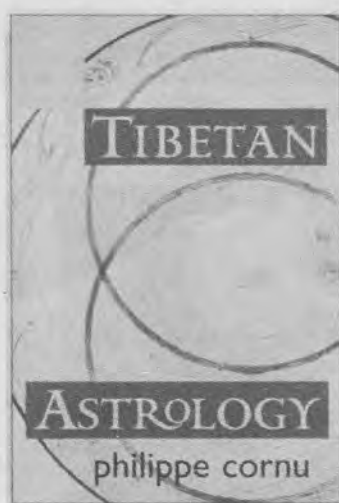
by Tiziana and Gianni Baldizzone. 160 pp. 148 photos,
133 in color, 10 x 14", #TIJOFO \$40.00

The photos in this book are excellent! Photographers Tiziana and Gianni Baldizzone traveled to places in Tibet visited by Alexandra David-Neel seventy-plus years before to "give color" to the places that have inspired her work. With more than 145 illustrations, their book is a celebration of color, showing in great detail the panoramic landscapes, the faces and expressions of individual people, and the brilliant dress styles of the people of Kham and Amdo.

TIBETAN ART OF PARENTING: From Before Conception Through Early Childhood

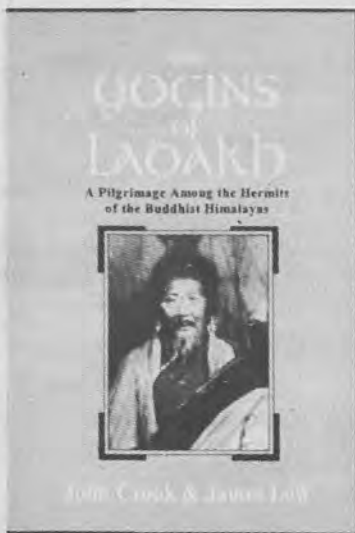
by Anne Hubbell Maiden and Edie Farwell. 224 pp. #TIARPA \$16.95 November

An invaluable guide for parents, those interested in holistic health care, and those interested in the myths, legends, and child-rearing practices of the Tibetan people. Contains an interesting compilation of real child care practices. The authors draw on Tibetan texts and interviews with women, midwives, traditional doctors and Buddhist scholars.

**TIBETAN ASTROLOGY**

by Philippe Cornu. 368 pp. #TIAS \$30.00

This comprehensive introduction includes discussions of the historical roots of Tibetan astrology; the two main branches of astrology as derived from Chinese and Indian sources; a detailed description of the twelve- and sixty-year cycles, and the animals and elements associated with them; numerological calculations for auspicious days and years; references to the Yi Jing (I Ching); directions on determining the auspicious times for particular activities; and instructions on how to cast and interpret a Tibetan horoscope. Also included are numerous diagrams and charts that are indispensable to the practice of Tibetan astrology, such as tables for converting Western dates to dates on the Tibetan calendar.

**THE YOGINS OF LADAKH: A Pilgrimage Among the Hermits of the Buddhist Himalayas**

by John Crook & James Low. 420pp. 75 b&w photos. #YOLA \$25.00 September

When John Crook of Bristol University began research in the Zangskar valley of Ladakh in 1977, his prime intention was to investigate the social anthropology of the area through studies of village life. In 1986 Crook returned to Ladakh with Tibetologist James Low to inquire into the social organization, history, meditational practices and philosophy of the yogins who still lived and practiced in the remote parts of the area. This book is a record of the authors' adventurous journeys to meet these remarkable practitioners—an informative and enjoyable read.

**Who is my Self?**

AYYA KHEMA

author of *Being Nobody Going Nowhere*

WHO IS MY SELF?: A Guide to Buddhist Meditation

by Ayya Khema. 192 pp. #WHMYSE \$14.95

Ayya Khema, author of *Being Nobody, Going Nowhere*, uses one of the earliest Buddhist sutras to guide us along the path of a popular Theravada Buddhist meditation practice for understanding the nature of "self." Her thoughtful contemplation of the Buddha's radical understanding of "self" and her practical advice for achieving insight offer both beginning and advanced practitioners a warm and down-to-earth exposition of this important meditation practice.

