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SUMMER 1998 NEWSLETTER
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Wisdom and Reconciliation

*H.H. the Dalai Lama
in New York teaches
"In the Spirit of Manjushri"*

by Victoria Huckenpahler

In a historic event co-sponsored by Tibet House and the Dharma Drum Mountain Buddhist Association, H.H. the Dalai Lama offered a three-day teaching (May 1-3) before a predominantly Chinese audience on the Tradition of Transcendent Wisdom, concluding with a dialogue between himself and Ven. Master Sheng-yen, a renowned scholar, author, and teacher of Chinese Zen Buddhism.

From the moment that the Master led His Holiness out by the hand onto the stage of the Roseland Ballroom, while the ordained Chinese sangha formally chanted an invitation accompanied by delicate ringing bells and wafting incense, divine courtesy prevailed. Throughout the teachings, Master Sheng-yen, tall, spare, and with robes elegantly draped around him, gazed on the Dalai Lama with affectionate respect, took notes, and in his concluding remarks called His Holiness "my Dharma brother." The previous evening, His Holiness had set the tone for the teachings when, at the Light of Truth Award, he remarked on the importance of the Dharma for the Chinese people, stressing that it is for this reason in part that it is unwise to isolate them. At Roseland he graciously said that since Buddhism had spread from In-

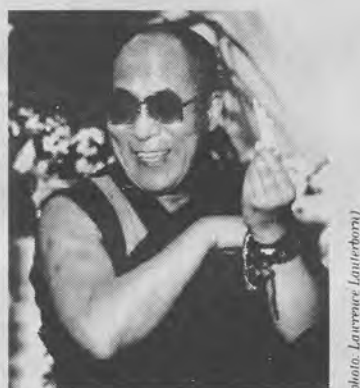
dia to China before traveling to Tibet, he considered the Chinese as senior Dharma brothers and sisters.

In succeeding days, His Holiness gave extensive commentary on the Tibetan Wisdom tradition, drawing on the Fifth Dalai Lama's *Lam Rim* text, and on Tsong Khapa's *Three Principal Elements of the Path* which describes the practices of renunciation, bodhicitta, and insight into emptiness. Elaborating on each category, H.H. stated that renunciation can only be developed once one has a conviction that mental afflictions can be removed. Further, to realize that liberation is possible we must recognize that the sense of self, which appears so separate from body and mind as to be, in His Holiness's words "our boss," is in fact illusory because even at the level of subtlest particles we are in a continuous state of flux. "We can't just ask ignorance to leave or pray that it goes away," he said. "Rather, we must cultivate an insight into the selflessness of persons and phenomena. If there were no possibility of ending suffering, we might as well indulge in drugs, wine, and excessive sleep!"

Commenting on the bodhicitta section of the Fifth Dalai Lama's *Lam Rim*, His Holiness stressed that while one could attain bodhicitta out of faith

and devotion, it would not be as firm as when grounded in an understanding of emptiness. Here he likened the highest form of bodhicitta to what he termed "cowherd's mentality," in which like a herder who follows behind a flock, only after leading others to enlightenment does one wish it for oneself. "Don't confuse compassion with pity," he warned. "There should be no sense of superiority. Authentic compassion means viewing its object as supreme. There should be a sense of connectedness which cannot exist in the normal state in which we discriminate and fluctuate. Be universal and unbiased." In words which are particularly poignant given his own trials, His Holiness went on to describe the correct posture to adopt toward enemies: "See enemies as critical to your well-being because without somebody provoking us we have no opportunity to practice. For example, people who have had an easy childhood have little resilience. They are soft and unchallenged, whereas someone who has met with challenge since childhood develops a much stronger personality. There is a big difference between the way the two types meet difficulties. I respect the Kadampa masters who value hardships. Tsong Khapa said in a prayer: 'May I feel especially close

(Continued on page 4)



(photo: Lawrence Lantieri)

THE TIBETAN YOGAS OF DREAM AND SLEEP

*Tenzin Wangyal Rinpoche
talks about his new book*

A Tibetan Bön lama, Tenzin Wangyal Rinpoche was born in Amritsar, India, after his parents fled the Chinese invasion of Tibet. He received training from both Buddhist and Bön masters, attaining the degree of geshe, the highest academic degree of Tibet. Rinpoche has been in the United States since 1991 and has taught widely here and in Europe and Mexico. He is the director and founder of The Ligmincha Institute in Charlottesville, Virginia, which is dedicated to the preservation of the teachings, transmissions and culture of Bön.

Rinpoche is the only Bön master living in the United States; he is also the author of *Wonders of the Natural Mind*. Rinpoche spoke about his new book, *The Tibetan Yogas of Dream and Sleep* with his student, Cindy Loew, on June 24, 1998.

Cindy: Why did you write this book?
Tenzin Wangyal Rinpoche: Since I was a little boy I have always been interested in dream and when I was growing up I often heard my mother and my teachers talk about their dreams, the way they dreamed and the way in which they related to their dreams. This fascinated me. When I came to the West, I realized that dream was also considered very important here, particularly dream analysis. I knew that the Tibetan way of looking at dream, understanding dream, practicing dream was quite different and I thought it was important that my Western friends—psychologists, therapists and my students—learn these differences. So that was really my reason for writing this book.

C: Has this material been covered before?

Rinpoche: There are a few books, but I think this is probably the most detailed book regarding Tibetan dream and sleep yoga.

C: From whom did you learn dream yoga and how long have you been practicing?

Rinpoche: I learned from my teach-



ers, Lopon Sangye Tenzin and Lopon Tenzin Namdak. I have been practicing more closely for the past 10 years.

C: Why should someone practice dream yoga? Why is it important?

Rinpoche: Every practitioner is trying to develop his or herself—to grow more spiritually and finally to achieve Buddhahood. One of the main difficulties people face in the West is finding the time to practice. But no one ever says, I am too busy, I have appointments, therefore I am not going to go to sleep tonight! Every human being needs sleep. The time is free and it is a very good time to do practice. Also, we sleep one third of our lifetime—that is twenty years for someone who lives to be 60. It is very important for a practitioner to understand what is going on during those twenty years. Dream is important because it is one of the best ways to understand the deepest aspects of ourselves. It is also one of the most important ways to heal.

C: How is dream important in terms of healing?

Rinpoche: Every dream is somehow healing within itself as long as the practitioner is not being distracted by the appearance of the dream and its images and the story of the dream. If one is having a lucid dream, that is, a dream in which one is aware that one is dreaming, one is naturally healing.

C: Why?

Rinpoche: Because you are releas-

(Continued on page 2)

THE SPIRIT OF TIBET PORTRAIT OF A CULTURE IN EXILE

Photographs and text by
Alison Wright

Foreword by H.H. the Dalai Lama. 200 pages, 180 color photos, 9.5" high x 10" wide \$34.95

Snow Lion Publications



The stunning color photographs in this book display the spirit of the Tibetan people living in exile in the North Indian hill town of Dharamsala. Home to the Dalai Lama, the Tibetan settlement there has grown up around the newly established Tibetan government in exile and the many cultural institutions that have been created since the Dalai Lama was forced to leave Tibet. Alison Wright's outstanding portraits capture the indomitable resiliency of the Tibetan

people as they struggle to preserve their unique culture on foreign soil.

Alison Wright, a San Francisco based freelance photojournalist, specializes in documenting the traditions and changes of endangered cultures and people in remote areas around the world. Based in Nepal for four years while documenting the plight of children for UNICEF and various other aid organizations, Alison became the 1993 recipient of the Dorothea Lange Award in photogra-

phy for her photographs of child labor in Asia. Since then, she has lived with exiled Tibetans in Nepal and India for over a decade, recording their culture and the challenges of exile.

On the basis of this work, Alison returned to Berkeley University where she created her own masters program in Visual Anthropology, and helped instigate the opening of a visual anthropology wing in the Phoebe

(Continued on page 8)

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TENZIN WANGYAL RINPOCHE TALKS ABOUT HIS NEW BOOK

Continued from page 1

C: What are some of the most important aspects of dream yoga for someone just starting the practice?

Rinpoche: I think one of the most important things to do is not to just start the dream practice when you go to sleep, but to begin the dream yoga when you are awake. Try to be aware of your mind; try to realize how sometimes you can be powerless when the emotion comes. Realizing this, it is important to try to develop some stability while you are awake. And that stability can be supported by the experience of joy, you know, seeing the gifts of life, the positive experiences around oneself. Also, with all the experiences of the daytime, our mind and all our soul experiences get scattered around everywhere. Somehow we become pieces before we go to sleep. If we go to sleep as the pieces, we are not going to have a good sleep experience. So we need to try to have some awareness. Try to bring all those pieces together. Become one.

C: And how does one do that?

Rinpoche: Try to feel those experiences of the day and try to dissolve them and then come together in that very moment—try to feel this before you go to sleep.

C: So you try to dissolve and become peaceful?

Rinpoche: Yes, peaceful and then focus on the peaceful. And in order to

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- years.

focus on the peaceful, one can pray. Use whatever spiritual tradition you practice. You can ask for help from the guardians, protectors and the angels. Whatever you believe in.

C: So people who are not Buddhist can do this and put in their own deities?

Rinpoche: Yes, definitely. No matter what belief a person comes from we are all sentient beings. Sentient being means the one who has a mind, and the one who has a mind always has difficulty controlling it when in samsara. So you should use whatever support works to help to bring the mind together and then one should practice. All people can try to work with their minds and try to develop the capacity to not always be driven by their emotion. Try to guide your emotion in daily life. This is important for developing the dream and sleep practices.

C: So doing the dream yoga will help anyone improve their health, and to develop a sense of inner peace and calm and more clarity?

Rinpoche: Yes.

C: What specifically can we do during our waking hours to enhance our dream practice?

Rinpoche: What you do while you are awake is very important. Dream practice is not as much about what you do when you are sleeping and dreaming as it is about how you use the mind when awake. If the day is spent spaced out and caught up in the elaboration of the conceptual mind, we are likely to be the same in dream. If we are more present in our life, we will also find that presence in dream.

There are four main foundational practices in dream yoga, which are done while awake. The first one is related to perception—that means that everything that you see, you hear, you feel, you touch, you smell while you are awake, you experience them

as a dream. You say to yourself, "This is a dream." In this way a new tendency is created in the mind, to look at experience as insubstantial, transient, and ultimately related to the mind's projections. As phenomena are seen to be fleeting and essenceless, grasping decreases. This will help you do this when you are actually dreaming and will lead to the recognition of the dream state and the development of lucidity. There is no stronger method of bringing consistent lucidity to dream than by abiding continuously in lucid presence during the day. This is the first preparation—to see all of life as a dream.

The second foundational practice works to further decrease grasping and aversion while we are awake. As the first foundational practice is applied in the moment of encountering phenomena and before a reaction occurs, the second practice is engaged after a reaction has arisen. Ideally the practice should be applied as soon as any grasping or aversion arises in response to any object or situation. The grasping mind may manifest its reaction as desire, anger, jealousy, pride, envy, grief, despair, joy, anxiety, depression, fear, boredom and so on. When a reaction arises, remind yourself that you, the object, and your reaction to the object are all a dream.

The third foundational practice involves reviewing the day before going to sleep and strengthening the intention to practice during the night. As you prepare for sleep allow the memories of the day to arise. Whatever comes to mind recognize as a dream. Then make the strong determination that, just as you are recognizing the dream-like nature of the day, you will also recognize the dreams of the night for what they are. Make the strongest intention possible to know directly and vividly while dreaming that you are dreaming. The intention is like an arrow that awareness can follow during the night, an arrow directed at lucidity in the dream. Before you go to sleep pray that you may have a clear dream.

The fourth foundational practice is to rejoice and be thankful when you awake if you have been successful and have had a lucid dream. You say, "This is wonderful." If you are not successful, you recognize this, but don't get discouraged. Rather, you put stronger intention into your practice.



Top: Senior lineage holders of the Tibetan Bon tradition (from left to right): Tenzin Wangyal Rinpoche, Lopon Tenzin Namdak Rinpoche, and Lopon Tenpa Yungdrug Rinpoche. The Lopons have come to the United States from Kathmandu, Nepal, to teach at the Santa Fe retreat.



Bottom: Lopon Tenzin Namdak Rinpoche, senior lineage holder of the Bon school and head of the Bon monastery in Kathmandu, Nepal, teaches from The Six Lamps, a Bon Dzogchen text which focuses on the nature of mind. The teaching occurred at Tenzin Wangyal Rinpoche's annual summer retreat in Santa Fe, New Mexico this July.

Finally, during the morning period generate a strong intention to remain consistent in the practice throughout the day. Don't forget to pray with your full heart for success. Prayer is like a magical power that we all have and forget to use.

C: Do we need to do anything else to prepare for dream practice before we actually go to sleep?

Rinpoche: Even for someone who doesn't practice the dream or sleep yogas, it is good to prepare for sleep, to take it seriously. Purifying the mind

as much as possible before sleep, just as we do before meditating, generates more presence and positive qualities. Rather than carrying negative emotions into the night, use whatever skills you have to free yourself from them. If you know how to self-liberate the emotion do so. Try to connect with the lama, yidam, and dakini, or generate compassion. Do what you can to rid yourself of the tension in your body and the negative attitudes of your mind. Even if you are unable to do the rest of the practice, this is

something positive that everyone can incorporate into daily life. In the book I go into more detail about particular meditations one can do right before going to sleep.

C: What are the main dream practices to focus on during sleep?

Rinpoche: The four main practices of the dream yoga include a practice to do while falling asleep and similar practices to be done during three periods of waking during the night. These are outlined in detail in the book. Sleep is broken into roughly two-hour segments. During each working period a particular position is taken, a particular breathing is performed, and the mind focuses on a particular image in a particular chakra.

There are four tasks we need to accomplish in order to fully develop the dream practice: bringing the mind into the central channel, cultivating clear vision and experience, developing power and strength so that we will not become lost, and developing our wrathful aspect in order to overcome fear. These tasks correspond to the four qualities of dreams—peaceful, joyful, powerful, and wrathful—and to the four sections of the practice.

C: What do we do if we are having a lucid dream?

Rinpoche: In lucid dreams we practice transforming whatever is encountered. There is no boundary to experience that can't be broken in the dream; we can do whatever occurs to us to do. As we break habitual limitations of experience, the mind becomes increasingly supple and flexible. The teachings present us with new ideas, new possibilities and the tools to realize those possibilities, and then it is up to us to manifest them in dreams and waking life.

For instance, the teaching talks about multiplying things in dream. Perhaps we are dreaming of three flowers. Because we are aware of being in a dream and the flexibility of dream, suddenly we can make a hundred flowers, a thousand flowers, unlimited flowers. But first we need to recognize the potential. *The Mother Tantra* lists eleven categories of experience in which the mind is usually bound by experience. All of these are to be challenged and transformed. They include: size, quantity, quality,

(Continued on page 3)



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TENZIN WANGYAL RINPOCHE TALKS ABOUT HIS NEW BOOK

Continued from page 2

speed, accomplishment, transformation, emanation, journey, seeing or realizing, encounter and experiences. These are explained more fully in the book.

C: In the book you mention that in order to become truly effective with the dream practice, it is best to get up two or three times during the night and then start the practice again. This is hard for Westerners, many of whom are already sleep-deprived. How important is it to get up several times during the night?

Rinpoche: It depends on how serious the practitioner is. People who have children, they often get up two or three times during the night. And people who need to go to the bathroom frequently get up more than three times. So getting up for dream practice is just another point of view. It doesn't mean that you cannot do the practice if you don't get up, but it is very helpful. The important point is to bring greater awareness to the dream and the rest of life, and this anyone can do, whether or not they are able to do the complete cycle of the yoga.

C: How do you know you are making progress with your dream practice?

Rinpoche: You know because you are having more clear dreams, more complete dreams, you are remembering them, you are having lucid dreams. You can guide your dreams instead of being dreamt!

C: What is sleep yoga? How does it differ from dream yoga?

Rinpoche: Dream yoga is when you actually have dream images and sleep yoga is before the images come or after the images dissolve. Do you have any way of understanding yourself, your presence, your awareness when you are asleep, but not dreaming? These are all questions concerning sleep yoga.

C: Should you become proficient in the dream yoga before you attempt the sleep yoga?

Rinpoche: In the tradition it is said that dream yoga is easier to do first and then sleep yoga. The reason is because dream yoga has images and we feel more supported if we can hold onto something. When we have nothing to hold onto, the average person feels supportless.

C: How will people actually know when they are doing sleep yoga?

Rinpoche: It is the same as being aware of the gap between two thoughts when you are meditating. You are aware there are no thoughts. It is the same with sleep yoga, there are no images, no dreams, but you are aware that this is happening.

C: So people who are doing the sleep yoga successfully are going to know they are doing it?

Rinpoche: Yes, yes. If people have some sense of awareness before they dream they are doing it. Also one can actually have awareness while one sleeps; they can have clear light experiences, but that is a very difficult realization to have. I describe in the book how to recognize the clear light.

C: Do we need any special initiations or transmissions for the dream and/or sleep yoga to be fully effective?

Rinpoche: If people want to get some awareness and develop some skills, it is not necessary. But if someone wants to go into the teachings and practices in depth as delineated in the book, then I think it is necessary to have transmission from a person who has experience or is holder of the transmission.

C: Does that necessarily need to be a Bon teacher or can it be any Buddhist master?

Rinpoche: Well if it is specifically related to the practices that I am talking about, i.e., Mother Tantra, then it can be any qualified teacher who has the Mother Tantra transmission.

C: What are the most common mis-

takes practitioners make with regard to dream and sleep yoga?

Rinpoche: Too much expectations! People expect to have immediate results. You can make instant coffee, but not instant success with dream and sleep yoga. People want instant dream and sleep yoga success. Also, anytime when you try to do the dream yoga before you go to sleep, you need to have joy about doing the dream yoga practice. If you think of it as work, that is a very big mistake. Sometimes people think, "Oh, I am too exhausted." This is a mistake; we need to view it as a joyful, relaxing practice, like taking a warm shower or lying in a comfortable bed and finding the right position before we go to sleep. We don't consider those things work.

C: Is there a difference in the dream and sleep practices described in your book from other Buddhist dream and sleep yogas?

Rinpoche: The principles and essence will be the same as dream and sleep practices from other Buddhist lineages, but there might be slightly different methods which one should explore to determine which are the best for oneself.

C: If we are having problems with our dream and/or sleep practices or we just want more guidance, to whom can we turn and where?

Rinpoche: People can contact our local practice groups where they will find senior practitioners skilled in the practices. We have Garuda Centers in San Francisco, Los Angeles, Houston, Mexico City and Warsaw, Poland. Our headquarters is located in Charlottesville. Also we have a website, which includes information on upcoming seminars and workshops. Also we have a six-tape audio program on the dream practice. It was taped live at a six-week course I conducted at Rice University in Houston, Texas last year. This might prove helpful to those seeking more information.

