

# Snow Lion

Snow Lion Publications

PO Box 6483, Ithaca, NY 14851 607-273-8519

ISSN 1059-3691  
Volume 14, Number 1

WINTER 1999 NEWSLETTER  
& CATALOG SUPPLEMENT



## REVEALING THE MEDICINE BUDDHA'S ART H.H. Dalai Lama Opens Groundbreaking Tibetan Medical Conference



by Victoria Huckenpahler

The First International Conference on Tibetan Medicine, held in the nation's capital from 7-9 November and inaugurated by H.H. the Dalai Lama, brought together notable physicians, scholars, and translators from twenty-two nations seeking an integrative approach to healing. The Western physicians, whose impeccable medical credentials had been earned at such eminent institutions

as Harvard Medical School, and Yale and Oxford Universities, exchanged views with Tibetan doctors, including the Dalai Lama's past and present personal physicians, Dr. Yeshe Donden and Dr. Tenzin Choedrak, in an atmosphere of mutual courtesy and deference.

His Holiness opened the plenary session by gently reminding participants that the event was not, as it had been billed, the first of its type, be-

cause such a conference had already been held in Tibet in the eighth century, and had included participants from China, Mongolia, Iran and Greece! Following his statement, Dr. Wayne Jonas, Director of the Office of Alternative Medicine at the National Institute of Health, set the tone by advocating greater receptivity in the West to indigenous medicines, resulting in improved communication between patients and physicians. Currently, though forty percent of Americans use alternative therapies, only twenty to thirty percent of this group informs their family doctors, intuiting that the use of complementary practices would be looked at askance. To counter this problem, Dr. Jonas advocated that the Western medical profession dispense with its illusion of knowledge and consider alternative systems through a dialogue of trust and goodwill.

Dr. Herbert Benson, trained as a

(Continued on page 16)



## SETTLING INTO AMERICA

Interviews with the Four  
Tibetan Employees at Snow Lion

by Julie Tollen

Palden carefully wraps a pair of eternal knot earrings. Gently folding the plastic cushioning, he glances up at a picture of the Dalai Lama attached to the wall directly in front of his work space. He finishes wrapping the earrings and slips them into what might be called a masterfully packed shipment.

Over in the warehouse across the hall, D.D. and Kunga are laughing wildly. A moment later they enter the

main office with huge, silly grins on their faces, probably the result of D.D.'s latest wisecrack. As they return to work and begin to regain their calm, Kunga gently begins singing an old Tibetan folk tune. The others join in, one by one, perhaps unconsciously, and Karma, at his desk a few feet away, starts humming as well. He has just finished unloading a new arrival of offering scarves and now lifts the last from the box, pausing for a moment to admire its silken beauty.

These four guys—Dhondup Dorjee Zurkhang, Palden Choedak Oshoe, Karma Dorjee, and Kunga Nyima—are the ones who make sure that you receive your stuff from Snow Lion. All four of these Tibetans are hard-working, dedicated people. Each of them has had some fascinating experiences

(Continued on page 5)

Above photo: Front row (l. to r.) Karma Dorjee—Procurement Agent; Dhondup Zurkhang—Manager of Shipping and Warehouse Operations. Back row (l. to r.) Kunga Nyima—Order Fulfillment; Palden Choedak Oshoe—Product Designer, Illustrator and Order Fulfillment.

## WINDHORSE



[Excerpts from an article about the movie by David Maurer, published in *The Daily Progress* of Charlottesville, VA.]

Film maker Paul Wagner knows all too well, when it comes to making independent movies, a little celestial intervention can go a long way.

The Oscar-winning director's most recent film, *Windhorse*, required both luck and answered prayers. Fortunately, providence seemed to take a special interest in the making of the dramatic film that tells the story of three young Tibetan living under the Chinese communist regime in contemporary Tibet.

"We were filming close-ups of two of the main characters in the film throwing windhorses into the air," Wagner said. "Windhorses are little pieces of paper with prayers written on them that Tibetan people throw into the wind as offerings to their gods."

"We were just finishing that shot

when people pointed at something behind us and started yelling, 'Oh my god, oh my god, look at that!'"

What they saw was a spiraling vortex of wind seize the scraps of colored paper and funnel them up into the sky, creating a swirling kaleidoscope effect. As their name implies, the windhorses were riding the air currents up toward the heavens.

"The camera was still rolling, so we just swung it around and everybody jumped out of the way," said Wagner, who directed and produced the film. "The cameraman improvised beautifully and slowly tilted down until he came to rest framing a Himalayan peak."

"That final shot of all the windhorses against the blue sky begins and ends the film. I can't tell you how many times I got tears in my eyes during the editing process when I would see that scene and remember that moment."

"There were tons and tons of things that happened during the project that we laugh about, cry about, can't believe and still shake our heads at. It was an incredible adventure."

*Windhorse* opened its national theatrical run in Charlottesville on November 6.

*Windhorse* tells the story of three young Tibetans who have to struggle with personal and political problems that result from the communist takeover.

In order to capture the true emotions and color of the country, much of the film was shot clandestinely on location in Tibet and Nepal. Ever-vigilant Chinese communist secret police made this a risky endeavor.