**TIBETAN HISTORIES: A Bibliography of Tibetan-Language Historical Works**

by Dan Martin. 295 pp. #TIHI \$45.00 cloth

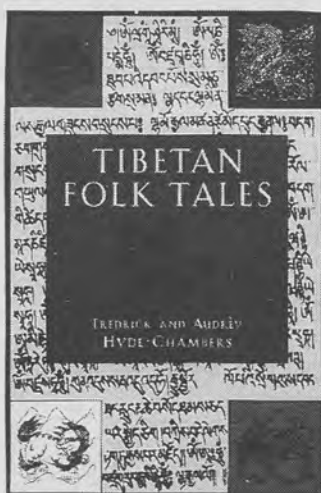
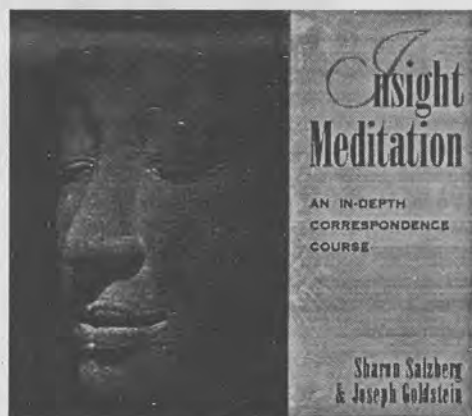
This bibliography, over ten years in the making and numbering over seven hundred items, attempts to provide for the first time a comprehensive listing in chronological sequence of Tibetan language works belonging to the typical historical genres that have evolved between the 11th century and the present. Included are not only the dates and details of composition or publication, authorship and title, but also references to the burgeoning secondary literature in other languages. A conscious effort has been made to accommodate the needs of librarians, historians of neighboring cultures, and interested lay persons. An extensive index of proper names, titles and subjects in English alphabetical order maximizes the value of the bibliography as a tool for easy reference.

Back in Print!**TIBETAN FOLK TALES**

by Fredrick & Audrey Hyde-Chambers. 186 pp. #TIFOTA \$14.50

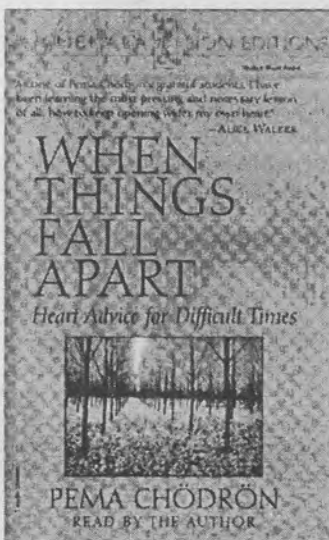
Authentic Tibetan folklore reflects the enduring wisdom, engaging humor, and unique culture of the people of Tibet. Includes some famous Jataka tales and time-honored legends of Tibet and the epic of King Gesar of Ling, the warrior who became a national hero.

"These stories sparkle with sagacious humor as they tell of fortunes won and lost, magical animals, and often a miraculous ending."—*Library Journal*

**NEW AUDIO TAPES****INSIGHT MEDITATION:****An In-Depth Correspondence Course**

by Sharon Salzberg & Joseph Goldstein. 12 cassettes in vinyl case, 88 pp. illustrated workbook, correspondence packet included, #INME \$198.00

Based on the curriculum developed at the Insight Meditation Society's retreat center in Barre, Massachusetts, this correspondence course is presented by IMS founders Sharon Salzberg and Joseph Goldstein. Working directly with IMS qualified meditation instructors, students learn how to establish and sustain a daily meditation practice. *Insight Meditation* presents twelve sequential lessons (18 hours) of teachings, practices, and meditations; a workbook of interactive exercises, resources, and articles; and one-on-one guidance and ongoing support from an IMS staff instructor.