C: Do you have any final thoughts you would like to share?

Rinpoche: It is important to remember that the dharma is really flexible and we need to remain flexible. Do not allow yourself to become trapped by the practice. Experiment. This doesn't mean that you should throw out the tradition and make up your own. These practices are powerful and effective and they have been the vehicle for countless people to realize liberation. At death you reach the borderline between samsara and nirvana—the intermediate state, the famous bardo. The single essence is your passport that allows you to enter nirvana. Without the passport you cannot leave samsara. If one has never had the experience of clear light during sleep it is difficult to pass from samsara in the bardo. If one can integrate with the clear light of sleep then one can integrate with the clear light of death. All the beings who achieved enlightenment and became Buddhas crossed the border and entered the clear light. We too, with great determination and joyful work, have the capacity to do the same.

For information on teachings and workshops of Tenzin Wangyal Rinpoche, please contact: The Ligmicha Institute at 804-977-6161; e-mail: Ligmicha@aol.com; fax: 804-977-7020; website: www.comet.net/Ligmicha; or write to: The Ligmicha Institute at P.O. Box 1892, Charlottesville, VA, 22903. ■

Snow Lion News for the Visually Impaired

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



THE TIBETAN YOGAS OF DREAM AND SLEEP

Tenzin Wangyal Rinpoche

THE TIBETAN YOGAS OF DREAM AND SLEEP

by Tenzin Wangyal Rinpoche
220 pp., 8 b&w photos, #TIYODR
\$16.95 Snow Lion Publications

"If we cannot carry our practice into sleep, if we lose ourselves every night, what chance do we have to be aware when death comes? Look to your experience in dreams to know how you will fare in death. Look to your experience of sleep to discover whether or not you are truly awake."

With these words, Tenzin Wangyal Rinpoche gives dharma students the means to measure their practice, and with this book, he gives a path of practice to awaken from the sleep of ignorance and the long dreaminess of samsaric life.

The yogas of dream and sleep are used in the Bon and Buddhist traditions of Tibet to attain liberation. Practices applied during dream and sleep are effective methods for changing the practitioner's relationship to experience, a retraining of cognitive patterns that results in increasingly positive experiences of life and eventually in lucid dreaming. Lucid dreaming has become quite well known in

the West as the capacity to know that one is dreaming during a dream, but in Tibetan dream yoga this is not an end in itself. Rather it is the setting in which one can then utilize more advanced practices.

Dream practices are followed by sleep yoga, also known as the yoga of clear light. This is considered a more advanced practice, closer in method and result to the highest and most hidden of Tibetan practices. The practice and the goal is to stay aware during deep sleep, when the gross

• "A detailed guide to
• using our night-lives
• for awakening: thought-
• provoking, inspiring, and
• lucid."—Stephen LaBerge

conceptual mind and the operation of the senses cease.

Tenzin Wangyal Rinpoche, a lama in the Bon tradition of Tibet, presently resides in Charlottesville, Virginia. He



is the founder and director of The Ligmicha Institute, an organization dedicated to the study and practice of the teachings of the Bon tradition. He was born in Amritsar, India, after his parents fled the Chinese invasion of Tibet, and received training from both Buddhist and Bon teachers, attaining the degree of geshe, the highest academic degree of traditional Tibetan culture. He has been in the United States since 1991 and has taught widely in Europe and America. ■



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THE PRACTICE OF TRANQUILLITY & INSIGHT

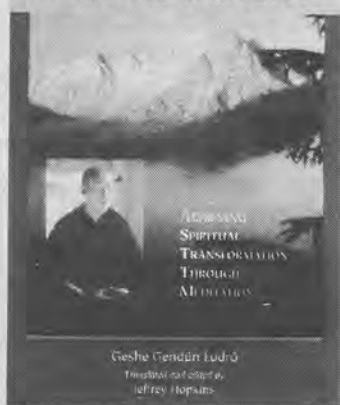
A Guide to Tibetan Buddhist Meditation

by Khenchen Thrangu Rinpoche
170 pp., b&w photo, 3 line drawings,
3 tables #PRTRIN \$14.95

This is a practical manual to the two types of meditation that form the core of Buddhist spiritual practice. After only a few pages of reading, anyone would know enough to properly begin meditating. Tranquillity (*Yamatha*) meditation aims at stilling the mind, while insight (*vipaśyanā*) meditation produces clear vision, or insight into the nature of all phenomena. With masterful scholarship and the ability to make subtle ideas easy to understand and apply in practice, Khenchen Thrangu Rinpoche explains this unified system of meditation for students both beginning and advanced. He explains what to do and what to avoid, and explains the stages of deepening meditation so the practitioner can gauge progress. These teachings are based on the eighth chapter of the *Treasury of Knowledge* by the great nineteenth-century master Jamgön Kongtrül. With Thrangu Rinpoche's commentary, this complex, encyclopedic work is made accessible to Western students of meditation.

Thrangu Rinpoche has been a practitioner of meditation for over forty years. Famed as a scholar, he was asked to establish the Kagyu monastic college in Rumtek for His Holiness the Karmapa, head of the Kagyu lineage of Tibetan Buddhism. Born in eastern Tibet in 1933, Thrangu Rinpoche was recognized as the reincarnation of the great Thrangu Tulku. He pursued a traditional monastic education and received a geshe degree with honors from the Dalai Lama at age 35. Thrangu Rinpoche became the personal teacher of many important lamas. He has also engaged in twenty years of teaching Western students in seminars and retreats in over a dozen countries. He is well-known for taking complex teachings and making them understandable to the practitioner. ■

CALM ABIDING and SPECIAL INSIGHT



Geshe Gedün Lodrö
Translated and edited by
Jeffrey Hopkins

CALM ABIDING AND SPECIAL INSIGHT

Achieving Spiritual Transformation Through Meditation

by Geshe Gedün Lodrö and Jeffrey Hopkins
334 pp., glossary, bibliography, index,
#CAABSP \$19.95

This manual presents a vivid picture of the intricacies of meditation, drawing the reader into a Tibetan world-view of spiritual transformation. Geshe Gedün Lodrö, one of the foremost scholar-practitioners of Tibet, presents a landscape of mental development, revealing a living world of mental therapy replete with resources for describing, facing, and counteracting both superficial and systemic disorders. With extraordinary precision and detail, he describes how to undermine distracting afflictive states, doubts, and distortions that must be removed for the mind to become stable, calm, alert, and able to penetrate the false appearance of phenomena.

Geshe Gedün Lodrö was born in the capital of Tibet, Hla-sa, in 1924. He entered Dre-bung Monastic University at Hla-sa at the age of nine as a novice monk. He took basic examinations in 1940, received full ordination in 1947, and gained the degree of ge-shay in 1961 in exile in India as the first among three scholars who were awarded the number one ranking in the highest class. A prodigious scholar, he was famed for his wide learning and ability in debate. In 1967, the Dalai Lama sent him to teach at the University of Hamburg, where he learned to speak German fluently and become a tenured member of the faculty. He served as Visiting Professor at the University of Virginia in 1979, when he gave the lectures that comprise this book. He passed away later in the same year.

Jeffrey Hopkins is Professor of Religious Studies at the University of Virginia, where he has taught Indo-Tibetan Studies and Tibetan language since 1973, and was Director of the University's Center for South Asian Studies for twelve years.

This is a new completely revised edition of *Walking Through Walls*. ■

Knowledge and Liberation



Anne C. Klein

KNOWLEDGE & LIBERATION

by Anne Klein. 283 pp. #KNLIC
\$19.95, A Namgyal Institute Textbook.

"Anne Klein presents vividly and intimately many concepts essential to a deeper understanding of Buddhist philosophy and for realizing emptiness—the process of naming, positive and negative phenomena, direct perception, and more. I highly recommend this book!"—Prof. Jeffrey Hopkins

Buddhist philosophy is concerned with defining and overcoming the limitations and errors of perception. To do this is essential to Buddhism's purpose of establishing a method for attaining liberation. Conceptual thought, in this view, can lead to a liberating understanding, a transformative religious experience.

The author discusses the workings of both direct and conceptual cognition, drawing on a variety of Tibetan and Indian texts. This book is indispensable for anyone desiring a deeper understanding of the fundamental issues in Buddhist philosophy. It is also highly relevant to issues current in modern Western philosophy.

The Gelukba interpretation of Dignaga and Dharmakirti is greatly at variance with virtually all other scholarship concerning these seminal Buddhist logicians. The author clarifies these differences, considering both traditional Buddhist and modern scholarship, thus establishing what is unique to the Gelukba presentation and, in this light, examining reasons for the validity of this school's interpretation. ■

WISDOM & RECONCILIATION: THE DALAI LAMA IN NEW YORK

Continued from page 1

and dear to those who continue to inflict harm on me."

Throughout his exposition of Tsong Khapa's text, His Holiness stressed the understanding of emptiness as fundamental to all progress. "When I think of my own way of being," he said, "the little strength I have comes not from being Dalai Lama or a fully ordained monk, but from an altruistic motivation and an awareness of the validity of emptiness." As a youth, he said, "when I began to sense liberation was a real possibility, I had a strong desire to seek it because I thought if I attained it I could then take a long break! So my wish was selfish." Commenting on the importance of time as a component of the path, he said, "Please don't think I am claiming I'm a Bodhisattva or that I've already realized emptiness. Part of the story is that it takes time. Developing understanding is one thing, experience is something else. Don't be spoiled by the rhetoric in Tantra about attaining liberation in one lifetime. When I was young, I told my tutor that since the Sutra path is so long, maybe I'd take Tantra. He pointed out that this was the wrong motivation. True Tantric practitioners have already been working for aeons."

One of the remarkable features of the event was the moral strength that His Holiness projected from the stage. Abandoning all hint of anger or self-pity, he seems to have clearly transmuted the formidable obstacles he has faced into occasions for practice, a fact that was echoed in his tribute to Tsong Khapa for having valued criticism because it showed him where his weaknesses lay. Said His Holiness: "This is called transforming adversity into favorable conditions."

On the final morning, His Holiness conferred the White Manjushri initiation, commenting, "I cannot guarantee you will receive total wisdom from this, but I can guarantee you won't become any dumber!" He also stressed the importance of self-reliance stating that while dependence on the blessings of external beings is part of the Buddhist tradition, sometimes Tibetans take this to the extreme.

The program concluded with a dialogue between himself and Master Sheng-yen which stressed the common ground rather than the differences between the Chinese and Tibetan traditions, and which was laced with mutual generosity and good humor.

With his ever-lively intellect, His Holiness interrupted the Chinese master with so many questions that the latter jokingly said, "You have caused me to run overtime with all

your questions. Now that should be deducted from your time!"

His Holiness mentioned a recent incident in Japan where he attended a conference on diverse Buddhist traditions. There he was approached by a Theravadin monk who slightly reproached him for engaging in more dialogues with Christian spiritual leaders than with representatives of other Buddhist sects. His Holiness conceded that there is indeed need for change in this regard, otherwise sectarianism could increase.

As usual, throughout the program His Holiness encouraged questions from the audience, in particular from the Chinese community. When a participant asked why compassion and pain always go hand-in-hand, His Holiness replied, "Compassion arises as a natural response out of empathy for beings. But the person having compassion experiences a different pain from the kind one suffers against one's wish. There is a degree of voluntariness. Pain here is taken on for a higher purpose." When asked how the karmic continuum is carried over to the next lifetime, His Holiness advised that we study how memory functions within this life. There is a time lapse between an experience and our recollection of

- If someone is really
- wrong, we shouldn't
- respond in a hateful
- manner, but at the same
- time patience should not
- be confused with the
- idea that we should put
- up with injustice.

it, and a connection obviously exists between the two, but His Holiness admitted that it was philosophically difficult to say on what faculty karmic imprints are stored. According to the Mind-Only School, the basis is the *alaya vijñāna* (all-base mind), but not all schools agree. When asked if the faults we see in another person actually exist or if they are merely our projection, His Holiness replied, "In *lo jong* (mind training) we operate from the premise that there is a distinction between enemies and friends, so while we often project characteristics that don't exist in a person, our perceptions are not always projections alone. But what is important is how we respond. If someone is really wrong, we shouldn't respond in a hateful manner, but at the same time patience should not be confused with the idea that we should put up with injustice."

His Holiness's Wisdom Teachings were so dense in their implications that any attempt to recount them is like culling mere drops from a vast ocean.

(Continued on page 10)

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THE TSERING ART SCHOOL

The Shechen Institute for Traditional Tibetan Arts is a three-storied building located on the grounds of Shechen Monastery in Baudha, Nepal. It is dedicated to the preservation of Tibetan sacred arts and includes the Tsering Art School, an archive facility, workshops for the manufacture of incense, and studios for carving wood masks and making costumes for sacred dances. It was built under the direction of Shechen Rabjam Rinpoche with the generous support of the Dutch Government and a private donor. The goal of the Art School is to train a new generation of men and women from the Himalayan region and from Western countries in the authentic tradition of Tibetan Buddhist painting.

In Tibet, the only form of painting was sacred art—thangkas (scrolls) and wall frescoes with Buddhist themes—most of which was housed in monasteries and temples. Tibetan thangkas are not merely works of art, but are means to convey information of iconography and lineage that is essential for a Buddhist practitioner. Accuracy as well as beauty of execution is of utmost importance. During the 1960s the ancient traditional arts suffered irreparable damage when over 6,000 monasteries and the artwork they contained were destroyed in the Chinese Cultural Revolution.

In the last few years a number of artist studios have opened in the Kathmandu Valley to produce thangkas for tourists. Unfortunately, many of these artists have not had

the opportunity to learn traditional painting methods and proper proportions, and most of the new thangkas flooding the market have incorrect iconography and are

poorly executed. The tradition of Tibetan thangka painting is degenerating and in imminent danger.

The School's dean and painting teacher is Konchok Lhadrepa, one of the best trained and most experienced thangka painters alive today. He is among the last authentic holders of the Karma Gadri School of painting which prevailed in Eastern Tibet. It is characterized by its use of spacious landscape, transparent hues, and a unique elegance combined with minute attention to details.

When Konchok was ten years old he first met Dilgo Khyentse Rinpoche, from whom he acquired most of his vast knowledge. Over

the years, he painted many works for Rinpoche who in turn advised him on the correct expressions, proportions and the details of iconography. Under Rinpoche's careful supervision, Konchok painted the frescoes in Shechen Monastery, Nepal, that span three long walls of the temple.

The Tsering Art School provides an opportunity for this precious and rare oral tradition to be passed on to others during Konchok's lifetime. The full course is six years, with an exception made for foreign students who may study as day students on a short term basis. There are already three Western students enrolled in the school.

The first year is devoted to learning the techniques of proportion and drawing and the use of paints and colors. During the next four years, the students study the detailed iconography of different figures and work on specific projects. In the sixth year, they learn to draw and paint mandalas and write sacred script.

The student body is drawn from the young monks of Shechen Monastery, and lay men and women from the local community and Western countries. A maximum of twenty-five students will be accepted in order to enable individual training. The school would like to train women artists who have not been given a chance to learn this skill in the past. There are currently three women students enrolled (two Westerners and one Nepali). The School is not run on a commercial basis, but it will accept commissions from individuals and centers. In the future, courses on silk thangka weaving will be added to the curriculum. Shechen has a weaver skilled in this craft who has consented to teach this rare traditional art form.

To further preserve the tradition of sacred arts, Shechen's archive facil-

ity safely houses a rare collection of 13,000 color slides and negatives of Tibetan miniature paintings, thangkas and statues. The archives also contain photographs and negatives of Dilgo Khyentse Rinpoche and other teachers, a collection of rare texts, and both audio and visual records of Buddhist teachings. All these are stored in a climate controlled room. In the archive office itself, rare works and photographs are scanned and preserved on CDs.

On December 6, 1997, under a clear blue Nepali sky, the inaugural ceremonies began for the newly constructed building. A large audience of Buddhist teachers, guests, dignitaries, and friends gathered to hear the keynote address by Matthieu Ricard and speeches by Thomas Derksen, the Honorary Dutch Consul in Nepal and Gerold Muller of the European Commission. The guests toured the building to see a photography exhibition of works by Matthieu Ricard and other photographers—rare black and white photographs of Khyentse Rinpoche, delightful photos of Rabjam Rinpoche as a young boy, brilliant scenes of Tibet and sacred dancers. Many of the large black and white prints were created from tattered old photographs that had been preserved and reprinted in the new Shechen archive facility.