"From the very beginning, we talked about taking a camera into Tibet. Luckily, the technological cutting edge was just at the right place,

(Continued on page 9)

Snow Lion Publications  
PO Box 6483  
Ithaca, NY 14851  
Change Service Requested

#####  
# New Package Follows  
#####

BULK RATE  
U.S. POSTAGE  
PAID  
ITHACA, NY 14851  
PERMIT NO. 746





by His Eminence Kalu Rinpoche  
205 pp., ISBN 1-55939-117-0  
#FOTIBU \$16.95

*Foundations of Tibetan Buddhism* contains the fundamental practices of Tibetan Buddhism. After an explanation of the major paths that Buddhists follow, Kalu Rinpoche details the correct manner in which to practice the taking of refuge, prostrations, Dorje Sempa purification meditation, mandala practice, guru yoga and the guru-disciple relationship. Then he discusses the vows of the lay person, the bodhisattva and the tantric practitioner. He then ends with a wonderful explanation of meditation with and without an object and the key points of mahamudra meditation.

The late **Kalu Rinpoche** was born in 1905 in Eastern Tibet. He was schooled by his father, a renowned scholar, and was ordained at the age of thirteen. At fifteen, he gave his first public teaching and soon afterward entered the traditional three-year, three-month retreat. From the age of eighteen, Rinpoche studied with several eminent teachers in Tibet and then began a period of mountain retreat. After twelve years, H.E. Tai-Situ Padma Wangchuk requested that Rinpoche leave his ascetic study and practice to become the director of a prominent retreat center.

Rinpoche spent many years teaching and directing retreats in Tibet. By 1955, he had revitalized the Shangpa Kagyu lineage and was a senior lama of the Karma Kagyu lineage when the sixteenth Gyalwa Karmapa sent him to India and Bhutan to prepare for the anticipated exodus of Buddhists from Chinese-occupied Tibet. Rinpoche was given a site for a monastery, retreat center, and residence in Sonada, India in 1962.

In 1971, H.E. Kalu Rinpoche was sent on a teaching journey to the West by His Holiness Karmapa. He traveled many times to the West, during which he founded numerous dharma and retreat centers for serious study in the Kagyu tradition in France, Sweden, Canada and the United States before his passing in 1989.

The following is an excerpt from the "Mahamudra" chapter of the book.

The Mahamudra experience and approach is perhaps the quintessence of all Buddhist dharma. In order for this quintessential approach to be effective, we must have some understanding of the nature of the mind that we are attempting to discover through the Mahamudra techniques.

Mahamudra has three aspects: foundation, path, and fruition. Foundation Mahamudra is the understanding which is based on our appreciation of the nature of mind. This must be augmented by the process of path Mahamudra, which is direct experience and acclimatization to that nature of mind through meditation. Finally, there is the fruition or result aspect of Mahamudra, which is the actualization of the potential inherent in the nature of mind. This actual aspect of transcending awareness includes the Dharmakaya, Sambhogakaya, and Nirmanakaya as the facets of completely enlightened experience. It is not beneficial to speak of

Mahamudra lightly; we must not ignore any of these three aspects of the Mahamudra approach.

Foundation Mahamudra implies a deep appreciation and understanding of the nature of mind. When we say that this is the *correct view*, we do not use that phrase in a casual sense. Very often, we say, "Well, in my view, such and such is the case," but this does not necessarily mean that we have understood it at all. We may say, "I believe in previous existences," or, "I don't believe in future existences," but very often our talk is not based on experience and appreciation, but merely on an idea to which we give lip service. What is meant in foundation Mahamudra is a thorough appreciation of the nature of mind itself, the mind with which we are working, and the mind which we are attempting to discover.

To get a deeper understanding of the nature of mind itself, we can quote the authority of enlightened masters of the lineage as a guide. The third Karma, Rangjung Dorje (Rang.byung.Rdo.rje), wrote a prayer of aspiration for the realization of Mahamudra in which he said, "It is not existent because even the Buddha could not see it, but it is not nonexistent because it is the basis or origin of all samsara and nirvana." It does not constitute a contradiction to say that mind neither exists nor does not exist; it is simultaneously existent and nonexistent.

Let us consider the first part of the statement that the mind does not exist. We take into account that the mind is intangible. One cannot describe it or find it. There is no fixed characteristic that we normally ascribe to things, that we can ascribe to mind. Consciousness does not manifest with any particular color,

- The value of intellectual knowledge is that it is
- a springboard to deeper, more intuitive experience.

shape, size, form or location. None of these qualities have anything to do with the nature of mind, so we can say that the mind is essentially empty of these limiting characteristics.

Even the fully enlightened Buddha Shakyamuni could not find any *thing* that is mind, because the mind does not have identifying characteristics. This is what Rangjung Dorje meant when he said, "It does not exist because even the Buddha could not see it."

So, then, is mind nonexistent? No, not in the sense that there is nothing happening. That which experiences confusion, suffering, frustration and all the complexity of samsaric existence is mind itself. This is the origin of all unenlightened experience; it is within the mind that all unenlightened experience happens.

On the other hand, if the individual attains to enlightenment, it is mind which is the origin of the enlightened experience, giving expression to the transcending awareness of the various kayas.