**WHEN THINGS FALL APART: Heart Advice for Difficult Times**

by Pema Chodron. 3 hours, 2 cassettes #WHTHTA \$18.95

This is an abridgement of her popular book by the same name. Included on the tape are ways to use painful emotions to cultivate wisdom, compassion and courage; ways to communicate that lead to openness and true intimacy with others; practices for reversing negative habitual patterns; methods for working with chaotic situations; and ways to cultivate compassionate, energetic social action. Pema Chodron has a way of transforming Buddhist teachings into a language that speaks directly and persuasively to the cultural experiences of Westerners.

NEW MUSIC**DADON**

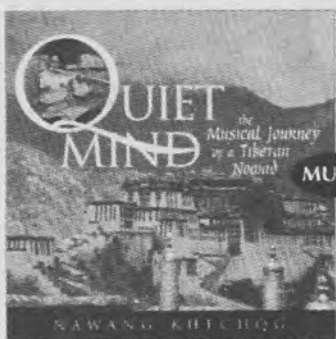
CD #DACD \$16.95

Dadon is a famous female singer from Tibet whose records sold millions in Asia. She sings in Tibetan, drawing from the rich traditions of her ancestors. "In Tibet, I used my music as a subversive language to inspire hope and pride in my fellow Tibetans. In 1992, I left Tibet determined to meet our exiled leader, His Holiness the Dalai Lama. I left Tibet so that I could contribute to his efforts to win international support for human rights in Tibet." Dadon is cherished by Tibetans for her soaring voice, engaging melodies, and bold nationalist lyrics. We hope you will like this CD as much as we do.

**QUIET MIND: The Musical Journey of a Tibetan Nomad**

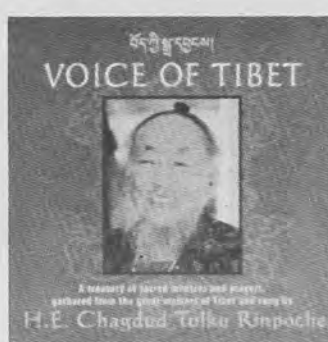
by Nawang Khechog. Cassette #QUMI \$9.95, CD #QUMICD \$15.98

Born of Tibetan nomads, Nawang Khechog discovered a deep affinity with the bamboo flute in early childhood. *Quiet Mind* reflects the far-reaching travels of this remarkable musician and his gift for drawing listeners into the interior journey. His gentle flute explorations are music as meditation.

**THE PRECIOUS GARLAND:****A commentary by His Holiness the Dalai Lama**

by H.H. the Dalai Lama; translated by Thubten Jinpa. 12 cassettes in vinyl case, prayer booklet included, #PRGATA \$79.95

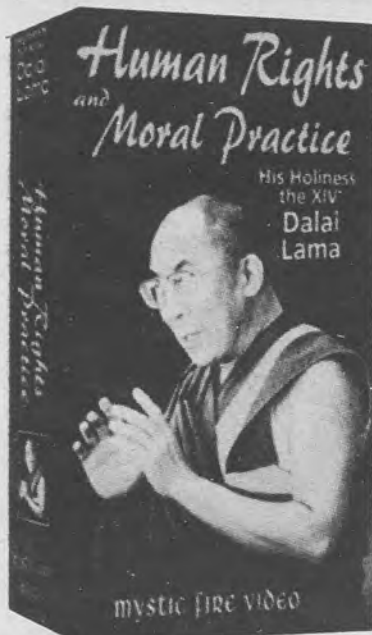
This is a recording of the Dalai Lama's commentary on Nagarjuna's *Precious Garland, An Epistle to a King* given in Los Angeles in June of this year (1997). This is a high-quality recording that focuses mainly on the first chapter but includes overviews of the other four and elaborations on important sections. The tape set also includes a small booklet with translations of a popular praise to Nagarjuna, *The Light of Madhyamika, In Praise of the Glorious Protector Nagarjuna*, and a twenty-verse prayer from chapter five of the *Precious Garland*.