For further information about the Tsering Art School and the Shechen Institute of Traditional Tibetan Arts please write to:

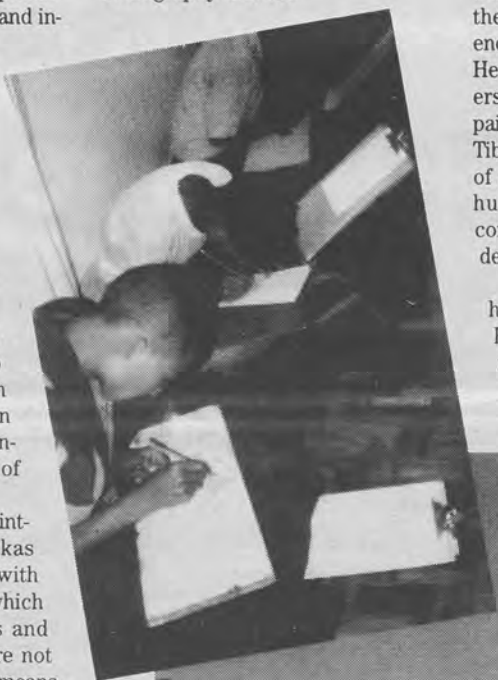
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Left: Students at work

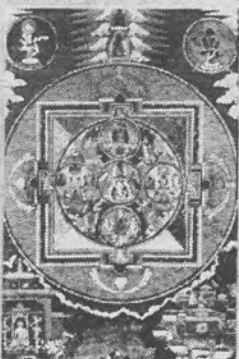
Middle: The Tsering Art School building

Above: Konchok Lhadrepa, master thangka painter and dean of the Tsering Art School

(All photos by Vivian Kurtz)

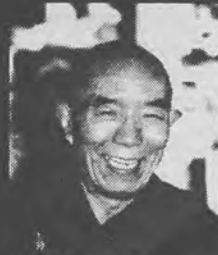
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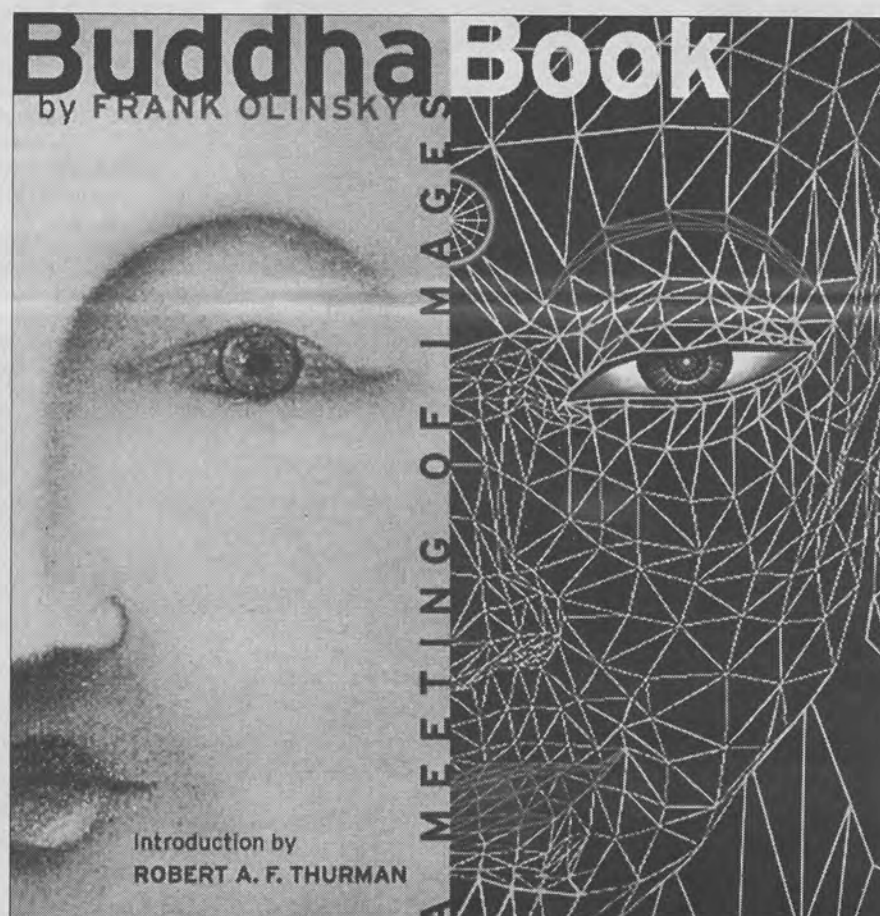


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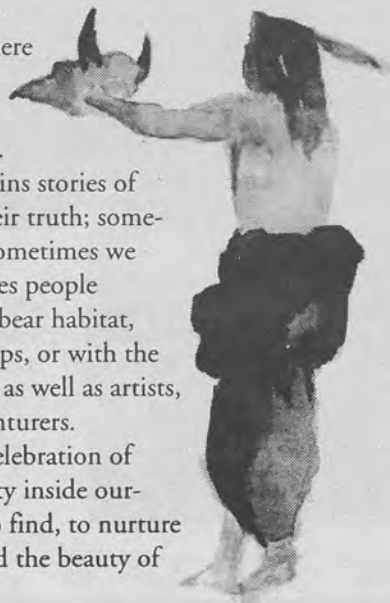
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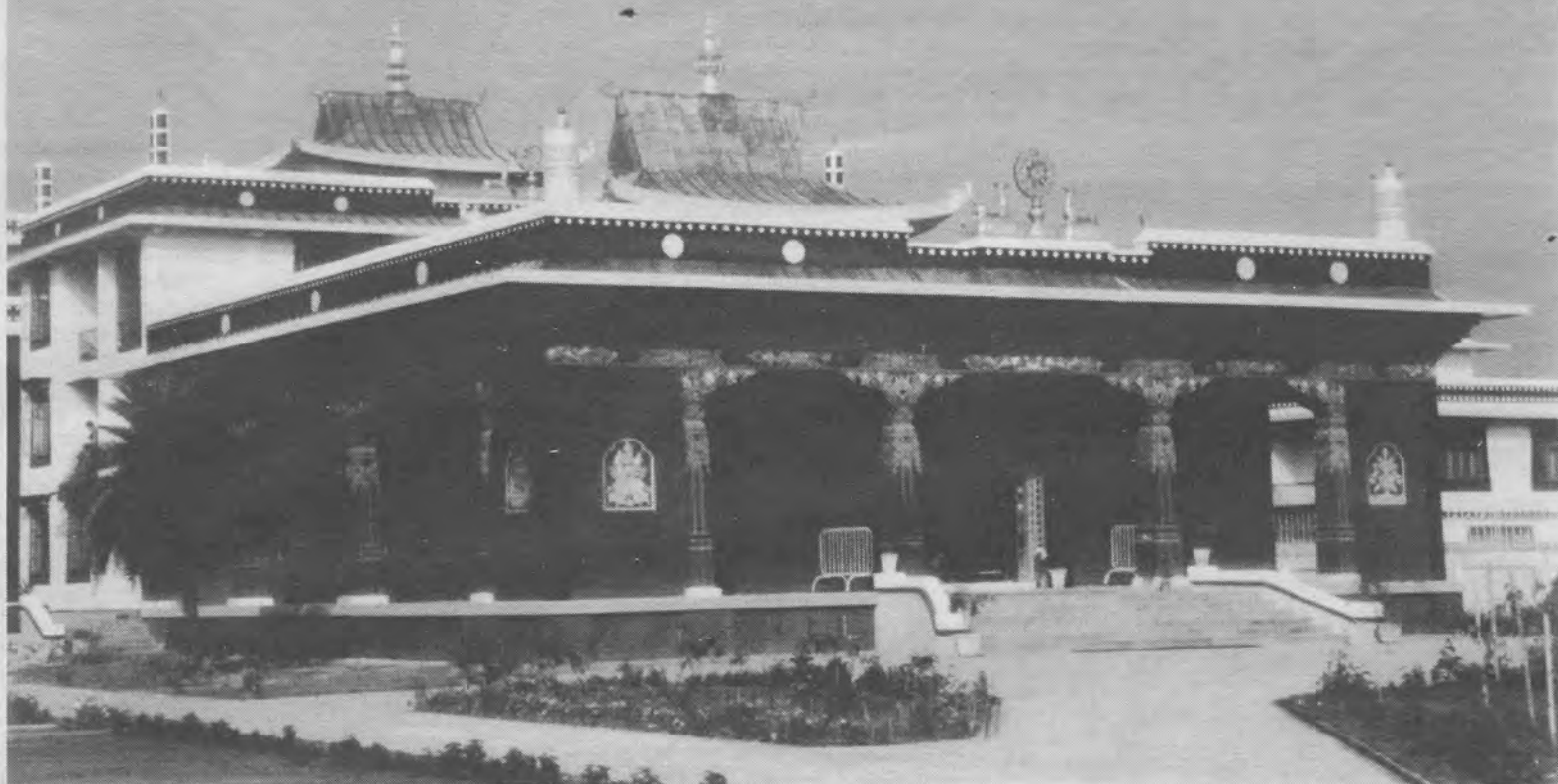
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A NYINGMA MONASTERY IN BODHGAYA



Bodhgaya—the “diamond throne of India”—is the center of the Buddhist world. There, under the Bodhi Tree, the renunciate Prince Siddhartha became the Buddha Shakyamuni. It is said that a thousand Buddhas have attained and a thousand more will attain enlightenment in the future in Bodhgaya. It is a pilgrimage place for people from all over the world, and many Buddhist countries have temples there. Among these are monasteries representing three of the four principal schools of Tibetan Buddhism.

The late Dilgo Khyentse Rinpoche had expressed the wish to construct a monastery for the Nyingma School in Bodhgaya so that its rich tradition would also be present. This year, the project was accomplished under the direction of Shechen Rabjam Rinpoche and with the participation of generous donors and dedicated volunteers. On January 23, 1998, Trulshik Rinpoche with Yangsi Rinpoche (the five year old reincarnation of Dilgo Khyentse Rinpoche) in attendance, performed a day long consecration for the new temple. A few days later, the official opening ceremony was performed by His Holiness the Dalai Lama.

The Monastery complex is located a few minutes' walk from the great stupa. Set off from the road, the beauty and harmony of the buildings create a feeling of a peaceful island. The main temple building is made of red stone. The design and shape of the golden roofs are based on the Potala in Lhasa. Inside the Temple on a stone stage carved by local Indian artisans are three large statues made by Bhutane

artists. The main figure is Lord Buddha and on either side are statues of Guru Padmasambhava and Dilgo Khyentse Rinpoche. During the next few years, frescoes depicting the life of the Buddha will be painted by Konchok Lhadrepa and the Tsering Art School students.

Another building houses residence quarters for about 30 monks and a reading room library well stocked

with books in Western languages. Shechen Rabjam Rinpoche says of the library, “Many people come to Bodhgaya on pilgrimage. Yet not much information is available there for the study of Buddhism. So, we would like our library to be a place where people can come to read and study.” Several publishers including Shambhala, Snow Lion and Padma Publishing have donated books on Buddhism, philosophy and history. Any donations of books are always appreciated.

A third building is the Shechen Institute—the International Center for Nyingma Buddhist Studies—which was founded by Shechen Rabjam Rinpoche and inaugurated by Her Majesty the Queen Mother of Bhutan. The Institute has nineteen comfortable double rooms and a large dining hall. Every year, Shechen Institute will offer a ten day, in-depth study program of Buddhist philosophy and practice for students from all over the world.

The first International Seminar is scheduled for November 20-30, 1998, and the teachings will be given by Shechen Rabjam Rinpoche and other senior disciples of Dilgo Khyentse Rinpoche. They will be translated into English, French and Chinese. The

daily program includes teaching on Dilgo Khyentse Rinpoche's commentary on the text *Heart Treasure of the Enlightened Ones*, as well as a Madhyamika course, meditation instruction, and guided pilgrimages. The price is \$25 a day including food

- Bodhgaya is located in Bihar,
- one of the poorest regions of
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- planning to provide a “clinic
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and lodging. This is a wonderful opportunity to study and practice in Bodhgaya in a quiet, monastic setting. The Institute quarters are also available for group rentals throughout the year.

Bodhgaya is located in Bihar, one of the poorest regions of India. Shechen Institute is planning to provide a “clinic on wheels” dedicated to bringing free and professional medical assistance to the people of the neighboring villages.

For further information about the winter seminars or renting the Institute for group teachings, email shechen@sprynet.com or write to Shechen Monastery, attention: Pema, P.O.Box 136, Katmandu, Nepal. ■



Top: The main temple of Shechen Institute in Bodhgaya, India.

Bottom: His Holiness the Dalai Lama performing the opening ceremonies for the Shechen Institute, Bodhgaya, India

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THE SPIRIT OF TIBET

Continued from page 1

Hearst Museum of Anthropology where she also teaches workshops.

Her successful show of fifty color prints of the exiled Tibetan communities, funded by Kodak, is a fully prepared exhibition that travels to mu-

seums and universities.

Specializing in Asia, Alison frequently gives slide presentations and lectures across the country, as well as leading annual photographic/cultural tours to Tibet, Nepal and Bhutan for Geographic Expeditions.

The following is excerpted from the author's introduction.



From top to bottom: Monks at Dip-Tse-Chok-Ling Monastery; Laugiri Temple at the Lingkhör; Man reading prayers at Namgyal Monastery; Tying prayer flags at the Lingkhör during Losar; Opera Mask at the Tibetan Institute of the Performing Arts; The Dalai Lama giving teachings at Namgyal Monastery.

This is a book of my friends. In 1988 I took my first trip to Nepal on what I thought would be a month-long assignment photographing children for UNICEF. I was so captivated by the magic of Asia that I stayed for almost four years, and have continued to return there nearly every year since.

While traveling on various assignments in India and Nepal, I found myself constantly drawn to the Tibetan settlements I encountered. After visiting Tibet a number of times and sadly realizing that more of the culture exists outside of the country than in it, I felt compelled to document the Tibetan life in exile as it evolves and flourishes. While working on this project over the past decade I have constantly marveled at how the Tibetan people have opened up their homes and their hearts to me, confiding their experiences, their memories, their hopes and their fears as they began new lives for themselves in strange lands.

Following the 1959 uprising against the Chinese in Tibet, more than 130,000 Tibetans have followed their spiritual and political leader, the Dalai Lama, into exile and built 57 refugee settlements throughout the neighboring countries of India, Nepal and Bhutan. Dharamsala, India, home to the Dalai Lama, his Tibetan government, and more than 7,000 Tibetan refugees, is the center of these communities in exile. This thriving mecca still attracts more than 3,000 Tibetans a year who risk their lives crossing the daunting snow-covered mountain passes from Tibet in the hopes of simply receiving a blessing from His Holiness the Dalai Lama, whom the Tibetans believe to be a manifestation of the Buddha of Compassion. All receive an audience with him upon arrival.

I have had the good fortune to photograph the Dalai Lama a number of times over the years. The last time, as we left his house together, a modest but modern home nestled in the

forest overlooking the Kangra Valley, he greeted me warmly.

"Ah, you again," he exclaimed, taking my hand and holding it as we walked. He stopped to feed his pet parakeets, and I apologized for taking his time from what is now an incredibly busy schedule of meetings. "Please know that I have the best of intentions," I assured him. He turned toward me suddenly, as if reading my eyes. "Yes, I know. And good intent, very important. Most important in all that you do. Never forget."

Creating intimate vignettes of Tibetan life in exile has become a life long passion. To me, Dharamsala is the people, and I am lucky to be able to return year after year to maintain these friendships. There is a refreshing openness in the Tibetan communities and I often find myself less guarded there than in the West. The

- "...good intent, very
- important. Most impor-
- tant in all that you do.
- Never forget."

main thing I walk away with after all these years is just how open my heart can become, and being able to communicate purely from that place. That is what this book is about.

Since the initial exodus from their country, Tibetans have fought to preserve their unique culture and identity. Monks, lay people, parents and children arrived in India and Nepal with precious few belongings, struggling first to survive. Aided by their Buddhist faith, the Tibetan people have managed to rebuild productive lives for themselves, and today Dharamsala and the other refugee settlements are thriving communities with a strong sense of purpose: to preserve and maintain the ancient Buddhist tradition which forms the core of Tibetan culture. In this sense,

Tibetan refugees have managed more than mere survival. They have created a Tibet in exile that is in many ways more truly Tibetan than their occupied homeland.

Buddhism is the backbone of the Tibetan people's existence and their piety is incorporated into practically every daily activity. And that is something admirable because it's what gives them a sense of place, a sense of purpose. Everyone that spends time with Tibetan people seems to feel this attraction towards them because when you see a whole culture of people that shares in that belief and how they move through the world with the utmost faith in that system, they seem to just radiate. There is a growing nationalistic pride among the new generation of Tibetans who struggle with Western influences, yet still, in their own words, "have Tibetan hearts."

Despite their sometimes meager living conditions, I was struck by the unfailing generosity of people who have so little. Always graciously welcomed into their homes, I was offered endless cups of butter tea as I showed them photographs of my family and later sent them photos of theirs. Years later I would return to find these pictures still reverently placed on the altar or tacked up on the wall. The images in this book are an appreciation of their strength and dignity in their daily life.

Tibetan culture has much to offer the modern world. It is a final repository of the 2,500 year old Buddhist tradition which has virtually vanished from its Indian homeland. The value of this philosophy is shown by the way the Tibetans have survived the ordeal of exile with humor and determination, and with their perspective intact. Their inner strength and courage when faced with the loss of everything they have ever known is inspiring and forms the essence of this book. It is their spirit which keeps them alive. ■

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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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His Holiness the Dalai Lama to give *Lojong* Teachings November 8 in Washington D.C.

His Holiness the Dalai Lama will give a one-day teaching on "Eight Verses for Training the Mind" and confer the "Generation of Bodhichitta Mind" in Washington, D.C. on Sunday, November 8th. This teaching is based on the profound insights and wisdom of one of Tibet's greatest spiritual classics. The verses composed by Geshe Lang-ri Tang-pa (1054-1123) inspired many great masters of Tibet to go in search of a living holder of the mind training tradition (*Lojong*), including Geshe Chekawa (1101-1175), who composed the "Seven Point Mind Training."

His Holiness has described the verses as a great source of personal inspiration. He received the unbroken transmission and explanation of these verses when he was a small boy in Lhasa and has recited them every day since then as part of his personal practice. The text pertains to the systematic training of the mind towards development of a compassionate heart and a sound ethical way of life.

This teaching will cover a wide spectrum of themes including guidance on how to cultivate and maintain a spiritual perspective on life, and coping with emotions. The teaching demonstrates how to transform even the most adverse circumstances into positive opportunities and, most importantly, how to maintain a life of inner tranquility.

The "Generation of Bodhichitta Mind" transmission strengthens the value of the *Lojong* teachings by establishing a motivation to become enlightened in order to benefit others. This is the gateway to the Mahayana practices that underlie Tibetan Buddhism. Understanding *Lojong* in itself is not enough to bring about profound personal transformation and growth. Developing bodhichitta is essential for this purpose. For this reason, His Holiness will combine Generation of Bodhichitta Mind and *Lojong* in this one-day teaching.

The teaching is sponsored by the Conservancy for Tibetan Art and Culture, a non-profit organization established last year under the patronage of His Holiness the Dalai Lama to protect and promote Tibetan culture. ■

EIGHT VERSES FOR TRAINING THE MIND

by Geshe Lang-ri Tang-pa

With the determination to accomplish
The highest welfare of all sentient beings,
Who surpass even a wish-granting jewel,
I will learn to hold them supremely dear.

Whenever I associate with others I will learn
To think of myself as the lowest amongst all
And respectfully hold others to be supreme
From the very depths of my heart.

In all actions I will learn to search into my mind
And as soon as a disturbing emotion arises
Endangering myself and others
I will firmly face and avert it.

I will learn to cherish ill-natured beings
And those oppressed by strong misdeeds and sufferings
As if I had found a precious
Treasure difficult to find.

When others out of jealousy treat me badly
With abuse, slander, and so on,
I will learn to take all loss
And offer the victory to them.

When the one whom I had benefited with great hope
Unreasonably hurts me very badly,
I will learn to view that person
As an excellent spiritual guide.

In short, I will learn to offer to everyone without exception
All help and happiness directly and indirectly
And respectfully take upon myself
All harm and suffering of my mothers.

I will learn to keep all these practices
Undeified by the stains of the eight worldly concerns
And by understanding all phenomena as like illusions
Be released from the bondage of attachment.

[Taken from *Kindness, Clarity and Insight* by the Dalai Lama. This book also has his commentary. See the "Lojong" section of the spring newsletter for more on this topic.]



At the request of students and friends, The Venerable Shyalpa Tenzin Rinpoche has kindly agreed to turn the Wheel of Dharma for the benefit of all beings.

Rinpoche studied and practiced under venerable teachers from the four major Tibetan Buddhist lineages, and Rinpoche considers H.H. Chatral Rinpoche, the greatest living Dzogchen master, as his kind root teacher.

Rinpoche's subtle command of English and understanding of Western culture allows him to engage students in lively and incisive discussion and to transmit the teachings in a manner which is fresh, authentic and of the most benefit to each individual participant.