This is what Rangjung Dorje meant when he said, "One cannot say that it does not exist, because it is the basis for all samsara and nirvana." Whether we are talking about an enlightened state of being or an unenlightened one, we are speaking about the state of experience that arises from mind and is experienced by the mind. What remains if mind neither exists nor does not exist? According to Rangjung Dorje, this is not a contradiction, but a state of simultaneity. Mind exhibits, at one and the same time, qualities of nonexistence and qualities of existence. To state naively

that mind exists is to fall into one error; to deny the existence of anything at all is to fall into another error. This gave rise to the concept of what is called the Middle Way or Madhyamika. Finding a balance between these two beliefs, where there is simultaneous truth to both, is the correct view, according to the Buddha's description of the nature of mind.

When we hear a guru make the statement, "Mind does not exist; mind does not *not* exist; but it is at the same time existent and nonexistent, and this is the middle view," we may say, "Fine, I can accept that," but that is not enough. It is an idea that may appeal to us, a concept with which we are comfortable, but that kind of understanding lacks any real spirit or depth. It is like a patch you put on your clothes to hide a hole. One day the patch will fall off. Intellectual knowledge is rather patchy in that way. It will suffice for the present but it is not ultimately beneficial. This is not to say that intellectual knowledge is unimportant. It is crucial because it is that which gives us the ability to begin to develop personal experience of what is being discussed. However, mere understanding on a superficial or intellectual level should not be mistaken for the direct experience. We can only arrive at that through meditation and the continued analysis of our own experience. The value of intellectual knowledge is that it is a springboard to deeper, more intuitive experience.

First, then, we say that mind is essentially empty, that it is not ascribable as some thing. Other than using the label, *mind*, there is no thing that could be further described in terms of form, shape, size, color or any distinguishing characteristic. Beyond this essential emptiness, we can make the statement that mind is like space. Just as space is all-pervasive, so is consciousness. The mind has no problem conceiving of any particular place or experience. While we have attempted to describe the indescribable by saying that mind is essentially empty, that is not the complete picture. We are speaking of something that is being experienced.

Another aspect of the nature of mind is its luminosity. Normally we think of this term in a visual sense. We think of a luminous body like the sun or the moon which shines and gives off light. However, this is merely a metaphor to give us some idea of what is being hinted at. To say that the mind is luminous in nature is analogous to saying that space is illuminated. For example, we can have empty space and there might be no illumination; then the space would be obscured. There is space, but no ability to see clearly; there is no direct experience possible in complete darkness. Just as there is clear vision in illuminated space, so in the same way, while mind is essentially empty, it exhibits the potential to know, which is its luminosity. This is not visual experience per se, but the ability of mind to know, perceive and experience. ■

## Dharma Books in Spanish

Spanish reading Tibetan Buddhists can contact the following publisher: Ediciones Dharma, Apartado 218, 03660 Novelda (Alicante) Spain.

Also: Ediciones Amara, Notario Quintana 27, Ciudadella de Menorca 07760, Spain. ■

## FOUNDATIONS OF TIBETAN BUDDHISM

### Table of Contents

Editor's Preface	ix
Acknowledgements	xi
Foreword	xiii
I. The Three Yanas	1
II. Ordinary Preliminary Practices	21
III. Ngondro: Refuge and Prostrations	39
IV. Ngondro: Dorje Sempa Meditation	49
V. Ngondro: Mandala Practice	57
VI. Ngondro: Guru Yoga Practice and Guru-Disciple Relationship	67
VII. Lay Vows	85
VIII. The Bodhisattva Vow	101
IX. Vairayana Commitment and the Fourteen Root Downfalls	113
X. Shamatha: Object Meditation	129
XI. Shamatha: Objectless Meditation	147
XII. Four Causes of Rebirth in Dewachen	161
XIII. Mahamudra	169
XIV. Concluding Remarks	179
Glossary	197
Bibliography	203
Dedication	204

## SOUTHERN DHARMA RETREAT CENTER



SOUTHERN DHARMA RETREAT CENTER offers meditation retreats from a variety of spiritual traditions: Zen, Vipassana, Taoist, Tibetan, Hindu, Christian and Jewish. The Center, established in 1978, is located in a spectacular setting high in the mountains of Madison County, one hour northwest of Asheville. We provide a simple, comfortable gathering place and delicious vegan meals. The bucolic setting, the quiet ambience and the sounds of nature combine with silent meditation practice to encourage individuals to find their own truth within.