**VOICE OF TIBET**

by Chagdud Tulku Rinpoche. CD #VOTICD \$12.95

This is a collection of aspirational songs and mantras chanted and sung by Chagdud Tulku Rinpoche. This recording includes three versions of the Vajra Guru mantra, the Vajrasattva mantra, an Avalokitesvara prayer, the Prayer to the 21 Taras, the Seven-Limb Prayer, folk songs, and more. It is well recorded, and Chagdud Tulku Rinpoche has an exceptionally clear and strong voice.

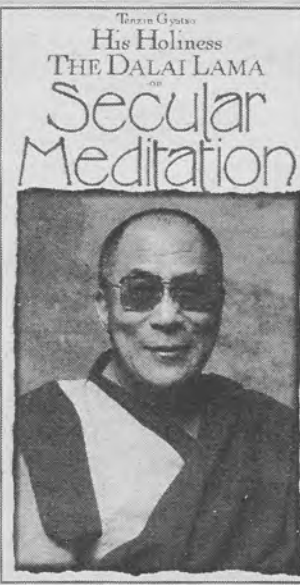
NEW VIDEOS



HUMAN RIGHTS AND MORAL PRACTICE

by H.H. the Dalai Lama. 35 minute video #HURIV \$24.95

This video recording of a talk given by the Dalai Lama at the University of California at Berkeley addresses some of the most pressing social issues of our time with great insight and sensitivity. His Holiness urges the audience to consider intelligently those dilemmas which lie at the core of our society—questions of immediate concern to the future of humanity. He speaks on birth control, the arms trade, the global economy, and the recent Gulf War, and outlines ways to bring about a more peaceful world.



SECULAR MEDITATION

by H.H. the Dalai Lama. 50 minute video, #SEMEV \$19.98

This video is from a talk given by the Dalai Lama addressing the benefits of mental peace. He stresses that a distinction must be made between religious subjects, such as faith, and what he calls "basic human good qualities," such as compassion, love, forgiveness, harmony and brother-and-sister-hood. Likewise, meditation should be approached not as a religious object but, rather, as a training of the mind to achieve a state of mental comfort. By way of example, the Dalai Lama explains the positive conclusions of a meditation on compassion, making clear the relevance of meditation to anyone's life, no matter what their religious persuasion.



COMMENTARY ON THE THIRTY-SEVEN PRACTICES OF THE BODHISATTVA

by H.H. the Dalai Lama; translated by Thubten Jinpa and Jeffrey Hopkins. 6 videos, 12 hours, #COTHSV \$79.95

This video collection is based on teachings given by the Dalai Lama in July of 1989 at the Santa Monica Civic Auditorium prior to the Kalachakra Empowerment. *The Thirty-Seven Practices of the Bodhisattva* is a popular short text written by the Sakya scholar Togme Zangpo in the fourteenth century. His succinct and simple verses summarize the quintessence of the Mahayana path, and include sections on the six perfections and the ways to cultivate bodhicitta.

Also On Audio Cassette!

COMMENTARY ON THE THIRTY-SEVEN PRACTICES OF THE BODHISATTVA

by H.H. the Dalai Lama; translated by Thubten Jinpa and Jeffrey Hopkins. 8 cassettes, #COTHTA \$79.95 (See video description at right.)

IN THE SPIRIT OF FREE INQUIRY: The Dalai Lama in Conversation with Western Buddhist Teachers

by H.H. the Dalai Lama, et al. 107 minute video #INSPV \$35.00

This is the video recording of a historic meeting between the Dalai Lama and Western Buddhist teachers, including Jack Kornfield, Joseph Goldstein, Sharon Salzberg, Stephen Bachelor, Surya Das, Robert Thurman and others, to discuss Buddhism in the West. Candid throughout, the discussion touches on many sensitive issues. We recommend this video for all Western dharma students.



NEW ITEMS



New Poster!