Rinpoche is the founder of Rangrig Yeshe Center in the Berkshires, Shyalpa Retreat in Kathmandu, Nepal and the Tibetan Refugee Children's Fund, a project which finds sponsors for Tibetan refugee children living in India and Nepal. So far, close to 300 children have been sent to school through this sponsorship program.

The Ven. Shyalpa Tenzin Rinpoche

FALL TEACHING SCHEDULE September 6 - November 1, 1998

Public Seminars: **Wisdom in Everyday Life: Mastering All Situations**

Boston	MA	Sept. 12	617-629-2087
Rochester	NY	Sept. 19	716-473-5888
Jamestown	NY	Sept. 20	716-665-4355
Ithaca	NY	Sept. 26	607-273-0137
Albany	NY	Sept. 27	315-894-5995
Hanover	NH	Oct. 3	802-484-3781
San Francisco	CA	Oct. 10	415-681-4106
Los Angeles	CA	Oct. 11	310-815-8634
Santa Barbara	CA	Oct. 17	805-966-6647
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Public Retreats: **The Wakefulness:**

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Berkshires	MA	Sept. 6	413-528-9932
Syracuse	NY	Oct. 31-Nov. 1	315-638-6482

Because of the great interest in Rinpoche's teachings, advance registration for the seminars is highly recommended. Advance registration for the retreats is required. Call or write for further information.

Adzom Rinpoche East Coast Retreat

by Harvey B. Aronsen and Anne C. Klein

In the finest tradition of non-sectarian Dharma transmission, Namgyal Monastery will be hosting a retreat this summer at the beautiful Owasco Conference Center, August 23-30. This promises to be an exciting and enlightening visit by one of the most active Lamas in Tibet today. Rinpoche will be offering diverse teachings and empowerments to prepare students for realization. These empowerments are opportunities to receive blessing for potentiating our own inner wisdom—glimpses of emptiness, inspiration, or openings to our

Buddha nature. *The Very Essence of the Great Expanse Tradition* has particularly effective means for hastening experiential realization and Adzom Rinpoche is a master at imparting these. The Ithaca retreat is particularly oriented towards the cultivation of wisdom within the context of the Dzogchen (Great Completeness) view. For new students it promises to be an effective introduction to Buddhist insight and for experienced practitioners it offers the opportunity to enliven and enhance understanding. For further information please contact Namgyal Monastery, 607-273-0739. ■

PLEASE NOTE!

Adzom Paylo Rinpoche Tour to the USA Postponed

Due to travel complications and difficulties obtaining a visa, Adzom Paylo Rinpoche's tour to the United States is postponed. Please call specific center for updates on their plans and Dawn Mountain for an update on latest arrival information. (713) 222-2331. www.dawnmountain.org Thank you, Anne Klein and Harvey Aaronson, tour coordinators.



Machig Labdron, detail, 22 x 28, 1996

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Adzom Paylo Rinpoche, a masterful Dzogchen Lama and *siddha* from Kham, Tibet, has taught Jigmay Lingpa's *Heart Essence of the Great Expanse* to over 10,000 students. This and the teachings of Longchen Rabjam will be the focus of his U.S. visit. Appropriate transmissions, initiations, and meditations will be given at each practice retreat.

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Tara Mandala
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August 23-30
Wisdom Retreat
Namgyal Monastery
Ithaca, NY
(607) 273-0739

September 1-15
Heart Essence of Longchen Rabjam
Labor Day Weekend-Heart/Mind Retreat,
Dawn Mountain, Houston, TX
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September 17-19
Mind/Nature Teachings
Pure Heart Leadership
Portland, OR
(503) 242-2101

September 20-21
Lineage Teachings
Padma Ling
Spokane, WA
(509) 747-1559

WISDOM AND RECONCILIATION: THE DALAI LAMA IN NEW YORK

Continued from page 4

Throughout the teachings, His Holiness showed his unusual talents for combining traditional ritual, the highest levels of scholarship, and readily accessible heart advice. That he does so with humor, yet a pervasive sense of the sacred accounts for his ability to pierce the collective heart of his audience. One is left with the indelible images of His Holiness and Master Sheng-yen leaving the stage each day hand-in-hand, and of His Holiness repeatedly joining his palms in supplication as his translator spoke the names of earlier lineage masters. Above all, his willingness to reconnect the Chinese people with their ancient spiritual traditions is, under the circumstances, the unmistakable hallmark of a holy being. ■

NEW AND FORTHCOMING TITLES

The Bliss of Inner Fire



THE BLISS OF INNER FIRE
Heart Practice of the Six Yogas of Naropa
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Through experiential commentary, guided meditation, and practical advice, Tibetan Buddhist master Lama Yeshe opens up the world of advanced practices for Highest Yoga Tantra initiates. Focusing on the practice of *tummo*, or inner fire, Lama Yeshe encourages and inspires students to move beyond mere intellectual understanding to actually taste the experience directly.

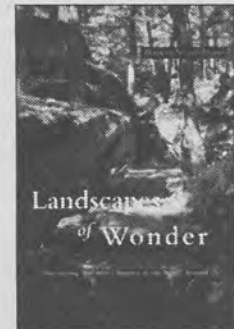
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BECOMING A CHILD OF THE BUDDHAS
A Simple Clarification of the Root Verses of Seven Point Mind Training
Gomo Tulku
Translated by Joan Nicell

"The real reason behind all our problems is that we have not been taking care of our own minds," declares Gomo Tulku in this book about Tibetan Buddhist mind training. Through his commentary on *Seven Point Mind Training*, one of the best known and most studied of Buddhist texts, Gomo Tulku shows us how to look inward for the causes and cures of daily hardship and adversity.

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Discovering Buddhist Dharma in the World Around Us
Bhikkhu Nyanasobhano

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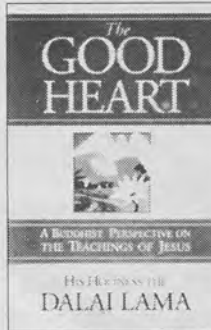
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Foreword by Joseph Goldstein

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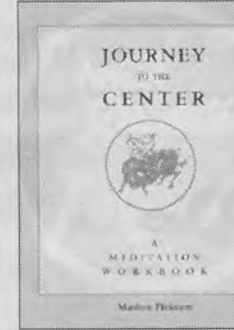
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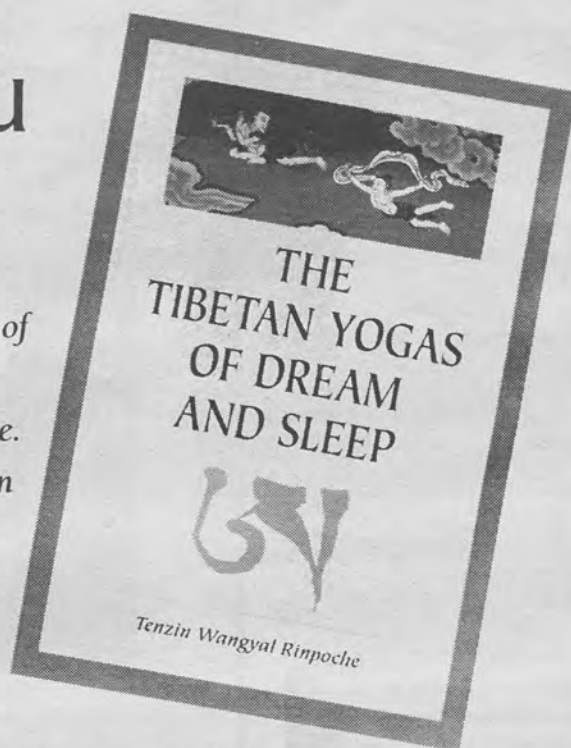
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A Tibetan Bön lama, Tenzin Wangyal Rinpoche was born in Amristar, India, after his parents fled Tibet. He received training from both Buddhist and Bön masters, attaining the Geshe degree, the highest academic degree of Tibet. Rinpoche has been in the United States since 1991 and has taught widely here as well as in Europe and Mexico. He is the founder of The Ligmincha Institute in Charlottesville, VA, which is dedicated to the preservation of the Bön tradition.



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Jack Kornfield says of Berzin's recently published book on the subject, "Alex has given us a precise, thoughtful, and sophisticated book on the central question of human sensitivity. As one of Buddhism's most knowledgeable western teachers, he creatively combines analytical Buddhist psychology, trainings of the mind, intuitive heart practices and dozens of practical techniques to nurture a life of sensitivity."

TOUR SCHEDULE

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For more information call (415) 488-0164

Oct. 13-15 Tse Chen Ling (the City)
Tuesday, Wednesday, Thursday evenings
San Francisco
For more information call (415) 339-8002

Vancouver, British Columbia

Oct. 16-18 Zuru Ling Tibetan Buddhist Meditation Center
Friday evening, Saturday, Sunday
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October 23-25 Dharma Friendship Foundation (DDF)
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Boston, Massachusetts

October 30-November 1 Kurukulla Center for Tibetan Buddhist Studies
Friday evening, Saturday, Sunday
For more information call (617) 624-0177

New York, New York

November 6-8 Tibet Center
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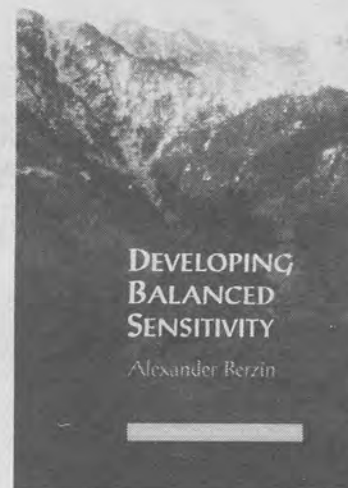
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Practical Buddhist Exercises for Daily Life

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275 pp. #DEBASE \$14.95

Developing Balanced Sensitivity presents a series of practical techniques for overcoming both insensitivity and hypersensitivity that can be practiced by people from all backgrounds. Deriving these techniques from traditional Buddhist sources, it presents them in non-traditional forms suitable for both sensitivity workshops and practice at home. The book indicates how to apply these methods to everyday difficult situations such as those that may arise in relating to partners, children, colleagues or parents.

The exercises are adapted primarily from the Gelug and Kagyu lineages for gaining more balanced sensitivity toward ourselves and others. Topics include: accessing our mind's natural talents; recognizing the clear-light nature of the mind; understanding the relation between mind, appearances, and feelings; deconstructing deceptive appearances; dispelling nervousness, insecurity, and low self-esteem; sorting out feelings, overcoming alienation, and making decisions. ■



"Dr. Berzin presents a clear and practical method to develop balanced sensitivity that can serve as an interesting bridge between classical Buddhist teaching and modern psychotherapy. It provides the reader with means to move from self-centered preoccupations to consideration for others."—Ivan Boxzormenyi, M.D.

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Thank you for your patience with our new computer software

At the end of June, Snow Lion embarked on a dangerous journey—we upgraded our business software. It was the best time for us to do it since it was our year end and our current business software system was doomed to crash not with the year 2000 bug but with a year 1999 bug! Also, the new system is windows based with a lot more capability, the old one was DOS based.

Our service was slowed by a number of factors, and during July we fell behind by two weeks for which we are sorry. By the time you read this, we should be back on track and processing invoices rapidly—normally we can give a one or two day turnaround.

Thank you for your patience and continued support. I hope this is the last time that we have to make this kind of change at Snow Lion.


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His Holiness the Dalai Lama

Pittsburgh November 12, 1998




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MARCH 2 - MARCH 11, 1999

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12 SNOW LION SUMMER '98 NEWSLETTER



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TIBETAN REFUGEE ASSISTANCE PROGRAM

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

Sponsorship for a Tibetan child to attend boarding school is \$10 per month. Sponsors send an annual sum of \$120 and additional \$1 per month (optional) to help defray the administrative expenses of the program here in U.S.A. The U.S. representative forwards all funds to the Council for Tibetan Education to make the international money transfer efficient.

Please join TRA Program and make a difference in Tibetan children's lives.

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Make checks to: South India TRA Program. ■

First International CONGRESS ON TIBETAN MEDICINE

Revealing the Art of the Medicine Buddha

November 7-9, 1998; Washington, D.C.

A three day international congress to initiate a dialogue between traditional Tibetan Medicine and Western Science will be convened in Washington, D.C. on November 7-9, 1998. This will be the first world congress dedicated specifically to Tibetan Medicine.

The International Congress on Tibetan Medicine will provide, for the first time, a global forum for:

- practitioners of traditional Tibetan medicine from around the world
- the presentation of research initiatives
- dialogue with Western scholars, scientists and clinicians

- establishing biodiversity and medicinal plant conservation programs in the Himalayan regions

His Holiness the Dalai Lama will open the proceedings with teachings on the Medicine Buddha. The Plenary session will include prominent guest speakers and various topics will be discussed in breakout sessions.

Throughout the congress there will be film and slide presentations, the creation of a Medicine Buddha sand mandala, information booths, book sales, and demonstrations of the practice and art of Tibetan medicine. Audio clips and selected text will be



made available on the World Wide Web with supporting interactive chat-rooms.

Continuing Medical Education credits (CME) will be available through George Washington University Medical School.

The Congress is organized and managed by Pro-Cultura, Inc. with assistance from the Conservancy for Tibetan Art and Culture.

For more information please check their Web Site at:

www.tibetmedicine.org

Registration information is also available by telephone at 800-805-3976. ■

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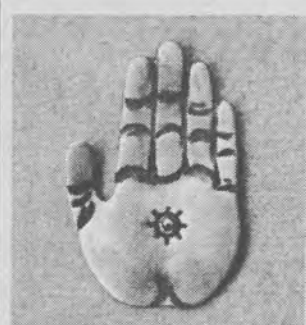
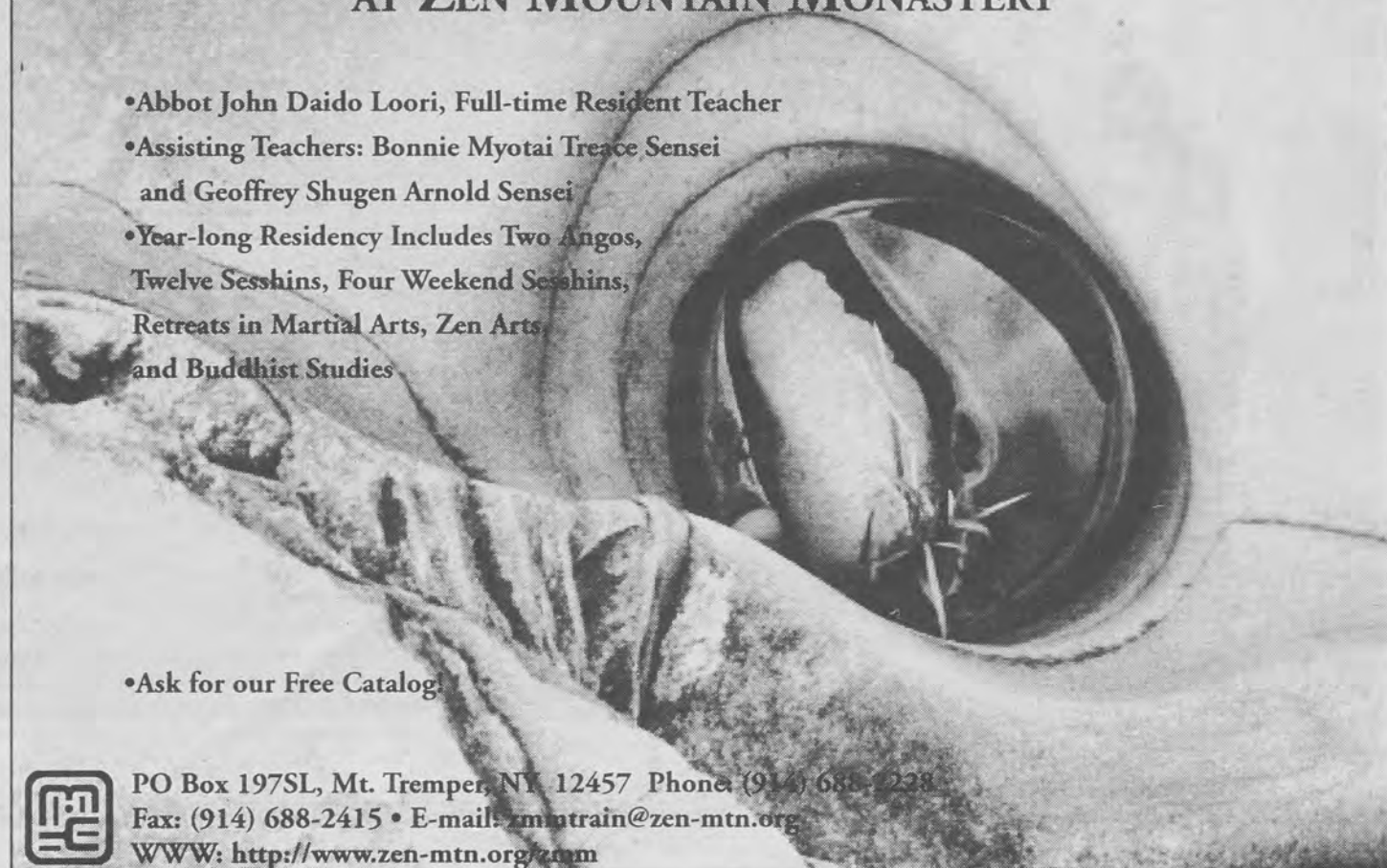
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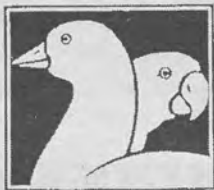
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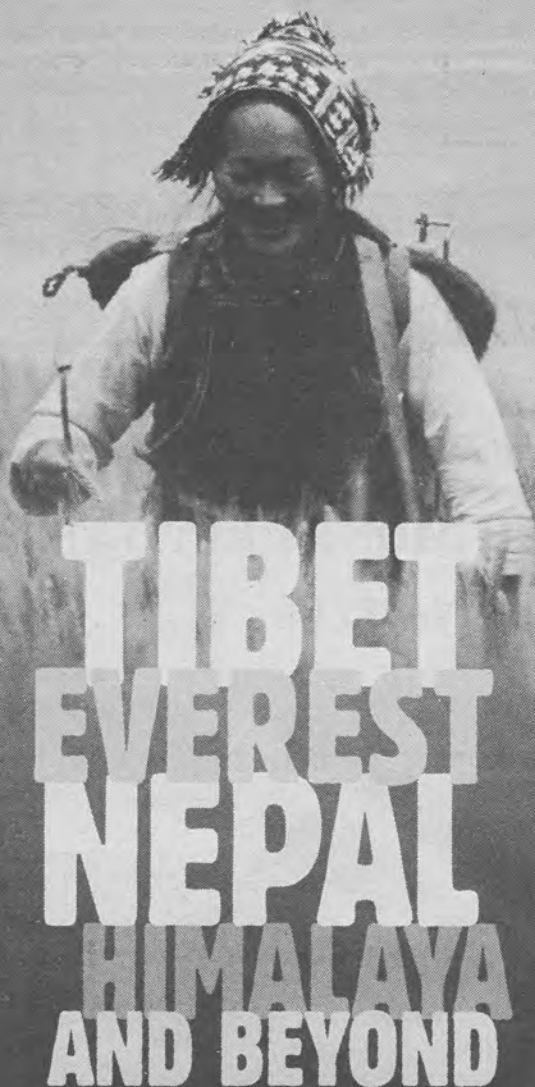
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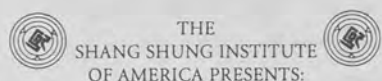
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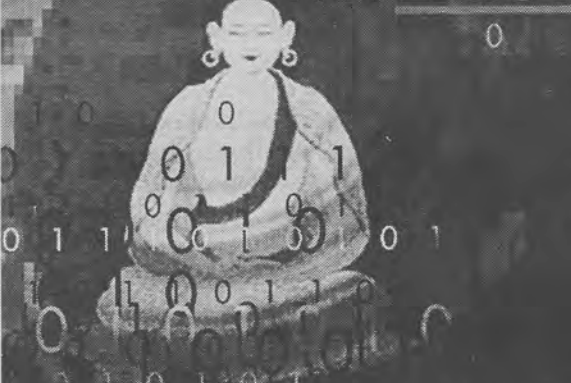
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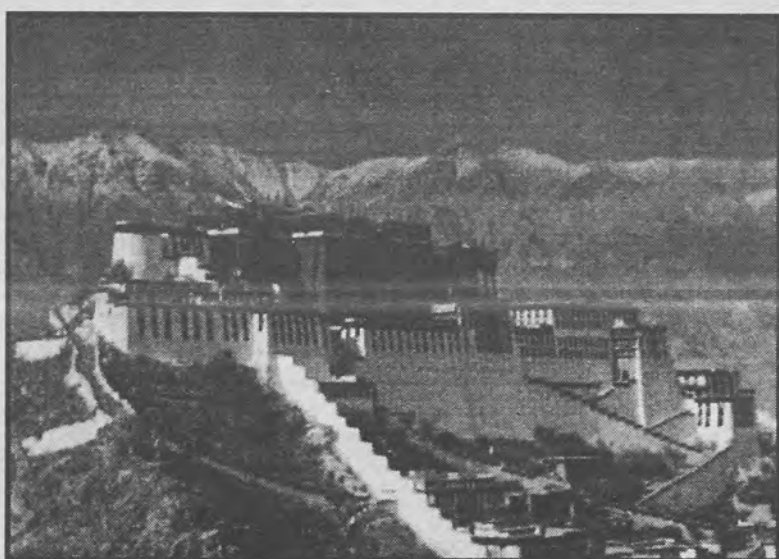
Glenn lived in the Himalayas from 1972-1982. Where he studied Tibetan language, literature, yoga, meditation, and mysticism, under 25 of the greatest masters in Tibet. He is the author of over a dozen books on Tibet (most of which are published by Snow Lion Publishing), as well as having traveled throughout the world conducting intensive workshops and credited course studies on all phases of Tibetan history and culture. He presented the Tibetan delegation at The World Parliament of Religions, and is regularly featured on television and radio. His tours are limited to just 20 participants, twice a year, and Snow Lion is proud to have been selected to host this fall of 98 and spring of 1999 itinerary!