1661 West Road, Phone / Fax: e-mail: sdharma@juno.com  
Hot Springs, NC 28743 828-622-7112 www.main.nc.us/SDRC



His Holiness The Drikung Kyabgon Chetsang Rinpoche

## 1999 North American Tour

MAY 1-17  
Drikung Kyabpa Choling  
Escondido, CA  
760 738-0089  
drikungkc@earthlink.net

MAY 22 - June 7  
Tibetan Meditation Center  
Frederick, MD  
301 473-5750  
drikung@erols.com

JUNE 8-17  
Sunray Meditation Society  
Bristol, VT  
802 453-6009  
sunray@sover.net  
Ratnashri Sangha  
Montpelier, VT  
802 223-5435  
pemadolk@plainfield.bypass.com

JUNE 18-24  
Drikung Kagyu Center  
Boston, MA  
617 776-0026

JUNE 25- JULY 1  
Ratnashri Sangha  
Chicago, Ill  
773 267-6224  
plars@aol.com

JULY 2-8  
San Francisco & Berkeley  
Ratnashri Sanghas  
415 668-8210  
gyaltsen@earthlink.net  
510 843-2967  
ratnashri@aol.com

JULY 9-15  
Drikung Kagyu Center  
Los Angeles, CA  
310 820-3591  
shirley.anderson@csun.edu

JULY 16-22  
Ratnashri Tibetan Buddhist  
Meditation Center  
Clearwater, FL  
813 441-3982  
1257@msn.com

For Information: <http://www.drikung.org>



# His Holiness Drikung Kyabgon Chetsang to Give Teachings and Empowerment

*Like the turquoise dragon  
thundering over the Drowa  
Lung in the South*

*You translated into Tibetan  
teachings of the Hearing  
Lineage—*

*The translator, Marpa Lotsawa  
remembering again and  
again.*

*I pray with single-minded  
yearning*

*Please bless me, may I become  
like you!*

—the Drikung supplication prayer,  
“Song of Rainfall,” by Kyobpa  
Rinpoche, Jigten Sungon (1143-  
1217), founder of the Drikung  
Kagyü lineage.

In May 1999, His Holiness the Drikung Kyabgon, Chetsang Rinpoche—the senior throne-holder of the Drikung Kagyü lineage—will begin his two-month North America Dharma tour. His Holiness will be giving public lectures, Refuge and Bodhisattva vow transmission, Tantric empowerments, oral transmissions and instructions, transmissions and teachings of famous Drikung Kagyü traditions such as the Five-fold Profound Path of Mahamudra and the Great Drikung Phowa, and a Thousand-armed Chenrezig Drubchen in San Diego, CA. The highlight of this tour will be the conferring of the Kagyü Ngak Dzod (*bka' bgyud sngags mdzod*) or “The Treasury of Kagyü Tantric Teachings,” in Charles Town, West Virginia, May 22nd–June 7th. This important event will be sponsored by the Tibetan Meditation Center, Frederick, Maryland. The Tibetan Meditation Center, founded in 1982 by the Ven. Khenpo Konchog Gyaltsen Rinpoche, is the North American seat of the Drikung Kagyü lineage.

## A Short Introduction to His Holiness the Drikung Kyabgon

His Holiness the Drikung Kyabgon Chetsang, Konchok Tenzin Kunzang Trinley Lhundrup, was born in Lhasa on the 4th day of the 6th lunar month in the Fire-dog year (1946). Annually, this corresponds to the anniversary of Lord Buddha's first turning of the Wheel of Dharma. His father, Dundul Namgyal, is from the Tsarong family. He was indisputably recognized as the Seventh Drikung Chetsang incar-

nate through many auspicious indications. At a young age, His Holiness left his family to take up religious life. As he recalls, “I remember being taken to His Holiness the 14th Dalai Lama when I was only four and a half years old for the haircutting and naming ceremonies. Afterwards, we went to the Drikung Kagyü main monastery for the formal enthronement ceremonies. It was not long after that, in 1950, that the first Chinese Communist invasion of Tibet began.” Nonetheless, the young Rinpoche was given the formal education traditional to his status.

He was taught how to read and write by His Eminence Gyabpa Rinpoche, and gradually received the teachings initiations and transmissions from the general body of Kagyü lineage teachings (including the Kagyü Ngak Dzod), and from those

...don't forget your daily practice. This is most important. Empowerment is the best way to ripen our mental continuums, but daily practice is the best to achieve enlightenment.

exclusive to the Drikung Kagyü. He also began to study the major and minor sciences such as grammar, medicine, astrology and so forth with his tutor, Ven. Ayang Thubten Rinpoche. “I started my philosophical studies in 1958. We began to study the *37 Practices of Bodhisattvas* and *Guide to the Bodhisattva's Way of Life* by Shantideva and, although Chungtsang Rinpoche was five years older than I, we studied together. This is how things remained until 1959.”

His Holiness's grandfather, a high government official, understood that the political situation in Tibet was turning from bad to worse, and strongly urged His Holiness to leave for India. However, the monastery officials were adamant that he remain in Tibet. Sadly, his grandfather's prediction that they would regret this decision came true very quickly. Just a few months later, from the roof of Drikung Dzong, the twelve-year-old Rinpoche watched with binoculars as Chinese troops approached. Days

later, the monastery was overrun.

His Holiness remained in Tibet—studying for six years in a regular school and later transferred to a work camp during the Cultural Revolution—until 1975 when an opportunity opened for him to escape and go into exile in India. He set out on foot and alone, and arrived in Kathmandu and later Dharamsala where he was reunited with his brother. He was also officially welcomed by the Tibetan government-in-exile and many Drikungpas and other Kagyupas. A week later, His Holiness' father arrived from the United States to take him to the United States where his family has relocated.