WHEEL OF LIFE POSTER

23" by 33" #WHLIPO \$15.00

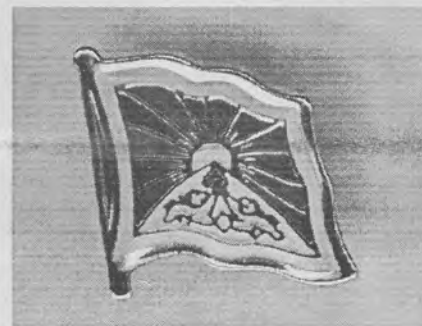
This is an excellent quality reproduction of a classical thangka depiction of the Wheel of Life—perhaps the best we've seen.



THE KAGYU REFUGE TREE

19" by 25" #KARETR \$25

A full color image of the Kagyu Linage Refuge Tree.



TIBETAN FLAG PIN

#TIFLPI \$3

This is a great pin for people who like to show their interest in Tibet. It is 3/4" wide and high, full color with clear finish.

SALE & SPECIAL ITEMS

KALACHAKRA WATCH

#KAWA \$120 On Sale! \$95

This designer's watch, whose creation is inspired by Tibetan sacred art and endorsed by His Holiness the Dalai Lama, is dedicated to the pursuit of enlightenment, world peace and a free Tibet.

This is a Swiss quartz watch with Sport-3 hands, water-resistant stainless steel construction with blue leather strap. The dial has a blue background with silver Kalachakra pattern. Produced in a limited edition of 1000. Comes with warranty booklet (warranted for one year by the manufacturer for defects) that also explains the significance of Kalachakra and the prophecy of Shambhala.



TIBETAN FLAG MUG

#TIFLMU \$12

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

On sale, 25% off

TIBETAN CAMERA CASE

#TICACA \$36—now \$27!

This is a lovely cloth bag made by Tibetans for holding camera equipment. It can easily double as a hand bag for men or women. It measures 8" wide, 6" high and more than 2.5" deep with a zipper around the top and an adjustable shoulder strap. An additional zippered pouch on the front measures 4" high by 6" wide. Earth-tone colors are very attractive.



On Sale!
25% off

PENDANTS



Large Tara Pendant
#LATASI \$30, now \$22.50
Silver, 1 3/4" high



Curved Knife
#CRKNPE \$20, now \$15
Silver, 1.5" long



Purba Pendant
#PUPE \$14, now \$10.50
Silver purba 1.5" long—looks great!



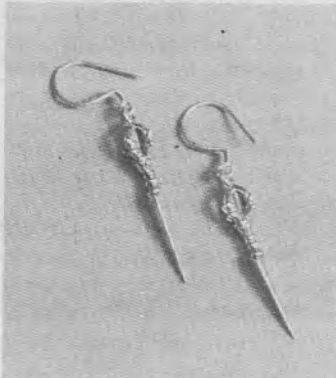
Prayer Wheel
#PRWHPE \$30, now \$22.50
Lovely pendant with gold and silver plating. Has *Om Mani Padme Hum* mantra on it and it spins!



OM MANI PADME HUM RINGS
#OMRI \$17
Women and men's styles; adjustable.

On Sale!
25% off

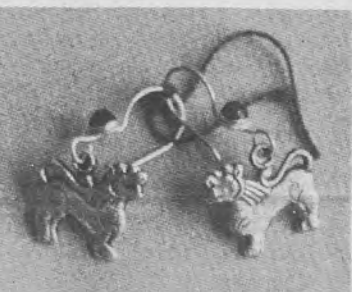
SILVER EARRINGS



Phurba Earrings
#PUEA \$24, now \$18
The phurbas are 1 + " long.



Curved Knife Earrings
#CUKNEA \$24, now \$18
The knives are 1 1/4" long.



Snow Lion Earrings
#SNLIEA \$12, now \$9
Silver snow lions with semi-precious stone.



TIBETAN MEDICINE BRACELETS

were \$10, now \$6
The healing tri-metal formula for arm and hand pain. These traditional Tibetan bracelets are crafted from interwoven copper, brass, and iron. They are attractive, adjustable and functional.