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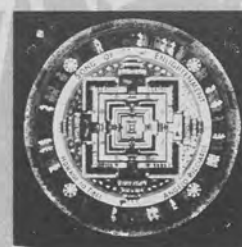
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His Holiness the Dalai Lama will Give the Kalachakra Initiation at the Tibetan Cultural Center in Bloomington, Indiana

In August of 1999, His Holiness will confer the Kalachakra Initiation for the fourth time in the USA. This empowerment is one of the most highly revered of all Buddhist rituals because it is dedicated to the creation of world peace and harmony. The entire initiation takes eight days to perform and festivities following the empowerment are planned.

Although empowerments for other tantras are intended for only a small number of disciples at a time, there is a historical tradition of conferring the Kalachakra Initiation to large crowds of people. Buddha first gave it to the king of Shambhala.

For further information, read *Taking the Kalachakra Initiation* by

Alexander Berzin with an introduction by His Holiness the Dalai Lama (see Kalachakra section of this newsletter). Also contact the Tibetan Cultural Center, PO Box 2581, Bloomington, IN 47402 to get on their mail list for further announcements and to help them begin planning for the 1999 event. ■

WIN A GUIDED TOUR TO TIBET AND NEPAL IN MAY 1999

Tour leader: Glenn H. Mullin

Snow Lion Publications is offering its fourth trip to Asia to a lucky customer. We have arranged with Mystical Journeys to award one of our customers the opportunity to travel with Glenn Mullin on an 18-day adventure to Nepal and Tibet. Glenn lived in the Himalayas from 1972-1982 where he studied Tibetan Buddhism, language, literature, and yoga with many of the greatest teachers from Tibet. He is the author of over a dozen books and has taught throughout the world. He has led several world tours of the monks from Drepung Loseling Monastery.

Here's how you can win: Every time that you order from us, we will enter your name in our drawing. Just let us know when you order by mail, phone, or fax that you would like to be considered for the trip. We will have our drawing on December 31, 1998.



Please check the full page ad for Mystical Journeys to see what is and is not included in the trip. Also, Mystical Journeys is completely responsible for every aspect of the trip so please contact them for any information that you need or to find out about their other great trips.

HIMALAYAN ANTIQUES

310 High Street
Ipswich, MA 01938
978 356-4282

We are back from another trip to the region with items for the practitioner as well as the collector. Some of the highlights of this year's collection include:

- a very broad selection of Tibetan painted furniture, including shrine cabinets, thorgums, and pegums.
- a large assortment of Tibetan silver pieces including butter lamps, censers, teapots, chang pots, several large gau, and holders for scrolls, phur-bu, and incense.
- an assortment of tankas, old and new.
- several large (5-6 pound) singing bowls as well as musical instruments and drums
- a large collection of old Tibetan brass and copper kitchenware including momo steamers, kettles, and large cooking pots.
- several traditional old Tibetan carpets.

Since we carry unique and old items, a catalog would be obsolete even before it was published. We will be happy to answer telephone inquiries. We try to keep our website posted with the latest additions and deletions. Bookmark our home page for updates and photographs as they become available: <http://www.tiac.net/users/pmorse>



2013 Eureka Canyon Rd.
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Fax: (408) 761-6284
pemaosel@pacbell.net
www.vajrayana.org

VAJRAYANA FOUNDATION

Flight of the Garuda Dzogchen Retreat ∞ Nhamkha Drimed Rinpoche ∞ Sept. 4 - 11

Some of the most inspiring expressions of realization and the Dzogchen (Great Perfection) view are found in the vajra songs of Shabkar, a wandering yogin and lama. The Flight of the Garuda is probably one of his best known collections of songs on Trekcho (cutting through) practices of the Dzogchen tradition. Nhamkha Drimed Rinpoche, tertön (treasure revealer) and divination master, will be giving these rare teachings. Rinpoche will also be giving personal interviews and divinations. One may attend any or all of this retreat.

Throma Chod Healing Retreat ∞ Orgyen Thinley Rinpoche ∞ Sept. 26 - 30

Orgyen Thinley Rinpoche will be using a text compiled by Kyabje Dungse Thinley Norbu Rinpoche from Dudjom Lingpa's Throma Nagmo sadhana and the Feasts of Chod. The Throma cycle of practice directs the mind to the highest state of realization. The Feasts of Chod, performed as a healing ceremony, can pacify negative forces that lead to illness, suffering from chronic physical ailments, mental depression and other emotional obstacles.

Tibetan Astrology Workshop ∞ Tulku Thubten Rinpoche ∞ Oct. 16 - 19

This four day intensive workshop will cover the general aspects of Tibetan astrology emphasizing the principles of the elemental system (Jungtsi). Instruction will be given in astrological calculations and chart construction. The 30 traditional charts, the wedding chart, the health chart and the annual chart construction and interpretation will be covered.

The Art of Living a Spiritual Life Workshop ∞ Lama Yeshe Wangmo ∞ Nov. 7 - 8
Many saints and spiritual masters of the past have written their life stories as a way of teaching others how to achieve identical attainments. By examining the autobiography of Yeshe Tsogyal, a woman spiritual master of 9th century Tibet, Lama Yeshe Wangmo and Anna Cox have formulated a model of spiritual growth that will help us examine the fear and drama of our psychological lives. Our main principle is always to live life AS wisdom rather than an obstacle course.

All events are held at Pema Osel Ling Retreat Center.

RESIDENT STUDY PROGRAM

The Vajrayana Foundation has a resident study program. In exchange for part-time work and a nominal fee we offer room, board, access to teachings and retreats as well as individual instruction from our resident lamas and senior students.

Mani Rimdu gone awry

by Tiah Foster, M.D.

When a man called me at work and asked, "Do the words Mani Rimdu mean anything to you?" my immediate answer was, "Do you mean I won?"

I was thrilled and thought it a dream come true. I had just won an all expenses-paid trip to Nepal (paid for by the Snow Lion trekking company out of Salt Lake City, Utah and sponsored by Snow Publications of Ithaca, NY.). We would trek for a week in the Himalayas and go up to Tengboche to see the annual Mani Rimdu Festival.

Then reality set in. I realized I was no longer the thin runner I used to be—some negative karma had caught up with me and I had had two cervical neck injuries. No matter how you looked at it, I was FAT.

So I called Ron Barnes at Snow Lion and told him that I'd hiked out of the Grand Canyon from Phantom Ranch but now I was 55 and pear-shaped. He said he thought I could do it.

The Rehabilitation Center where I work set a program for me, especially to strengthen my legs. A friend who is a world-class climber and also a physician advised me to "climb lots of stairs." What no one told me was to climb the steps two and three at a time. Remember that. This is the single most important piece of advice I can give you if you ever want to take this trip.

When I arrived in Kathmandu I was met by the folks from Snow Lion. Our group ranged from the early 30s to the 70s. But everyone was miles more fit than me. Steve Brothers would be our guide from Snow Lion. He spoke Nepali and Hindi and was from the U.S. I immediately liked him.

The flight up was easy. At Lukla we met our Sidhar, Potachie, a native Sherpa who has been leading treks for over 25 years. He and his Sherpas were all thoroughly professional, kind and helpful. We had a quick lunch in a hotel, our first taste of cabbage, carrots, onions, potatoes and eggs done in what would later seem like an infinite number of ways. It tasted great. Then we headed out.

Everyone passed me like I was standing still. Within less than a mile, I knew I was in trouble. The steps up and down were like double height and in some areas were triple height. Then it began to rain. And rain. Potachie and another Sherpa came back to check up on me and insisted that I change into something warm and dry right there. There are no changing rooms on the trail. So off went the wet stuff and on went the dry, plus a down parka. I was fortunate they insisted, as without the warm dry layer, I could have been in real trouble with hypothermia as the sun went down. Eventually I came within sight of the campsite. All I had to do was cross a narrow swinging foot-bridge. That first trip across took ages (but as the week

wore on, it became a piece of cake to trot across the swaying bridge without hanging on).

I went to bed feeling really down, as I didn't think I was going to make it. I had dreamed of Namche and Tengboche. As a doctor, I thought I had a medical kit outfitted for everything, but I had not packed a needle and syringe, xylocaine and cortisone so I could inject my wildly inflamed hip bursa. I finally decided to go back to Lukla in the morning and stay there until the others returned.

The first day I just slept. The room had no heat, light, water or a bathroom, but it was clean. On the following day, I began to look around and ask questions. Very few words of English were spoken and I quickly got on to functional Nepali. The children were especially helpful and patient with me.

One of the children said she would take me to the monastery, high on a hill. She bobbed and jumped along the trail and was nimble as the proverbial mountain goat. I trundled along with my Lekhi walking stick, another definite MUST. The monastery housed a large statue of Padmasambhava and a smaller one of Tara. The area seemed self-sufficient with a garden off to one side. Shoes on the doorstep were Nike, of course. Two young boys showed us around.

Over several days I had a sense of life in the mountains as winter was coming on. Women were in the fields pulling all their plots of carrots to store in root cellars for the winter. Children were harvesting pine needles for the animals in the barns. Most of the time, everyone was in bed by 8 P.M. and up at sunrise.

I would spend part of my day doing daily Buddhist practice and sitting in the sun. If people stopped and they spoke a language I understood, we visited. I used my French, Spanish, and Japanese regularly.

By day five, the children became less wary. I brought down a bottle of nail polish. I cannot recommend this too highly as a way to break the ice. I became the local manicurist. I had a ball and so did they.

Then when I asked if I could take

MAGIC AND MYSTERY IN NEPAL

Continued from page 21

for beers or to their tents to try to sleep, the Sherpas took over the monastery courtyard. Under the full moon, they sang folk songs, danced and drank chang (their beer). They celebrated until nearly dawn when they put their children on their shoulders and followed dark paths around the mountains to their villages. The harvest was being gathered—autumnal celebrations are even older than Buddhism. The next day, as we returned to Namche, bits of the Sherpa songs rang through the mountains as the celebration continued in their hearts and ours.

Early in the morning we left Tengboche. Gerda had a small, but scary, fall and Steve found two doctors who diagnosed a possible stroke. Two sturdy young Sherpas took turns carrying her piggyback to Namche to be flown to Kathmandu. There but for the love of God....

I wanted to memorize the return, every precious minute, whether gasping for breath, struggling uphill, or sipping hot Tang at lunch.

I had found my walking rhythm and now used my trekking poles like "four-wheel drive for my feet" (as the ad copy had promised). I paced myself between the hares and the tortoises, alone so I could contemplate the grey-blue-lavender of receding rows of mountains, listen to crows

claim their trees, delight in the tinkle of yak bells for their music, not as an excuse to rest. I marveled how those lumbering, heavily loaded animals confidently maneuver rocky ascents and descents. I admired Sherpa porters shod in cheap Chinese-made sneakers or flip-flops carrying astonishing loads. I met a three-generation Tibetan family from the other side of Everest. They would walk two weeks to visit a revered lama who had fled Tibet and lives in Nepal and then trek back home. Long pilgrimages are a Tibetan custom that confers merit. For me, the reward and joy of the trek is that, while lack of oxygen may account for occasional euphoria, my feet trod the ancient, unyielding, sole-punishing mountain rocks.

In the helicopter, I watched the mountains recede and remembered a new motherhood moment: during labor I moaned "never again" but the first time my little daughter smiled at me, I thought it would be wonderful to have another baby. And I did. Will I return to the Himalayas? I hope so.

▲ June Calender is a professional writer living in New York City. Over a dozen of her plays have been produced in New York and other cities throughout the United States. Currently working on a "based on fact" novel, she has also published poetry in literary journals and nonfiction in national and regional publications. ■

their picture, they would become dreadfully serious. The children I knew were hard working, cheerful and smiled a lot. What to do? Give them the camera of course. The pictures are terrific. I had the prints enlarged and sent them back to them and their parents.

The children were back and forth to the lodge across the trail. It turned out that two sisters had married two brothers, the one across the way had no children and this was her second marriage. She clearly enjoyed her nieces and nephew. Apparently, if you aren't happy in a Sherpa marriage, it is pretty easy to put an end to it and go on with someone else—and no hard feelings.

Then suddenly the group was

back. They were tired and dragging. Two were missing, the couple in their 70s. She had had what looked like a stroke and had been air-evacuated to Kathmandu. After three days, she finally was told that it was fluid on her brain and was expected to totally clear. By the time we had our final dinner in Kathmandu, they were able to join us.

I may not have had the karma to do the whole trek, but I had the good karma to be able to be there as far as Pakding and make some new friends. And it has led to significant continued weight loss and a day-to-day gratefulness for running water, indoor toilets, central heat, box spring mattresses and grocery stores with huge variety. ■



From top to bottom: The group on the last day; Kitchen—Camp 1; Steve Brothers, the U.S. guide, with his new dog Kimboki from Tengboche; Lodge, with patio by trail, where the author stayed in Lukla; The author and two friends

FIRST INTERNATIONAL CONGRESS ON TIBETAN MEDICINE

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His Holiness the Dalai Lama will open the Congress.

The program will include panels, round-tables, workshops and presentations on:

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- basic principles of health and disease in Tibetan medicine — humoral theory — diagnosis and types of therapeutic treatment
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- ancient Tibetan practices of meditation, mantra and visualization
- Tibetan medicine and environmental issues — Buddhist approaches to conservation and reforestation — Tibetan pharmacology — medicinal plants of the Himalayas — the spiritual teachings of the Medicine Buddha — use of prayer — meditation — visualization — mantras — Buddhist ethics — mental and behavioral techniques for health and healing — the role of compassion in healing — workshops on pulse diagnosis, acupressure, acupuncture and massage; diet; herbal bath therapy, cupping and moxibustion.

To register or to receive a brochure Call 1-800-805-3976 or visit our website at www.tibetmedicine.org

Magic and Mystery in Nepal



by June Calender

"We've signed up another woman who's never slept in a tent either," said Youden, the cheerful Nepali woman at Snow Lion Expeditions. That tipped the balance of my internal debate about signing up for the trek. Mountain climbing is for more daring, much younger men and women, but I'd developed a serious longing to be among the Himalayas. I flew over them on two round trips from Kathmandu to Lhasa and felt the urge to jump out of the airplane and walk the flanks of the giants.

My birthdays edge toward the big 6-0 and a small voice urged, "Do the things you want now...while you still can." I was inspired by Alexandra David-Neel, who in 1924, at age 55, on foot, disguised as a poor pilgrim with only a young lama companion became the first European woman to enter then forbidden Lhasa. I bought some trekking poles and hiking boots, added push ups to my yoga routine, walked farther and faster than usual and began taking the stairs to my seventh floor apartment.

In November I saw the Himalayas again from the air but at very close range as a helicopter headed for the postage stamp-sized field at Lukla, a town that can only be reached by air or by foot.

A dozen Sherpas joined our small group. The first afternoon's hiking was mostly downhill—my kind of hik-

ing! The villages were small and full of lodges, with vegetable gardens where brightly plumed chickens scratched for bugs. Then we came to a foot bridge suspended above a torrent roaring over a boulder-strewn bed 20 feet below. My first real test: would I have a fit of vertigo and freeze midspan? I stepped out cautiously and held tight to the guide wires. At the other end I was grinning like a teenage getting off a rollercoaster. WOW!! WHAT FUN!

The Sherpas had set up our camp in a field beside the river. I crawled inside a tent for the first time. Jeez Louise! The entire space was smaller than a king-sized bed. Two duffles and two mats on which to unroll sleeping bags left about an inch between my tent-mate's side and mine. She was still on the trail. Could I squelch my claustrophobia as easily as vertigo?