While in the United States, His Holiness received many, many requests from Drikung followers to return to India and resume his duties as head of the lineage. In October 1978, he did so. Even though he had kept his monk vows from before, he received them again from His Holiness the Dalai Lama. In 1979, His Holiness led an enormous celebration of the 800th anniversary of the founding of the Drikung Kagyü lineage, all the more moving because it seemed to mark the return of the lineage from the brink of extinction. Shortly thereafter, he went into the traditional three-year retreat. His retreat master, Kyunga Rinpoche, was very strict. He would say, “When you are doing prostrations, you must do full prostrations!” He never gave His Holiness any special treatment, but insisted that he do everything in the proper way.

Since then, His Holiness has continued his religious training in the various traditions of Tibetan Buddhism with many masters, irrespective of their sect. For example, Rinpoche spent three winters at a Drukpa Kagyü monastery studying their special teachings on Mahamudra, among other things. He received transmission of the Karma Kagyü's lineage of the Six Yogas of Naropa from His Holiness the 16th Karmapa, and the Drukpa Kagyü version of the same teachings from the Very Venerable Drukpa Thugse Rinpoche. He received the Nying Thig Yeshe, the highest teachings of the Nyingma tradition, and the Dam Ngak Dzod, the essential teachings of all eight lineages, from His Holiness Dilgo Khyentse Rinpoche.

In 1987, His Holiness made his first world tour to begin his teaching



His Holiness Drikung Kyabgon Chetsang

career. Upon his return from that tour, he started the Drikung Kagyü Institute, an education center and monastery in Dehra Dun, India. At first, he had to borrow money to start construction. With good fortune and the help of some generous friends, the institute was completed within five years. On November 16, 1992, His Holiness the Dalai Lama officially inaugurated the Institute. Because he feels that education is so important, they started classes even as construction was underway. The first class had only two students, but now there are more than 140. The first three years of the curriculum are devoted to basic education. The next five years consist mainly of Buddhist philosophical studies from the Sutra tradition, and in the sixth year students attend to the Tantric tradition.

The Drikung Kagyü has restored 60 of its monasteries in Tibet, including five nunneries. There are more than 50 monasteries in Ladakh, each with a resident lama. There are also five monasteries in Nepal, and five newly constructed monasteries in different parts of India. Drikung Dharma centers and temples have been established in Germany, Estonia, Latvia, Sweden, Malaysia, Taiwan, Chile, Canada, and throughout the United States. It can truly be said that the Drikung Kagyü lineage is once again flourishing under the care and direction of its protector, His Holiness Chetsang Rinpoche.

## Kagyü Ngak Dzod

The Kagyü Ngak Dzod is a compilation of esoteric teachings and empowerments transmitted by the Kagyü lineage master Marpa Lotsawa. This compilation was put together by Jamgon Kongtrul the Great (1813-1899, 'Jam-mgon Kong-sprul Yon-tan rgya-mtsho Blo-gros-mtha'-yas). Jamgon Kongtrul the Great was one of the great Ri-may (*ris-med*) masters of the late 19th century and is famous for his five collections (*mdzod*, “treasuries”). They are the Rinchen Ter Dzod (*rin chen gter mdzod*, collection of terms), Dam Ngak Dzod (*gdams ngag mdzod*, collection of the oral instructions of the Eight Lineages), Shejya Kunkhyab Dzod (*shes bya kun khyab mdzod*), Gyachen Ka Dzod (*rgya chen bka' mdzod*) and Kagyü Ngak Dzod. The Kagyü Ngak Dzod is an anthology of Tantric cycles compiled by Jamgon Kongtrul in the years 1853-1855 and is believed to be the first of his five collections. The heart of the Kagyü Ngak Dzod consists of the “Seven Mandalas of Ngok”

transmitted by Marpa to Ngok Choku Dorje (Ngog Chos sku rdo rje), one of his four main disciples renowned for his mastery of Tantric teachings and practices. The “Seven Mandalas of Ngok” consists of (1) the Nine-deity Hevajra mandala, (2) the 15-deity Nairatnya mandala, (3) the 49-deity Vajrapanjara mandala, (4) the 97-deity Vajracatuhpitha mandala, (5) the 13-deity Jnanadakini mandala, (6) the Five-deity Mahamaya mandala and (7) the 53-deity Manjushrinama-sangiti. The “Seven Mandalas of Ngok” is prominent among the Kagyü, Jonang and Gelug schools of Tibetan Buddhism. Jamgon Kongtrul also included other important Marpa Tantric teachings such as the Chakrasamvara, Vajravahini, Guhyasamaja, Buddhakapala, and Vajrabhairava mandalas into the Kagyü Ngak Dzod. Thus, the Kagyü Ngak Dzod brings together the oral transmissions (*lung*), empowerments (*dbang*), instructions (*khrid*) and ritual practices/sadhanas (*cho ga*) of the Marpa Kagyü as transmitted by Ngok Choku Dorje and his family lineage and other lineages within Kagyü. Consequently, these teachings are treasured by all the lineages of the Marpa Kagyü tradition surviving to this day—the Karma Kagyü, Drukpa Kagyü, Taklung Kagyü, Drikung Kagyü and other lineages that do not exist independently anymore.