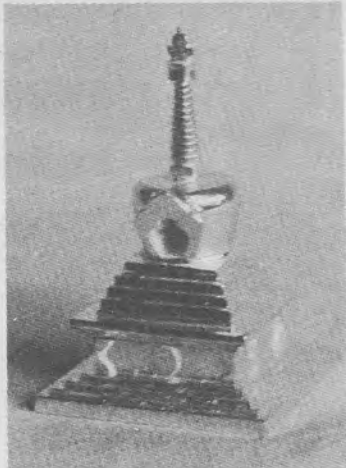
Woven 3-metal band #WOTHME \$6
3-metal design with beaded edge #BEEDBR \$6

SHERPA'S ROPE, a finely crafted three-metal medicine bracelet

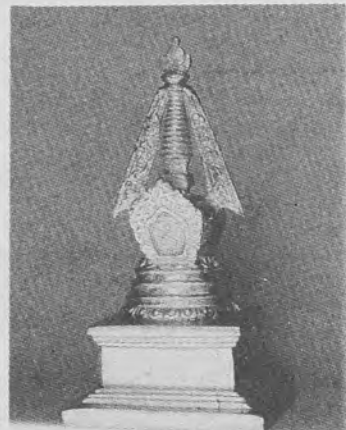
by Sergio Lub. #SHROBR \$25
This finely crafted silver, copper and brass Tibetan medicine bracelet was hand-crafted by Sergio Lub, a Westerner who learned from the Tibetans how to make these bands and has refined the technique to a high degree. They are gorgeous!

STUPAS!

These two stupas were designed by Andy Weber, a long-time Tibetan Buddhist and artist. They are plated in gold and silver respectively and measure 2 + " high. They are jewels.



GOLD STUPA #GOST \$45
SILVER STUPA #SIST \$40



STUPA #STBR \$55
This Tibetan Buddhist stupa is 7 + " high and has a brass gilt covering. It is the stupa most often seen at centers. It is reasonably good looking for \$55 and is suitable for consecration.



BRONZE STUPA
8 + " #BRST \$360
This enlightenment stupa is made with the same care and quality materials as our statues. It is a heavy bronze with gold plating, inlaid stones and an opening for a small photo of your lama to be displayed.



Items for your altar



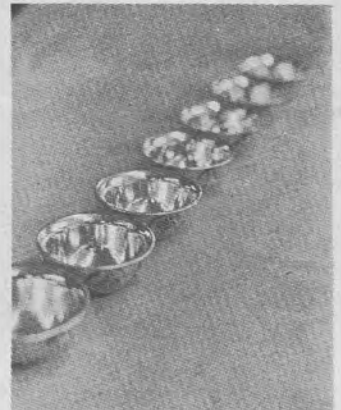
BUTTER LAMP
#BULA \$16
White metal, well-made, 3 + " high.



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

OFFERING BOWLS

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



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

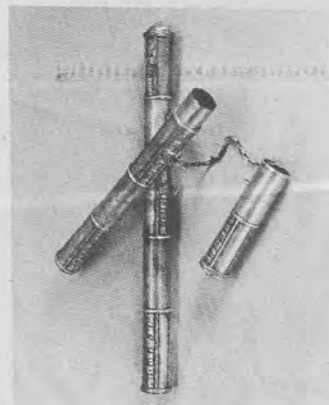
Engraved Silvery Offering Bowls

#SIOFBO \$33 set of 7
Silvery offering bowls that measure 3 1/4" dia.—lovely engraved pattern.



Plain Silvery Offering Bowls
#PLSIOF \$33 set of 7

Plain silvery offering bowls that measure 2 1/4" dia.—Elegant and perfect for smaller altars.



Closeout Sale!
40% off!

INCENSE HOLDERS

These are traditional Tibetan incense holders in copper with white metal and brass ornamentation.

Small, 10" long, #INHOS \$40, now \$24
Large, 15 1/2", #INHOL \$50, now \$30

SPECIAL ALTAR PACKAGE

Normally \$400
Package price \$350

Contains all of the items needed for an altar.

■ **BUDDHA SHAKYAMUNI**

#201 8" \$295

This statue is a high quality piece and is highly recommended. It is gilt bronze with gold-painted face and is 8 inches high.