Dusk was falling. No light, I'd better get my contact lenses off. Oh-oh! The right one popped out and disappeared. I searched my lap, my clothes, the open cosmetic case. No luck. Okay, take the left one off, put on glasses, get a flash light. Damn! The left lens disappeared too. Rotten luck. My tent mate arrived exhausted but helped me search. No good. They were gone. GONE! I had my glasses but my new Raybans were not prescription. Would the brilliant mountain light contribute to early macular degeneration?

At dinner in the mess tent, I assessed the group. My roommate was a few years younger than I, and in a sense, pooping out. "The California contingent" was four yoga devotees, all were 40-something. Two couples completed the group, a 50-ish athletic woman, lean and hard, with her equally fit significant other and Gerda, a hardy retiree who hiked with her very fit husband. Steve, our guide, was younger than any of us.

In the morning my roommate moved to a lodge where, until we returned, she would get to know local people and explore the environs. We hiked beside the river until lunch. The pre-trek outline has said this would be the hardest day—but hey! It was a lark so far.

After lunch we crossed another bridge and began a 2000 foot climb. We entered Sagarmatha National Park. In Nepali, "Sagarmatha" is Everest, while "park" is a political status and does not imply tended trails, comfort stations or picnic tables. At over 9500 feet the oxygen was about 35% less than sea level. Breathing was difficult. The trail zigzagged, up and up and up and up.

Gerda, Valerie, Diane and I drifted more and more to the rear. We hoped for yak bells. Sherpas driving loaded yaks deserved the right of way. Trekkers step aside and rest as they pass. Steve had advised, "Take your time. Rest as much as you need to." We

rested every ten minutes, then every five minutes, then every twenty steps, then every ten steps. The two Sherpas shepherding us offered to carry our day packs. My first brave "no thanks" soon turned into a grateful "Oh, thanks so much."

That afternoon was the longest and hardest time of my life, bar none—harder than shoveling a driveway after a three-foot blizzard, worse than walking a colicky baby all night, ever worse than a tortured weekend before a root canal. Geologists say the Himalayas are still growing, that one stretched taller at every zig and zag in the trail. I didn't want to admit that I was too over the hill to climb up this one. I thought of the women in my family dead of heart disease. I thought of the children's story about the little engine that said, "I think I can, I think I can...."

Namche Bazaar sits in bowl surrounded by snow peaks which were magical in a golden sunset light beneath a celestial blue sky. If I had had any breath left, it would have been breath-taking. At dinner even the athletic hares wore the look of stunned exhaustion I could feel on my face. The plain hearty meal was incredibly delicious, but no one lingered after tea in the warm lodge.

After ten hours of dead-to-the-world sleep I heard the cook, a tent or two away, calling "Bed tea!" The opaque tent was filled with a warm

sand color light but my washcloth was frozen stiff. I roused myself on an elbow and noticed a sparkle on the floor beside my sleeping mat. What, a contact lens? I learned later that the efficient Sherpas used a number system to match tents and luggage. Though taken down, carried up the mountain, and set up again, this was the same tent.

Bed tea is a luxurious trekking ritual, soon followed by steaming "washing water." When I pulled my toothpaste out of the cosmetic bag, VOILA! The other contact lens was stuck to the tube. My sea level brain admonished, "Don't be superstitious, it's all coincidence." But my mountain brain said, "You are blessed, or at the very least, in synch with the world." When I crawled out of the tent I saw, as I had not the night before, a small chorten 50 feet away. The Buddha eyes were in fading paint but they were looking at me. I said the Tibetan mantra, "Om mani padme hum." Alexandra David-Neel wrote of magic and mystery in Tibet on the north side of the Himalayas, and I had found them here on the south side in Nepal.

The frosted grass at my feet sparkled, the encircling mountains were new-snow white against a sky as clean as the first creation. Walking to breakfast I noted no stiffness, no aches or pains from yesterday's exertions. Laughter rippled from the Californian's tents. This is the best of all possible worlds!

While the hares took a day hike to a higher town, four tired tortoises explored Namchee and its museum of Sherpa culture on a hill above our campsite.

Steve said the rest of the trek would be easier. After the day of rest, we were ready to go on to our major goal, Thengboche monastery where we would see the Mani Rimdu festival. It wasn't easy, in fact, when the trail plunged toward a river valley, I hated every easy downhill step because it meant I'd have to regain the distance, plus more. But I knew I would do it.

Among the city of tents in the field in front of the monastery, only ours had been sited so that, on opening the flap, the grand south face of Everest was directly ahead. Who needs to climb those dangerous ridges? This was the ideal place to contemplate the power of plate-tectonics, the magnitude of these mountains, valleys, glaciers and small self among them for such a brief moment in time. I was exactly where I had wanted to be when I had looked down from the airplane.

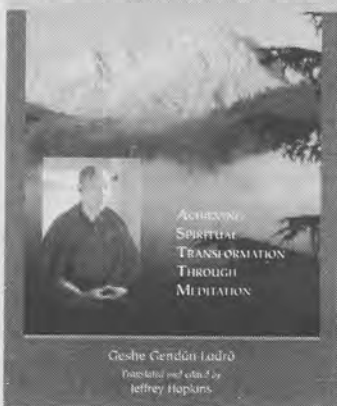
For the two-day festival Sherpas from all over the area crowded into the monastery courtyard with the tourists. We watched magnificently costumed lamas dancing, blowing jeweled oboes and twelve-foot long horns and clashing cymbals. At night, when the tourists went to the lodges

(Continued on page 20)



Top left: Prayer flags across Everest and Annapurna behind Thengboche Monastery. Bottom left: Costumed lamas at the Mani Rimdu Festival at Thengboche Monastery. Right: The author on trail from Thengboche to Namchee. Title photo: Lama cymbalist at Thengboche Monastery during the second day of the Mani Rimdu Festival.

CALM ABIDING and SPECIAL INSIGHT



CALM ABIDING AND SPECIAL INSIGHT: Achieving Spiritual Transformation Through Meditation

by Geshe Gedun Lodro and
Jeffrey Hopkins. 334 pp., glossary,
bibliography, index, #CAABSP
\$19.95, A Namgyal Institute
Textbook

This manual presents an intimate and detailed picture of the intricacies of meditation so vividly that the reader is drawn into a Tibetan worldview of spiritual transformation. Geshe Gedun Lodro, one of the foremost scholar-practitioners of Tibet, presents the landscape of mental development revealing a living world of mental therapy replete with resources for describing facing, and counteracting both superficial and systemic disorders. He details how to undermine distracting afflictive states, doubts, and distortions that must be removed for the mind to become stable, calm, and alertly clear such that it can penetrate the false appearance of phenomena. The dangers of not recognizing states contrary to the full development are great, and the possibilities of implementing the wrong antidote or of over-extending an appropriate one until it becomes counter-productive are many. Subtle distinctions between types of factors that can interfere with meditation are needed; there is seldom a simple way to coax the mind back to its natural state. The very measures taken to purify it can exacerbate old problems and introduce new ones. Through such detail Geshe Gedun Lodro makes vividly clear a Tibetan approach to meditative therapy. This is a completely revised new edition of *Walking Through Walls*.

Knowledge and Liberation



KNOWLEDGE & LIBERATION

by Anne Klein. 283 pp. #KNLIC
\$19.95, A Namgyal Institute
Textbook

"Anne Klein presents vividly and intimately many concepts essential to a deeper understanding of Buddhist philosophy and for realizing emptiness—the process of naming, positive and negative phenomena, direct perception, and more. I highly recommend this book!"—Prof. Jeffrey Hopkins

Buddhist philosophy is concerned with defining and overcoming the limitations and errors of perception. To do this is essential to Buddhism's purpose of establishing a method for attaining liberation. Conceptual thought, in this view, can lead to a liberating understanding, a transformative religious experience.

The author discusses the workings of both direct and conceptual cognition, drawing on a variety of Tibetan and Indian texts. This book is indispensable for anyone desiring a deeper understanding of the fundamental issues in Buddhist philosophy. It is also highly relevant to issues current in modern Western philosophy.

The Gelukba interpretation of Dignaga and Dharmakirti is greatly at variance with virtually all other scholarship concerning these seminal Buddhist logicians. The author clarifies these differences, considering both traditional Buddhist and modern scholarship, thus establishing what is unique to the Gelukba presentation and, in this light, examining reasons for the validity of this school's interpretation.

THE JEWEL ORNAMENT OF LIBERATION The Wish-fulfilling Gem of the Noble Teachings

by Gampopa, translated by
Khenpo Konchog Gyaltsen
Rinpoche, fore. by the Dalai
Lama, ed. by Delia Emmerich.
520 pp., glossary, study guide,
bibliography, notes, 6 x 9"
#JEORLI \$19.95



The Jewel Ornament of Liberation is a master work of Tibetan Buddhism. For more than eight centuries, this text has provided a complete foundation for Buddhist study and practice—beginning with how to enter the path, and continuing through to the achievement of Buddhahood. It includes teachings on Buddha-nature, finding the spiritual master, impermanence, karma, the cultivation of bodhicitta, the development of the six perfections, the ten bodhisattva bhūmis, Buddhahood, and the activities of the Buddha.

"Anyone who knows the *Jewel Ornament* well can say that they really understand Buddhism."—Khenpo Konchog Gyaltsen

LABRANG: A Tibetan Buddhist Monastery at the Crossroads of Four Civilizations

by Paul Kocot Nietupski, photos from the
Griebenow Archives, 1921-1949, 160 pp. 9 x 8"
high, 20 color and 100 b&w photos, illustrations, #LA \$24.95

Labrang stands out from the growing number of picture books on Tibet. Focusing on Labrang Monastery and its territories, this volume contains photographs taken over a twenty-five year period prior to the Chinese invasion that capture and preserve the life of this Tibetan monastery at its developmental peak. It includes narratives of people and events important in Labrang's early twentieth-century history and thus helps the reader enter into the life of one of the largest and most important centers of Tibetan culture.

This book is about the peoples and cultures that mingled at Labrang, but it is also about Blanche and Marion Griebenow, two young Christian missionaries, who against the advice of their families traveled to remote Tibet to spread the Christian message. They left the United States separately for what was then a region hostile to foreigners. They were married in Tibet and raised a family of four children. Their personal stories give a fascinating first-hand account of Labrang as it was.

LABRANG

A Tibetan Buddhist Monastery
at the Crossroads of Four Civilizations



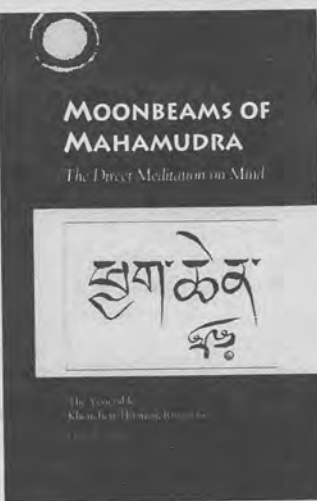
Photos from the Griebenow Archives, 1921-1949



MOONBEAMS OF MAHAMUDRA: The Direct Meditation on Mind

by Venerable Khenchen Thrangu,
Rinpoche, translated by Ken
McLeod. 120 pp. #MOMA \$12.95
August

Moonbeams of Mahamudra presents a direct meditation on the mind that has led thousands of practitioners to complete enlightenment in one lifetime. It begins with a detailed explanation of shamatha and vipashyana meditation and then shows how these basic meditations differ in the mahamudra practice. Shamatha meditation trains the mind to rest upon a single point whether the object is the breath or the mind itself. Vipashyana meditation in mahamudra is the realization of the true nature of reality which is emptiness of the individual and all phenomena. Thrangu Rinpoche explains the nature of emptiness in detail and describes how the meditator can arrive at this realization by "looking directly at mind." When this is done with repeated effort, the meditator sees through the mistaken appearances of mind and sees how mind really is luminous clarity. This is the essence of mahamudra meditation.



THE PRACTICE OF TRANQUILLITY AND INSIGHT

A Guide to Tibetan Buddhist Meditation



Khenchen Thrangu

THE PRACTICE OF TRANQUILLITY & INSIGHT: A Guide to Tibetan Buddhist Meditation

by Khenchen Thrangu Rinpoche.
170 pp., b&w photo, 3 line
drawings, 3 tables, #PRTRIN
\$14.95

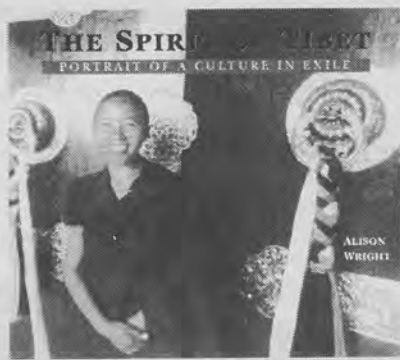
This is a practical manual to the two types of meditation that form the core of Buddhist spiritual practice. After only a few pages of reading, anyone would know enough to properly begin meditating. Tranquillity (samatha) meditation aims at stilling the mind, while insight (vipashyana) meditation produces clear vision, or insight into the nature of all phenomena. With masterful scholarship and the ability to make subtle ideas easy to understand and apply in practice, Khenchen Thrangu Rinpoche explains this unified system of meditation for students both beginning and advanced. He explains what to do, what to avoid and the stages of deepening meditation so the practitioner can gauge progress. These teachings are based on the eighth chapter of the Treasury of knowledge by the great nineteenth-century master Jamgon Kongtrul. With Thrangu Rinpoche's commentary, this complex, encyclopedic work is made accessible to Western students of meditation.

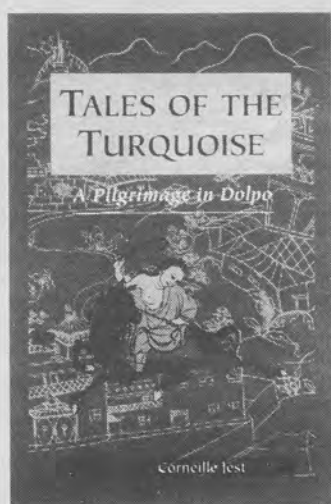
SPIRIT OF TIBET: Portrait of a Culture in Exile

photographs and text by Alison Wright, foreword by H.H. the
Dalai Lama. 200 pages, 180 color photos, 9.5" high x 10" wide,
#SPTI \$34.95

This visually stunning color photographic book displays the spirit of the Tibetan people living in exile amidst the north Indian hills of Dharamsala. Home to the Dalai Lama, the political and religious leader of the Tibetan people and the 1990 Nobel Peace Prize winner, it is here, surrounded by the icy Dhauladhar mountain range, that the Tibetan government was re-established and many cultural institutions have been recreated since the Chinese invasion of Tibet. Alison Wright's extraordinary photographs capture the indomitable resiliency of the Tibetan people as they struggle to preserve their unique culture on foreign soil.

Spirit of Tibet is an in-depth portrait of Tibetan people. It shows skilled Tibetan artists creating their thangka paintings, statues and wood carvings, Tibetan doctors with their herbal remedies and pulse diagnosis, the opera singers and dancers of the Tibetan Institute of Performing Arts, the young people at the Tibetan Children's Village, and the daily lives, rituals and training of the monks of many different monasteries. *Spirit of Tibet* also reveals the mystery and magic of Tibetan society—the eminent Nechung oracle, the Nyingma rainmaker, a Buddhist nun who divines the future, solitary monks who spend their lives meditating in isolated forest dwellings, and a number of young Tibetan children who have been recognized as reincarnated lamas. Most of all, the profound inner strength, courage, humor and determination of the Tibetan people can be experienced in these extraordinary photographs. This is one of the very best photography books on Tibetan culture.





TALES OF THE TURQUOISE: A Pilgrimage in Dolpo

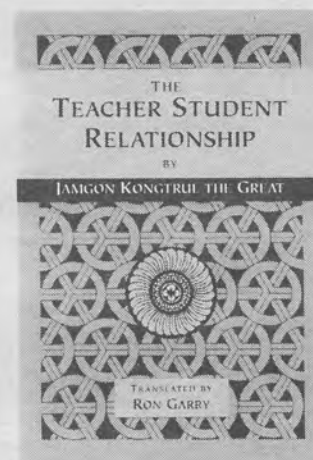
by Corneille Jest

190 pp., line drawings, 2 maps #TATU \$12.95 July

In this journal narrative of a pilgrimage in Dolpo, an isolated Himalayan valley in northwest Nepal inhabited by people of Tibetan stock, Corneille Jest weaves together his own gentle observations of daily life and the lively tales told by his traveling companion.

In the early spring of 1960, Dr. Jest undertook a three-week circumambulation of the valley in the company of Tibetans, visiting temples, shrines and sacred mountains. His companion Karma, an elderly nomad from Western Tibet and a gifted storyteller, punctuated the journey with traditional tales and his own reflections.

Tales of the Turquoise is charmingly written, colorful and engaging—it transports the reader to the timeless world of the Tibetan spirit in ways not readily accessible to outsiders.



THE TEACHER-STUDENT RELATIONSHIP

by Jamgon Kongtrul Lodu Thaye,
translation and commentary by
Ron Garry, foreword by Lama
Tharchin Rinpoche, introduction
by Gyatrul Rinpoche. 263 pp.

#TESTRE \$14.95 July

In the Tantric Buddhism of Tibet, it is an abiding principle that the root of all good qualities is devotion to a fully qualified "spiritual friend" (a teacher or guru). Nonetheless, in the few decades that Tibetan Buddhism has begun to blossom in the West, numerous problems have arisen between students and their teachers that seem to call into question what should be a relationship of mutual devotion, honesty, and respect.

The formidable challenge of finding the right teacher, and for teachers to find the right students, has actually been of major concern to Buddhism for many centuries, and the topic was never more thoroughly explored, and the answers more clearly delineated, than they were by the unsurpassed Tibetan teacher, Jamgon Kongtrul, in a chapter of his monumental Buddhist encyclopedia, *The Treasury of Knowledge*.

Translated by Dr. Ron Garry, this essential text lays out in clear terms the credentials and qualities that every student should look for in their teacher, why a teacher is necessary, and how the relationship between guru and disciple is to develop once it is established. With chapters such as *How to Seek the Spiritual Friend*, *Why is a Teacher Necessary*, *Categories and Qualifications of the Master*, and *How the Student Should Choose a Teacher*, the translation of this authoritative work puts into the hands of every student all they need to know to undertake the most fundamental and important step on the path: finding a qualified spiritual teacher.

Dr. Garry's introductory commentary unpacks Kongtrul's text and elaborates many essential points, drawing especially on Gampopa's *Jewel Ornament of Liberation* and Buton's *Jewelry of Scripture*. This important volume is introduced by two of the most respected lamas teaching in America today, Lama Tharchin Rinpoche and Gyatrul Rinpoche.