Structurally, the Kagyü Ngak Dzod is a collection of three groups of Tantric empowerments. The first group of empowerments is focused upon deities who are considered “auspicious deities” related to long-life practices and the removal of obstacles. This includes Cintamaniakra Tara, Amitayus and Vajrapani. The second consists of the major Tantric mandalas mentioned above. The final group consists of empowerments of Dharmapalas such as the Two-armed and Four-armed Mahakala, Dharmavati Devi and Tseringma. During this particular conferment of the Kagyü Ngak Dzod, His Holiness will also confer the Kalachakra empowerment at the end.

His Holiness has personally chosen to confer the Kagyü Ngak Dzod as it is the most important collections of Kagyü Tantric teachings. It is a very rare and precious event and is especially significant to all Kagyupas. His Holiness has expressed his hope that this event be fully publicized to all Tibetan Buddhists in the United States and especially all Kagyupas. His Holiness himself has expressed

(Continued on page 24)

## Great Accomplishment Ceremony (Drubchen) and Teachings of the 1000-Arm Chenrezig

May 7-12

The Great Accomplishment Ceremony (Drubchen) and Teachings of the 1000-Arm Chenrezig (Avalokiteshvara) will be given by His Holiness Drikung Kyabgon Chetsang at the California Center for the Arts in Escondido, CA. His Holiness will also give the blessings for a new Drikung Kagyü Monastery in Escondido, California, located north of San Diego, and for the Drikung Mountain Monastery, located in Utah, for long-term retreats.

The Chenrezig Drubchen is a very important and auspicious event. This is the first time His Holiness, who is an incarnation of Chenrezig, has performed the Great Accomplishment Ceremony (Drubchen) of Avalokiteshvara outside of Tibet and India. This practice is greatly encouraged by the great masters of all lineages. This is one of the most important retreats in Tibetan Buddhism. In Tibet and India, many thousands

of people have been inspired to come to receive the blessings of the Drubchen of Chenrezig. His Holiness has performed this Drubchen in Ladakh many times. This Drubchen is for the development of great love and compassion for all sentient beings. It is beneficial for beginners and advanced Dharma practitioners to deepen their practice and, through the blessings of the Drubchen, greatly increases and strengthens their Bodhicitta, the crucial essence for the attainment of Enlightenment. It is also a great healing physically and mentally, and brings long life and good fortune to everyone.

For more information, contact: Drikung Kyobpa Choling Monastery, 1768 Sheridan Avenue, Escondido, CA 92027. Phone: (760)738-0089. Fax: (760)738-1122. email: drikungkc@earthlink.net ■



## DEVELOPING BALANCED SENSITIVITY

### from *Tricycle: the Buddhist Review*

by John Pettit

What do you get when you cross Abhidharma (Buddhist psychology) with Lojong (a Tibetan Buddhist tradition of spiritual transformation), marry it to the contemporary Western tradition of self-help, and dress up the hybrid offspring as a workshop manual? You get *Developing Balanced Sensitivity*, by Alexander Berzin, which, in spite of its unusual and ingenious format, is unmistakably a guide to Buddhist practice.

In recent years, a number of seasoned Western translators of Tibetan Buddhism have begun to write innovative books about Buddhist philosophy, practice, and culture. This trend mirrors the Tibetan scholarly custom of writing commentaries on the classics before venturing into original composition. However, unlike Tibetan contemplatives who see themselves as transmitters of tradition, many Western scholars have cast themselves in the role of reinterpreters of existing traditions. Witness, for example, the controversial marriage of Buddhism with existentialism in Stephen Batchelor's *Alone with Others*, the creative history—some would say revisionism—in Robert Thurman's *Inner Revolution*, or the potent cultural criticism in Donald Lopez's *Prisoners of Shangri-La*.

While these authors are all concerned with the assimilation of Buddhist philosophy and Tibetan culture in the West, what Berzin does here is explore practical aspects of trans-

forming the mind, primarily in a Tibetan Buddhist context, but using language accessible to anyone with an interest in spiritual development. Thus, Berzin—a Harvard Ph.D. in Buddhist Studies—has written primarily as a translator and transmitter of traditional ideas, rather than as a critic or self-appointed cultural revolutionary. It is the language he chooses, not his agenda, that marks him as an innovator.

Berzin's personal study and practice of Tibetan Buddhism is founded in the Gelug tradition, but as anyone familiar with his many translations, published by the Library of Tibetan

- On the whole, it could be
- said his approach has
- attained a sensitive
- balance of its own:
- intellectually lucid and
- eminently practical.

Works and Archives, will know, he has also studied the other schools of Tibetan Buddhism, particularly the Nyingma Great Perfection and the Kagyu Mahamudra. Accordingly, while much of Berzin's discussion has the kind of analytical rigor to be expected from a Gelug scholar, he also invokes theories and methods typical of the latter traditions. The keynote here is cultivating a balanced approach to self-understanding.

In his preface, Berzin suggests that sensitivity, or the lack thereof, is a universal human concern. His book is addressed both to experienced meditators who have reached a plateau in the integration of their practice with daily life and to anyone who might have a "sensitivity disorder". Included in this latter category are all those people who either emotionally over-react—"hypersensitive"—or simply shut down—"insensitive." This would seem to cover pretty much everyone.