■ **STUPA**

#STBR \$55

This Tibetan Buddhist stupa is 7 + " high and has a brass gilt covering. It is the stupa most often seen at centers. It is reasonably good looking for \$55 and is suitable for consecration.

■ **SILVERY OFFERING BOWLS**

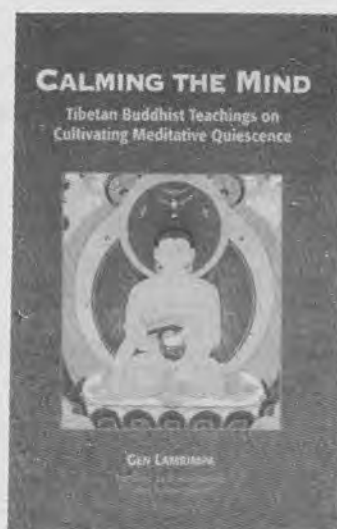
#SIOFBO \$33 set of 7

Silvery offering bowls that measure 3 1/4" dia.—lovely etched pattern.

■ **BUTTER LAMP**

#BULA \$16

White metal, well-made, 3 + " high.



CALMING THE MIND:
Tibetan Buddhist Teachings
on the Cultivation of Medita-
tive Quiescence

by Gen Lamrimpa, translated by
B. Alan Wallace, edited by Hart
Sprager. 148 pp. #CAMI \$12.95, A
Namgyal Institute Textbook.

"It is Gen Lamrimpa's familiarity
with meditation on a deep experien-
tial level that makes his teachings so
valuable and this a book to be rec-
ommended."—Ani Jutima, *Tibetan
Review*

"...a step-by-step instruction
manual on how to calm a busy mind,
cultivate devotion, and bring aware-
ness into each moment of living."—
John Tighe, Dept. of Philosophy, Re-
ligion, Humanities, Daemen College

To stabilize the mind in
one-pointed concentration is the ba-
sis of all forms of meditation. Gen
Lamrimpa is a meditation master who
lives in a meditation hut in
Dharamsala and who has been called
to teach by the Dalai Lama. He leads
the meditator step-by-step through
the stages of meditation and past the
many obstacles that arise along the
way. He discusses the qualities of
mind that represent each of nine lev-
els of attainment and the six mental
powers.

"Calming the Mind provides very
practical and experientially grounded
teachings. Gen Lamrimpa excels in
very straightforward explanations."—Joe B. Wilson, *The Tibet
Journal*

Previously titled *Shamatha
Meditation*



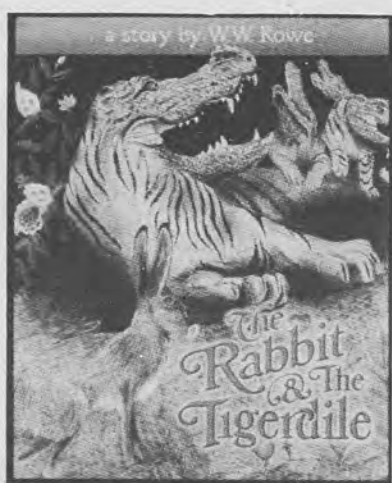
Available this fall!

**TIBETAN THANGKA
PAINTING: METHOD &
MATERIALS**

by David & Janice Jackson with
art and appendix by Robert Beer.
216 pp., 73 photos, 500 line
drawings, large format, #TITHPA
\$29.95

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

Tibetan Thangka Painting is a de-
tailed step-by-step description of the
techniques and principles of this sac-
red art. The many line drawings of
symbols and motifs aid artists and
serve as a unique sourcebook for de-
signers. This handbook includes valu-
able guidelines for using modern
techniques and materials. Robert
Beer has also added many line draw-
ings of the primary deities to show
the geometrical proportions.