THE TIBETAN YOGAS OF DREAM AND SLEEP

by Tenzin Wangyal Rinpoche

220 pp., 8 b&w photos

#TIYODR \$16.95

"If we cannot carry our practice into sleep," Tenzin Wangyal Rinpoche writes, "if we lose ourselves every night, what chance do we have to be aware when death comes? Look to your experience in dreams to know how you will fare in death. Look to your experience of sleep to discover whether or not you are truly awake."

The yogas of dream and sleep are used in the Bon and Buddhist traditions of Tibet to attain liberation. Practices applied during dream and sleep are effective for awakening from the sleep of ignorance and the long dreaminess of samsaric life. Tenzin Wangyal first teaches the practice of calm abiding to stabilize the mind. By bringing stable awareness to all our experiences we can choose to respond to life positively, as best benefits other beings and our own spiritual journey.

The book includes detailed instructions for the dream yoga beginning with foundational practices done during the day. These are simple but sophisticated methods of changing the practitioner's relationship to experience, a retraining of cognitive patterns that results in increasingly positive experiences of life and eventually in lucid dreaming. Lucid dreaming has become quite well known in the West as the capacity to know that one is dreaming during the dream, but in Tibetan dream yoga this is not an end in itself. Rather it is the setting in which one can then utilize during dream more advanced practices.

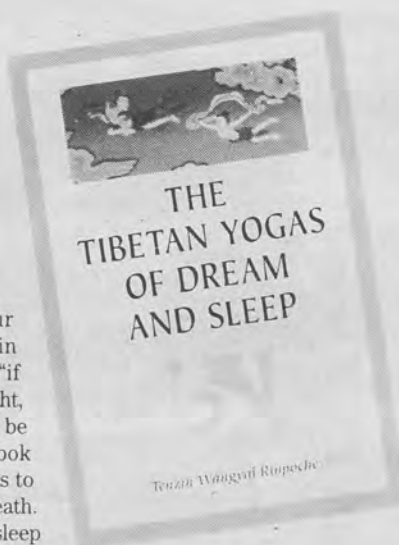
Dream practices are followed by sleep yoga, also known as the yoga of clear light. It is considered a more advanced practice, closer in method and result to the highest and most hidden of Tibetan practices. The practice and the goal is to stay aware during deep sleep, when the gross conceptual mind and the operation of the senses cease. Most Westerners do not even entertain this as a possibility, yet it is well known in Tibetan Buddhist and Bon spiritual traditions.

These instructions will allow us to remain in full awareness in dream and sleep, able to respond to dream phenomena in skillful and positive ways and able to accomplish various practices in the dream state. As a

result, there will be greater happiness and freedom in both waking and dreaming and we will be closer to attaining liberation now or after death.

"The most illuminating book on this topic to appear to date."—J. Marvin Spiegelman, Ph.D.

"The explication of the dream and sleep practices becomes a window on the entire teachings of Tibetan tantra and dzogchen. Using clear concepts, illuminating images and metaphors, and effective practices, Rinpoche transmits a comprehensive, profound view of the teachings that lead to realization of our true nature."—Martin Lowenthal, author



"A detailed guide to using our night-lives for awakening: thought-provoking, inspiring, and lucid."—Stephen LaBerge

TIBETAN THANGKA PAINTING: Methods & Materials

by David & Janice Jackson with art & appendix by Robert Beer

216 pp., 73 photos, 500 line drawings, 8 1/4 x 11 3/4", #TITHPA \$40

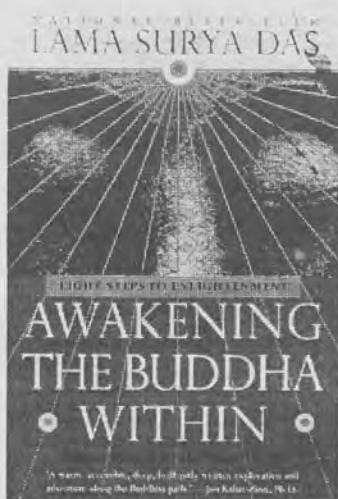
Tibetan Thangka Painting is the only detailed description of the techniques and principles of the sacred art of Tibetan scroll painting. It is the distillation of the authors' research carried out over a period of ten years, during which they made five journeys to Nepal and India and learned from some twenty traditional painters.



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



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



AWAKENING THE BUDDHA WITHIN: Tibetan Wisdom for the Western World

by Lama Surya Das. 414 pp.
#AWBUWI \$26.00 cloth, now in paper for \$15

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). Peppared 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.

THE BLISS OF INNER FIRE: Heart Practice of the Six Yogas of Naropa

by Lama Thubten Yeshe. 224 pp.
#BLINFI \$16.95

Based on Lama Je Tsongkhapa's *Having the Three Convictions*, this book is a commentary on the Six Yogas of Naropa. Lama Yeshe focuses mainly on the practice of inner fire, or tummo, the first of the six yogas and the foundation stone of the path to Buddhist enlightenment. Through commentary, guided meditation, and practical advice, Lama Yeshe brings the reader a tantalizing taste of the blissful technology of tantra as well as its direct application to everyday living.



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

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

BECOMING A CHILD OF THE BUDDHAS: A Simple Clarification of the Root verses of seven point mind training

by Gomo Tulku. 112 pp.
#BECHBU \$12.95

Contains a fresh translation of Seven Point Mind Training with commentary by Gomo Tulku. He explains how mind training can bring peace of mind in any circumstance.



Buddhism in Contemporary Tibet

Religious Revival and Cultural Identity

BUDDHISM IN CONTEMPORARY TIBET: Religious Revival and Cultural Identity

by Melvyn Goldstein & Matthew Kapstein. 208 pp., 34 b&w photos, #BUCOTI \$15.95

After the Cultural Revolution, the PRC gradually permitted the renewal of religious activity in Tibet. This is the story of the Buddhist renewal in that region after twenty years of decimation and repression by the Chinese. Five leading specialists in Tibetan anthropology and religion conducted case studies in Tibet. They report on the revival of the Buddhist heritage in monastic communities and among lay persons at pilgrimages and festivals and how the religion is being restructured through a complex process of social, political and economic adaptation.



BUDDHIST MASTERS OF ENCHANTMENT: The Lives and Legends of the Mahasiddhas

by Keith Downman, illus. by Robert Beer. 208 pp., 6 + x 9", 30 color plates, 26 line drawings, #BUMAEN \$24.95

These beautifully illustrated stories of the extraordinary men and women who attained enlightenment and magical powers by both disregarding conventions and penetrating to the core of life reveal a way through human suffering into a spontaneous and free state of oneness with the divine.

CAREFREE DIGNITY

by Tsoknyi Rinpoche. #CADI \$18

"Carefree means being wide open from within, not constricted. Carefree is having compassion, being really simple, from the inside. Dignity is not conceit but rather what shines forth from this carefree confidence."—the author

Using the Dzogchen perspective as its framework, the book unfolds a vivid play between the author and his audience through guided meditations and delightful examples. Tsoknyi Rinpoche is the son of the late Tulku Urgyen Rinpoche.



DIE GÖTTER DES HIMALAYA: Buddhistische Kunst Tibets

by Gerd-Wolfgang Essen & Tsering Tashi Thingo, pref. by the Dalai Lama, photos by Hans Meyer-Veden. 299 pp., 206 color photos, 9 x 12", text in German, #DIGO \$50 cloth

The Gerd-Wolfgang Essen Tibetica Collection in Hamburg, Germany contains some of the finest Tibetan antiques preserved anywhere. There are many pieces dating from the 10th century—exquisite and beautifully preserved. The majority of the book contains thangkas and statues that illustrate aspects of: Buddha, Dharma and Sangha as well as Lama, Vidam and Dakini. These are followed by mandalas, a section on Mahakala and Dharmapalas, directional guardians. Then comes a section of priceless ritual objects, masks, musical instruments, amulet boxes, and carpets. This book allows the reader to see classical Tibetan art of the highest quality.



THE DIVINE MADMAN: The Sublime Life and Songs of Drukpa Kunley

trans. by Keith Downman. 161 pp., 7 illus. #DIMA \$12.95

This is the secret biography of one of Tibet's foremost saints who is greatly loved by Tibetans for his outrageous behavior and ribald humor which were intended to awaken common people and yogis alike from religious dogmatism and egoic self-possession. He was recognized as an incarnation of the great Mahasiddha, Saraha.



BUDDHA'S ART OF HEALING Tibetan Paintings Rediscovered

Essays by John Avedon, Tandin Bradley, Fernand Meyer, N.D. Bolsokhoeva, and K.M. Gerasimova, foreword by H.H. the Dalai Lama. 208 pp., 10 x 12", 140 illus., 120 in color, #BUARHE \$65 cloth



Provides a rich introduction to the world of Tibetan medicine, one of Tibet's valuable contributions to the modern world. Illustrated with intricate and vivid scroll paintings based on The Atlas of Tibetan Medicine, a seventeenth-century masterpiece that is the foundation of Tibetan medical education. The paintings are now in the collection of the History Museum of Buryatia. Essays elucidate the conceptual and theoretical foundations of Tibetan medicine. Each of the forty paintings is reproduced as a full-page plate and described in detail with commentary on its visual content and



THE ESSENCE OF MAHAYANA LOJONG PRACTICE

by Sermey Khensur Lobsang Tharchin. 113 pp. #ESMALO \$6.95

The aim of mind training is to develop and strengthen Bodhicitta, the aspiration to achieve ultimate enlightenment in order to help all sentient beings. Geshe Langri Tangpa Dorje Seng-ge (1054-1123), an early teacher in the Kadampa tradition established by Atisha's Tibetan followers, devised the eight-part method of teaching mind training. Khensur Rinpoche Lobsang Tharchin has explained these eight verses in this commentary.

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

by the Dalai Lama. 224 pp., 2 photos, 4 illus., #GOHE \$14.95 paper

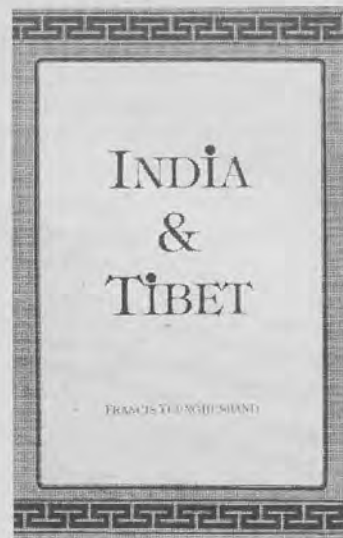
At an historic interfaith encounter, His Holiness commented on passages from the four Gospels, providing a unique reading of these familiar sources of faith—the Sermon on the Mount, the Beatitudes, the parable of the mustard seed, the Resurrection, etc. Throughout his commentary, the Dalai Lama opens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



GOING TO PIECES WITHOUT FALLING APART: A Buddhist Perspective on Wholeness

by Mark Epstein, M.D. 200 pp. #GOPIFA \$23 cloth

Western psychology has promised fulfillment through building and strengthening the ego—a strong, individuated self, constructed and reinforced over a lifetime. Based on the premise that the Western notion of self is flawed, Mark Epstein shows that happiness comes from letting go and from balancing our need to do with our inherent capacity to be. He explores key psychological and spiritual experiences such as emptiness, connection, passion and relief in a personal and engaging manner.



INDIA & TIBET

by Sir Francis Younghusband. 409 pp. #INTI \$14.95

Francis Younghusband provides a detailed and very revealing account of British-Indian relations with Tibet from the time of Warren Hastings in the 1770s to 1910, with special emphasis on the British Mission to Lhasa in 1904. He gives information on Tibetan domestic and international relations, enabling the reader to gain a deeper understanding of British Imperial relations with Tibet which was based primarily on trade. It also shows that China's present claim to Tibet is based on sentiments that pre-date the 1950s by hundreds of years.

LIGHT OF WISDOM, Vol. 2

by Padmasambhava & Jamgon Kongtrul. #LIWI2 \$20

Contains Padmasambhava's term text *The Gradual Path of the Wisdom Essence* with *The Light of Wisdom* commentary by Jamgon Kongtrul. Explains the nature of empowerment, tantric commitments, and clarification of the development stage of deity yoga.



LION'S GAZE

by Ven. Khenpo Palden Sherab Rinpoche and the Ven. Khenpo Tsewang Dongyal Rinpoche, trans. by Sarah Harding, ed. by Joan Kaye. 210 pp. #LIGA \$20

This is commentary on Patrul Rinpoche's *The Special Teaching of the Wise and Glorious Sovereign* and Vidyadhara Garab Dorje's *The Three Words that Strike the Crucial Point*.

NOTES ON THE THEORY AND PRACTICE OF SAMATHA MEDITATION

by Lama Choedak Yuthok. 50 pp. 7 x 10", #NOTHPR \$10.95

Calm abiding or samatha meditation suits people of all walks of life. We all want calmness and stability, qualities which will serve as our best friends throughout life. This is a manual developed by Lama Choedak for teaching meditation. It includes prayers, posture, motivational meditations, obstacles and antidotes to calm abiding, stages of achievement.



PERFECT ENDINGS: A Conscious Approach to Dying and Death

by Robert Sachs. 164 pp. #PEEN \$12.95

The author is a member of Sogyal Rinpoche's Spiritual Dying Network and a Social Worker and hospice counselor. Written as a series of stories that allow us to be privy to the inner workings of the dying process, each case illustrates a particular aspect of the transformative process that led each person to his or her own interior landscape. Sachs presents different solutions to the task of letting go of life and provides valuable guidance for care givers. He also explains how he uses the Tibetan practice of phowa, or conscious dying, to aid this process.

Spiritual Advice for Buddhists and Christians

SPIRITUAL ADVICE FOR BUDDHISTS AND CHRISTIANS

by H.H. the Dalai Lama, ed. by Donald Mitchell. 96 pp. #SPADBU \$9.95

The Dalai Lama shares his understanding of the practice of prayer and meditation in spiritual life, the stages of spiritual development, the role of the teacher and the community, the goals of personal and societal transformation. These teachings occurred at Gethsemani Abbey, Kentucky, at a meeting of Christian and Buddhist monks and nuns who came together to discuss their spiritual life.

Now in paper!

TIBETAN NATION: A History of Tibetan Nationalism and Sino-Tibetan Relations

by Warren W. Smith, Jr. 733 pp. #TINA \$29.95

"A monumental one-volume political history of Tibet, which is particularly comprehensive and up-to-date on Tibet's modern period. Dr. Smith's skillful reading of Chinese propaganda material, uncovering the process of Chinese Communist takeover of Tibet and the nature of its rule, is a triumph of discerning research."—Jamyang Norbu, Director of Amnye Machen Institute

This detailed history offers the most comprehensive account available of Tibetan nationalism, Sino-Tibetan relations, and the issue of Tibetan self-determination. Warren Smith explores Tibet's ethnic and national origins, the birth of the Tibetan state, the Buddhist state and its relations with China, Tibet's quest for independence, and the Chinese takeover of Tibet after 1950. Focusing especially on post-1950 Tibet under Chinese Communist rule, Smith analyzes Marxist-Leninist and Chinese Communist Party nationalities theory and policy, their application in Tibet, and the consequent rise of Tibetan nationalism. Concluding that the essence of the Tibetan issue is self-determination, Smith bolsters his argument with a comprehensive analysis of modern Tibetan and Chinese political histories.

Complete Lamdre Teachings Now Available



LAMDRE:

Dawn of Enlightenment

by Lama Choedak Yuthok. 217 pp., 3 illus. #LADAEN \$18

This book prepares students for Lamdre teachings—prized by students and masters of all Tibetan traditions. Topics: life of Virupa, overview of the Lamdre teachings, the vision of experience, pure vision, causal tantra, the Hevajra initiation, nature of mind, role of teacher and disciple, path, practices and result.

THE BEAUTIFUL ORNAMENT OF THE THREE VISIONS

by Ngorchon Konchog Lhundrub, foreword by H.H. Sakya Trizin. 234 pp. #BEORTH \$12.95

Virupa, one of the 84 Mahasiddhas, was known for his miraculous powers and unseemly conduct. He sang of himself, "Ugly one, ugly one, that's what people mock me as. But what I have is what they all wish for." The happiness and peace of unconditioned freedom is what he had achieved, and he displayed it in his unconventional attitude and behavior in the world.

The liberating meditations and methods Virupa employed were revealed by him in a teaching known as the Vajra Verses. These were later expanded into a systematic teaching known as the *Lam Dre*, the first part of which is a meditation manual known as *The Beautiful Ornament of the Three Visions*. These visions represent stages of mental clarity starting with the vision of suffering and ending with the pure vision of peace and enlightened activities.

THE THREE LEVELS OF SPIRITUAL PERCEPTION

by Deshung Rinpoche, trans. by Jared Rhoton. 553 pp., 10 photos. #THLESP \$24.95

Deshung Rinpoche explains the Lam-dre, or "Path with Its Result" system of meditation, special to the Sakya lineage for over a thousand years. This is a commentary on the three levels of perception of beings on the path—ordinary beings, beings who meditate, and the pure vision of enlightened beings. Contains an excellent biography of Deshung Rinpoche.

THE TRIPLE TANTRA

by Panchen Ngawang Choedak, trans. by Lama Choedak T. Yuthok. 460 pp. #TRTA \$25

The Triple Tantra contains the most esoteric oral teachings of Mahasiddha Virupa according to the Hevajra Tantra. This text is the backbone of the Lamdre teachings and refers to the ground, path, and result of this practice. Lamdre is different from other Vajrayana teachings in its comprehensive, graduated methodology.

"There have been a great number of masters who have authored important exegeses on the Lamdre teachings. One of the outstanding masters of Lamdre instructions is Panchen Ngawang Choedak, whose succinct and concise manual on Lamdre enjoyed the widest currency at all important seats of Lamdre transmissions."—H.H. Sakya Trizin

OPENING THE LOTUS:

A Woman's Guide to Buddhism

by Sandy Boucher. 194 pp. #OPL0 \$12

"Here is a trustworthy traveling companion for the countless Western women who desire, and deserve, to venture on the Dharma Path."—Joanna Macy, author of *World as Lover, World as Self*

Through personal anecdotes, lively explanations, and discussions, Sandy Boucher presents a female perspective on fundamental Buddhist teachings such as compassion, detachment, and enlightenment. Includes a directory of women teachers.



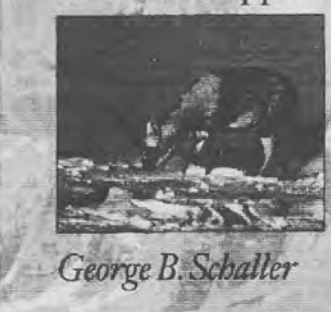
Three books on the environment of Tibet

TIBET: Enduring Spirit, Exploited Land

by Robert Apte & Andres Edwards. 192 pp., 48 color photos, 8.5 x 8.5", #TIENSP \$29.95

Shows how the environment of Tibet impacts the culture and presents a compelling picture of Tibet's ongoing ecological struggle which resulted from the Chinese occupation. Photos and descriptions of Tibet's unspoiled wilderness are interwoven with the country's nomadic and farming traditions and the wisdom gathered over the centuries. The overall picture makes it clear that what happens in Tibet has direct bearing on the environmental balance of the world.