In the first chapter, Berzin notes that balanced sensitivity has two components: attentiveness and responsiveness. Two additional factors, empathy and understanding, promote balanced sensitivity. In the remainder of the chapter, he analyzes the various ways in which hypersensitivity and insensitivity show up in our experience and behavior. The ramifications of the ideas and practices set forth here are then explored in depth in the twenty-one chapters that follow, and are supplemented with exercises that may include a partner.

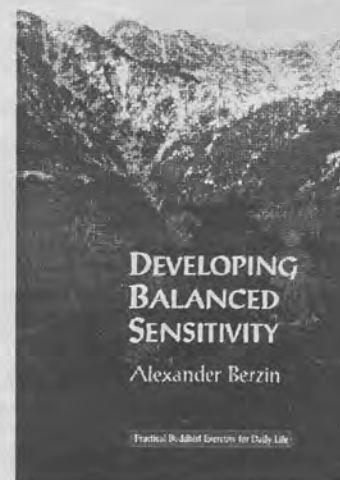
Berzin refers to the concepts and methods of Tibetan Buddhism throughout the book. For example, the traditional meditative exercises of calming the mind (*shamatha*) and discerning awareness (*vipashyana*) are discussed at length. Nonetheless, in keeping his focus on sensitivity, which he defines as nurturing oneself without being selfish and caring for others without being manipulative, the central "problem"—sensitivity

disorder—and its "solution"—various techniques for balancing sensitivity—are for the most part discussed in the language of everyday experience and relationship.

The structure of the book is informed by a traditional form of Tibetan contemplation on emptiness, what Berzin calls the "four-point analysis." First, the problem—a distorted sense of self—is identified. Next, techniques for dispelling the problem—such as analysis and meditation—are studied. Finally, steps are taken to eliminate the two "extreme positions," which I assume to be those of eternalistic projection (manifesting as hypersensitivity) and nihilistic denial (manifesting as emotional withdrawal or insensitivity). It is an arrangement roughly corresponding to the familiar Tibetan Buddhist triad of View, Meditation, and Conduct.

As Berzin notes in the second chapter, there are both rational and intuitive types of individuals. The rational type will naturally rejoice in the organization and analytical precision of this book. A more practical or intuitive person, who might otherwise be put off by this book, will find its highly germane examples and exercises rewarding. Both the rational and intuitive approaches are valid, according to the author; indeed, he maintains that they must be combined in order to develop balanced sensitivity.

Throughout the book, the author has translated the concepts and methods of Tibetan Buddhism into lan-



guage any reader can understand. But this is not to say that he has dumbed down the material. The deceptively sophisticated concept of "sensitivity," in particular, is treated with finesse. A skillful writer, Berzin has pulled off the tricky feat of addressing an erudite discussion of Buddhist psychology to the here and now without falling into either psycho-babble or translationese. On the whole, it could be said his approach has attained a sensitive balance of its own: intellectually lucid and eminently practical.

John Pettit has a Ph.D. in Buddhist Studies from Columbia University and translates Tibetan texts. ■

DEVELOPING  
BALANCED SENSITIVITY  
Practical Buddhist Exercises  
in Daily Life  
by Alexander Berzin  
Snow Lion Publications, Ithaca: 1998  
275 pp., \$14.95 (paper)



Lama Tharchin Rinpoche performing the Black Hat Dance, a ritual of the Gutor.

### Pema Osal Ling Retreat Center

2013 Eureka Canyon Road  
Watsonville, CA. 95076  
(831) 761-6266

office@vajrayana.org www.vajrayana.org

## VAJRAYANA FOUNDATION

### COLLEGE OF BUDDHIST STUDIES

February 13 – 17, 1999

### Vajrakilaya and Losar Celebration

A Vajrakilaya retreat, purifying the negativity of the past year, and a Tibetan New Year celebration with a long life and wealth empowerment.

With  
Lama Tharchin Rinpoche

February 20 – 28, 1999

### The Black Snake

Liberation into primordial purity without abandoning impure appearances.

A text by Rangzom Maha Pandita

With  
Khenpo Orgyen Thinley Rinpoche

### Teachings with Tulku Thubten Rinpoche

March 3 – 19 37 Points of Bodhisattva Training, Wed. – Fri's.  
March 3 – 19 Meditation & Tibetan Ritual Arts, Wed. – Fri's.  
March 6 – 21 Tibetan Astrology, Sat. & Sun's.

### Retreats with Lama Tharchin Rinpoche

March 26 100 Peaceful & Wrathful Deity Empowerment (Shitro)  
March 26 – 28 Death & Dying Workshop  
Mar. 29 – Apr. 4 Transference of Consciousness at the Moment of Death (Phowa retreat)

Pema Osal Ling is located on 102 acres of redwood forest in the Santa Cruz mountains.  
Residential, commuter and work study programs with reduced rates available.  
One may attend all events in their entirety or by the day.



## SETTLING INTO AMERICA

Continued from page 1

too. Interviews with two of them appear here in this issue, and the remaining two can be found in the next installment—as a look at the lives of these extraordinary individuals.