THE RABBIT & THE TIGERDILE

by W.W. Rowe, illus. by Chris
Banigan. Ages 4-10, 32 pp., 8 x 10",
#RATI \$8.95

This past-life story of the Buddha ex-
plains why we can see the image of a rab-
bit on the face of the moon. When the god
Sakra tested four animals, only the rabbit
showed true compassion and selfless gen-
erosity. In this exciting adaptation of the
tale, Sakra assumes a frightening form—
half tiger, half crocodile. During their jungle
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Once there was a poor boy named Jinpa
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For his hard work he received one day three
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become rich!" his mother told him. "Invest
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dredfold." So into the world Jinpa went,
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fortune... This is one of our very best books
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how we can transform our actions,
feelings and ways of thinking to be-
come Bodhisattvas ourselves.



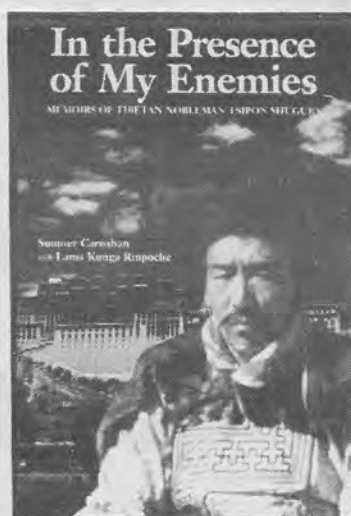
THE CLEAR MIRROR:
A Traditional Account of
Tibet's Golden Age

by Sakyapa Sonam Gyaltzen,
translated by McComas Taylor
and Lama Choedak Yuthok. 315
pp., 16 line drawings, 2 maps,
#CLMI \$16.95

A rich blend of history, legend,
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Clear Mirror* is a treasure-trove of
traditional Tibetan narrative and folk
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gins of the Tibetan people, the com-
ing of the Dharma to Tibet, and the
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patron deity of Tibet.

Compiled in 1368 from earlier his-
tories and a rich oral tradition, the
text treats the era during which Bud-
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Ramoche temples were founded.

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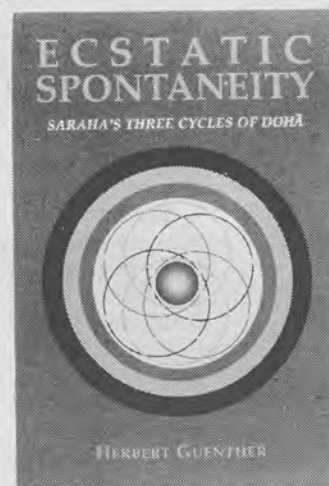


**IN THE PRESENCE OF MY
ENEMIES: Memoirs of
Tibetan Nobleman Tsipon
Shuguba**

by Sumner Carnahan with Lama
Kunga Rinpoche, intro. by R.
Thurman. 236 pp., 46 photos
#INPREN \$14.95

After his release from Chinese
prison in 1980, Tsipon Shuguba was
instructed by the Dalai Lama to tell
his story. Shuguba, the last surviving
high official from the Dalai Lama's
government, reveals information that
was concealed for over three de-
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views of a unique traditional society
that is now all but extinct. Shuguba
recounts the Chinese invasion and
Tibetan military resistance against
overwhelming odds; the bombings,
executions, and massacres; the
deaths of his wife and daughter, and
his own nineteen-year imprisonment.

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ECSTATIC SPONTANEITY: Saraha's Three Cycles of Doha
by Herbert Guenther. 241 pp. #ECSPP was \$25, available now for
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After an account of Saraha's life and a discussion of the trilogy of songs
that make up his writings, Guenther explains wholeness, body and com-
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source material has been supplemented with references to the Dzogchen
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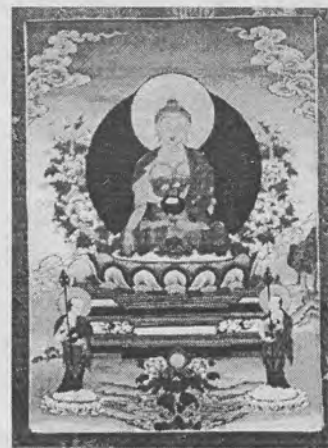
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