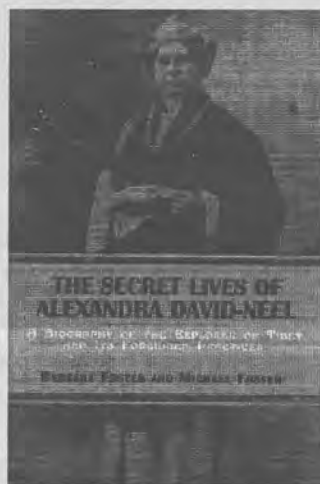
Wildlife of the Tibetan Steppe



WILDLIFE OF THE TIBETAN STEPPE

by George B. Schaller. 374 pp., 55 b&w photos, 26 maps, 65 tables, 36 other illus. #WITIST \$55 cloth

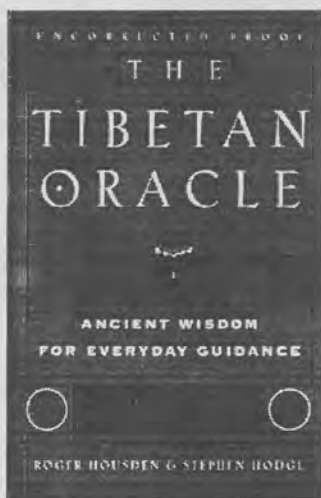
The author is the Director of Science for International Programs for the Wildlife Conservation Society in New York. He is the author of *The Year of the Gorilla*, *The Serengeti Lion*, *The Last Panda*, and most recently, *Tibet's Hidden Wilderness*. Since 1985, with his Tibetan and Chinese co-workers, he has surveyed the flora and fauna the vast and remote Tibetan steppe. This is the first detailed look at its natural history.



THE SECRET LIVES OF ALEXANDRA DAVID-NEEL: A Biography of the Explorer of Tibet and Its Forbidden Practices

by Barbara and Michael Foster. 329 pp., 26 b&w photos, 2 maps, #SELIAL \$32.50 cloth

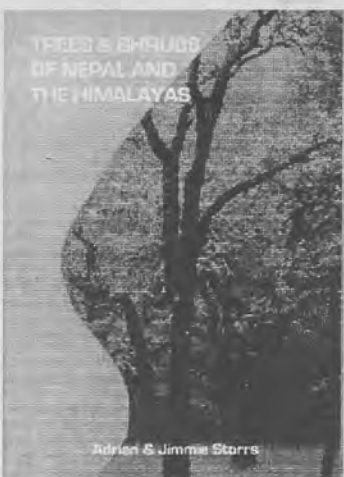
This is the definitive biography of Alexandra David-Neel. She was the first European to explore Tibet at a time when foreigners were banned; few have led a life of adventure equal to hers or made so much of it. In Tibet and Sikkim, she lived among hermits and shamans, bandits and pilgrims. She had a torrid love affair with the handsome Maharajah of Sikkim and studied with a genuine master in a cave high in the Himalayas. David-Neel knew first-hand the Tibet of magic and mystery closed to other travelers from the West, the secret mystical practices of Tibetan Buddhism including out-of-body travel, telepathy, vampiric Shamanism, and tantric sex. This is a vividly detailed chronicle of her quest to conquer her personal demons and of the outer journey that made her one of the most celebrated figures of her day.



THE TIBETAN ORACLE: Ancient Wisdom for Everyday Guidance

by Roger Housden & Stephen Hodge. 112 pp., book, three bar dice and a pouch, #TIOR \$27.50 August

This oracle provides useful, straightforward advice. It tells the questioner when and if it is time to take action—in all areas of life—and is especially useful for quick decision-making.

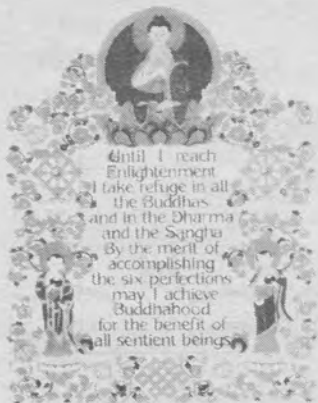


TREES & SHRUBS OF NEPAL AND THE HIMALAYAS

by Adrian & Jimmie Storrs. 367 pp., 650 b&w and color photos, #TRSHNE \$25

The Nepal Himalaya is home to many thousands of plant varieties. This comprehensive guide to the trees and shrubs of this region will be of interest to anyone that enjoys knowing about plant life. Many species are described, classified, positioned in the vertical stratification of plants and their uses discussed.

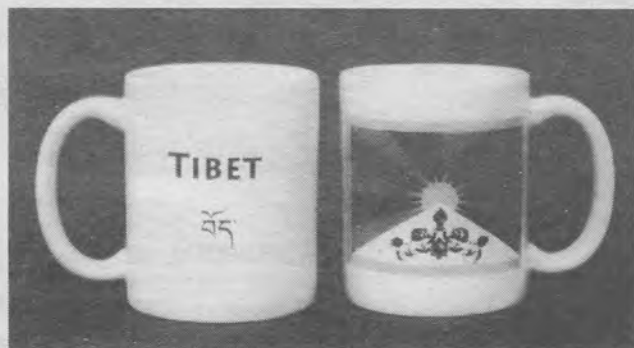




THE REFUGE PRAYER

8 1/2 x 11", #ILREPR \$14

This is a color fine art reproduction printed on acid free cover stock of the Refuge Prayer. It has the Buddha at the top with two of his disciples and various Buddhist symbols around the border.

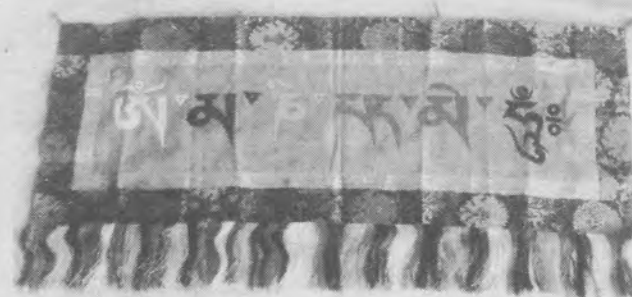


TIBETAN FLAG MUG

#TIFLMU \$12

The Tibetan National Flag on a white mug. Printed in four colors with the word "Tibet" in English and Tibetan. This mug is made in the USA.

A sliding drawer slides out and holds incense. You fill the burner with sand or rice, lay the burning incense stick down on top of it and the smoke flows out through a slot on the top of the box.



Back in stock

MANI HANGING

18" high x 44" wide #MAHA \$40

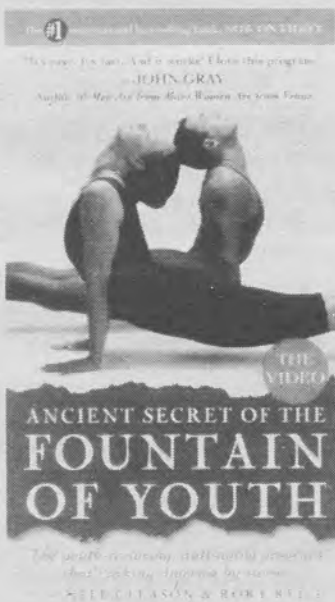
Om Mani Padme Hum is embroidered and mounted in brocade. The central color is orange and the brocade is yellow and blue. Very striking.

Video

ANCIENT SECRET OF THE FOUNTAIN OF YOUTH

#ANSEV \$19.95

This is the video that can show you how to achieve the benefits of the famous Five Tibetan exercises. Fitness experts show step-by-step how easy and fun it is for anyone of any age to become healthier, younger-looking, more energetic and alive in just minutes a day.



BELL & DORJE

#BEDO \$36

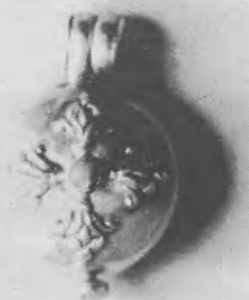
The supreme symbols of the Vajrayana path are the bell and dorje (diamond scepter) used by tantric practitioners. They are held in the left and right hand respectively and convey the mystical union of wisdom and compassion. The dorje is approx. 4.5" long, has five prongs, four at each end curved around the central prong, symbolizing the five Buddha families. Lotus petals decorate the central caps. The handle of the bell is similar to the dorje. The bell is approx. 6" high and composed of an alloy of several metals and is decorated with Tibetan syllables, lotus petals and dorjes. The bell produces a clear, brilliant tone that symbolizes the open dimension of reality.

BELLS & DORJES

Supreme Grade #DABEDO \$225

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

NEW HIGH-QUALITY SILVER ITEMS FROM NEPAL



Round Double Dorjee Gau

1 1/8" dia., 3/4" deep, silver, Kalachakra Mantra on reverse, #RODODO \$28

Small Round Double Dorjee Gau

5/8" dia., silver, #SMRODO \$10

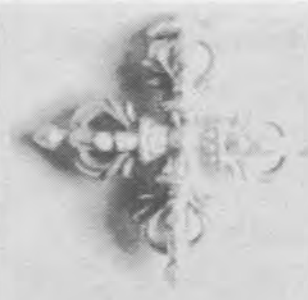


GOLDEN GREEN TARA STATUE

#GOGRTA \$10

Golden Green Tara miniature statue, finely crafted in metal with detailed surface, 1 1/2" high. Perfect for travel.

PENDANTS

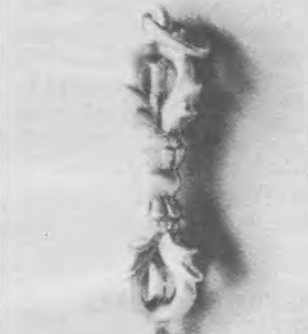


Double Dorjee Pendant

1 1/4", silver, #DODOPE \$16



Curved Knife Pendant 1" high, 7/8" wide, silver, #CUKNPE \$8



Dorjee Pendant

1 1/4" long, silver, #DOPE \$8

New miniature statues!

We were very happy to finally find a source for high quality ceramic miniatures of the Buddha and Green Tara. You will be impressed with the detailing of these statuettes. They are made to look like antiqued ivory and like fine ivory, should be protected from direct heat and sunlight which will eventually yellow them. They are very hard and not easily broken.



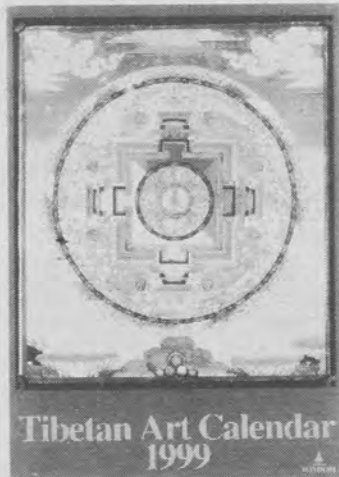
SHAKYAMUNI BUDDHA STATUE

4" high Buddha Statue, #BUST4 \$30
2" high Buddha Statue, #BUST2 \$15



GREEN TARA STATUE

4" high Green Tara Statue, #GRTA4 \$30
2" high Green Tara Statue, #GRTA2 \$15



Order now!

1999 TIBETAN ART CALENDAR

#TIARCA \$28.95

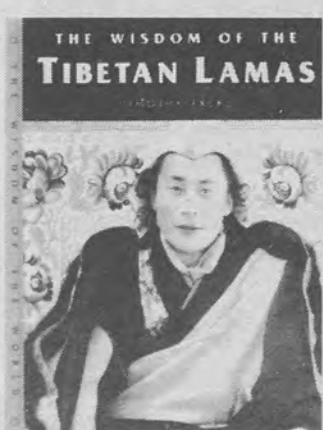
Now in its 25th year, the Tibetan Art Calendar contains 13 poster-size, full-color reproductions of some of the best thangka paintings from museums and private collections around the world. Measures 16.5 x 23.5" and contains a description of each thangka. The calendar will be available in September, but you can reserve one now and we will ship it out as soon as we receive them. They sell out almost every year.

NEW BOOK

The Wisdom of Tibetan Lamas

by Timothy Freke. 61 pp., 27 color images with color throughout, 4 3/4 x 6", #DWITILA \$6.95

Tibetan Buddhism is far more than veneration of a buddha who lived 2500 years ago. It has been inspired and shaped by a succession of living buddhas. Their wisdom, contained in this remarkable little book, nurtures the potential within all of us to experience enlightenment. Good quotes and lovely illustrations.



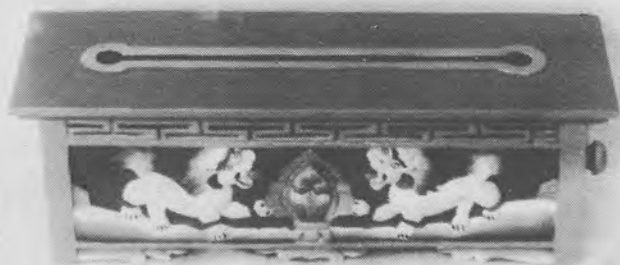
DHARMAPALA OFFERING SETS (Serkyem)

They are used in protector deity practice and measure 5" high and 5" in diameter.

White Metal Serkyem, #SEWH \$28

Brass Serkyem, #BRSE \$26

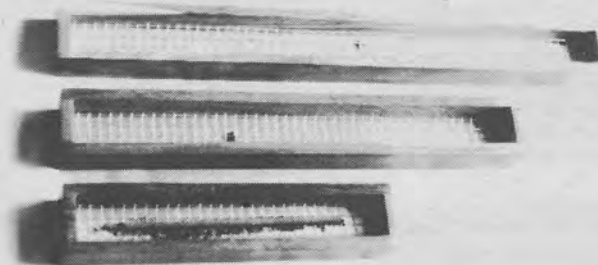
NEW DHARMA ITEMS



INCENSE BURNER

#INBUWO \$70

This is a painted wood incense burner that measures 14" long x 4.25" wide and high. It has a carved front with snow lions and the three jewels.



ROSEWOOD INCENSE BURNERS

These horizontal burners are made of lovely rosewood. They have a wire mesh in the bottom so the incense will not easily go out. There are three sizes:

Small (7") #ROINS \$8
Medium (11") #ROINM \$10
Large (14") #ROINL \$12

MASKS from Bhutan!

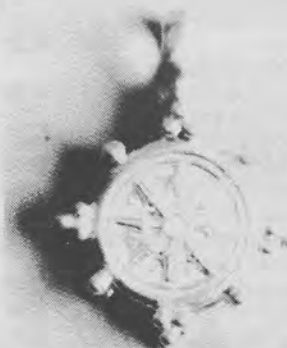
We have received a number of wooden masks that are hand-carved and brightly painted by skilled Bhutanese artisans. These Tibetan-style masks depict sacred animals. We only have one of each so please call for availability. There are two basic sizes, the larger ones are 6" wide, 6" high and 8" from back to front. The smaller ones are 4 + " wide, 5" high and 6" from back to front. The larger ones sell for \$250 and the smaller for \$150. Here's the selection:

Large: Dragon, Horse

Small: Deer, Horse, Boar, Snake, Monkey, Rat, Bull



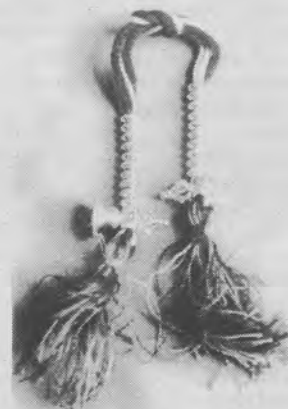
MALA COUNTERS



Wheel of Dharma Counters

#WHDHCO were \$40, now \$28!

Silver Dharmachakras strung on red cord with multicolored tassels.



Silver Counters

#LASICO were \$42, now \$30!

Beautiful silver counters on thick red cord with tassels with bell & dorje.



Dharma Wheel Counter Clip

1 1/8" high, 7/8" wide, silver, #DHWCO \$8

Attaches to your mala at any point to serve as a marker or counter. Very beautiful.



SNOW LION T-SHIRT

#SLSX (extra-large) \$15

Beautiful embroidered t-shirt with or, yellow, red, and green snow lion and letters.

ZAFU MEDITATION CUSHION

#ZAMECU \$25

We now have meditation cushion covers with liners. They are available in eight colors: black, burgundy, red, purple, navy, rust, brown, and royal blue. Please tell us your first and second color choice. You can fill the liner with a variety of items: buck-wheat hulls, beans, kapok or whatever—it will even take a beach ball for an inflatable travelling cushion! (Wholesale prices are available to retailers for quantity orders)



Other items available upon request.

Contact us for a complete catalog.



Win a Trip to Tibet & Nepal

Tour leader:
Glenn Mullin

See pages 16 and 19 for more information.

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#CT562 \$520

#DW1 w/gold background \$1050

#DW10 \$495

#SP1 \$520

#T-7 \$495 M

#10 \$495 M B

#T-12 \$395 M

#44 \$495 M B

YAMANTAKA

#SP4 solitary hero \$395

Size Codes:

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

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

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

Special Codes:

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

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

K = has bottom rod with metal knobs



MEDICINE BUDDHA #502 \$435 M



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Regarding Thangkas

Over the years Snow Lion has been assisting Buddhist practitioners in obtaining thangkas and statues for their personal practice and inspiration.

Unfortunately, in the modern world, thangka painting is threatened by an influx of fake and quite often badly finished paintings. In many popular tourist areas such as Kathmandu and Delhi, these pieces are offered to the unsuspecting buyer as being authentic thangkas. The deities and their colors, proportions and symbols have been assembled and incorporated with little or no regard to traditional religious guidelines. His Holiness the Dalai Lama has frequently pointed out when speaking of these cheap, inaccurate and mass-produced thangkas (created in thangka factories by young Nepali boys), that they do not benefit Tibetans, Tibetan art and culture or sincere Western Buddhist practitioners. They have no religious value because of the lack of religious intent of the artist who painted them. Most of these paintings are merely a haphazard mosaic of improperly painted Buddhist symbols and deities.

Obtaining quality thangkas is not easy. You have to know the artists, and to this end, Snow Lion buyers have made numerous trips to Asia to cultivate relationships with various traditional artists. Over the past two years, Snow Lion has located genuine traditional artists whose work is of superior quality and made it a policy not to deal in cheap, factory-produced, tourist thangkas (which can look authentic or even old to the untrained eye). We deal only in thangkas painted by good thangka painters who genuinely care about the quality of their work.

Our thangkas roughly fall into two categories. We carry superior quality well-painted thangkas, properly mounted in nice brocades, which are generally priced from \$395-\$500. We also carry exquisitely painted museum quality thangkas mounted in silk brocades that generally run \$850-\$1500.

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-Tara Banner	16.00
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