## PALDEN CHOEDAK OSHOE

Palden Choedak Oshoe is an interpreter and teacher at the Namgyal Institute of Buddhist Studies. He is the son of Yeshe Dorji Oshoe, formerly the personal thangka painter for His Holiness the Dalai Lama. Palden studied at the Institute of Buddhist Dialectics in Dharamsala, India, for seven years. He currently works in the shipping department and does book illustrations for Snow Lion Publications.

**Julie:** Palden, please tell me a little about your childhood.

**Palden:** I was born in Bhutan in 1966, in a village called "Happy Mind", during the time when my father was making a huge statue of Buddha Avalokiteshvara.

**J:** So your father was an artist?

**P:** Yes, he was an artist. There were lots of temples in Bhutan, and I would always go around the temples and turn the prayer wheels. And I remember that my family had horses...we had lots of cows and bulls...hens and roosters. I liked all the animals a lot. I had a favorite bull, a tiny bull that was around my same age, and I always played with that bull.

**J:** Did you go to school there in Bhutan?

**P:** No, when I was around six I was sent to the TCV (Tibetan Children's Village) school in India. My parents heard that the Dalai Lama's younger sister was running a school and they sent me there.

**J:** You went by yourself?

**P:** No, my family came to Dharamsala for a special initiation, a Kalachakra initiation, and my father brought three statues with him to offer to His Holiness [the Dalai Lama]. One was made by my father, one by my oldest brother, and one by my middle brother. So when they came to Dharamsala for the initiation, they put me into a school, and then they went back to Bhutan.

**J:** Did you like school?

**P:** I didn't like school at all! (laughter) My life in school was a traumatic experience! I lived with so many other kids who were mostly orphans and semi-orphans. I had a family, but I was like an orphan too, because my family didn't come to visit me for almost 6 years, in between which time I forgot them completely. There were so many kids like me, you know, who were brought up almost like orphans.

**J:** How old were you when you left TCV school?

**P:** Mmm, maybe eighteen, when I finished the 10th grade. Usually we go up to 12th grade, but during those times, if we finished 10th grade, we either went to the army for six months, afterwards finishing grades eleven and twelve, or we could join directly to a college or other handicraft center and get training to be a mechanic, a technician, or something like that. For me, all through my life until 10th grade, I had wished to become an artist, because I had skill in art. But when I finished 10th grade I changed my mind and thought of becoming a monk. I decided that in a single day, and I never regretted what

## Wisdom in Everyday Life

From an interview with The Venerable Shyalpa Rinpoche by Ed Treidler of *New Visions*, in the Berkshires of Massachusetts, spring 1998.

The Venerable Shyalpa Rinpoche is a Tibetan Lama and teacher in the Nyingma and Kagyu lineages of Tibetan Buddhism. Rinpoche studied and practiced under venerable teachers from the four major Tibetan Buddhist lineages, and Rinpoche considers His Holiness Chatral Rinpoche, the greatest living Dzogchen master, as his kind root teacher. In 1989, Rinpoche founded Rangrig Yeshe Center, a non-profit organization located in the Berkshires, that is devoted to the study and practice of Tibetan Buddhism. In the same year, at the request of many Tibetans, Rinpoche founded The Tibetan Refugee Children's Fund, a project operated under the auspices of Rangrig Yeshe and staffed entirely by volunteers, which finds sponsors for needy Tibetan refugee children living in India and Nepal. Since 1995, Shyalpa Monastery and Retreat Center has been under construction in Nepal, on Kopan Hill overlooking Boudha and the Kathmandu Valley.

**NV:** How do you offer the teachings of Buddha?

**Rinpoche:** Those who come to receive teachings will be people who are interested in looking into themselves. In these teachings, we always look to ourselves to see what we can improve and what we can see in ourselves that is beautiful. We start looking at ourselves and helping ourselves by knowing there is a potential and by the intention to generate compassion for all sentient beings, since we all know that everyone, in one way or another, is suffering. By recognizing everyone's vulnerability, including our own, we honestly try to relate to ourselves and to others. By generating compassion to all beings, there is a possibility to free ourselves of suffering. By looking into ourselves, we try to see what is the cause of our suffering. Compassion is the force behind all these activities.

**NV:** There are other aspects of Buddhist teaching. Some of them seem quite difficult for a Westerner. Are many people prepared to go far into this teaching?

**Rinpoche:** In a sense everyone is prepared for it, because no one wants to suffer. The solution to suffering is there, in the Buddhist teaching. Being able to recognize there is a solution is, in itself, a very profound thing. That realization alone makes you a practitioner. Compassion allows us to see things more clearly, things we would not see because of our own selfishness.

I did.

**J:** Where did you do monastic study?

**P:** After becoming a monk and I studied at the Institute of Buddhist Dialectics in Dharamsala. We don't call it a monastery because whoever studies would not necessarily join a monastery afterwards, or stay there their whole life performing rituals and ceremonies. It was much more like a school. You see, we did not study much about ritualistic things. We only studied debate, philosophy, you know. We didn't study much about Tantra either. Tantra and other ritualistic things could be studied afterwards if we went on to another monastery. I studied there for seven years, which was a good experience.

**J:** Did you do any art there?

**P:** Yes, lots of art. I did sketches as kind of a hobby. One time, when His Holiness got the Nobel Peace Prize, every monastery was preparing a spe-

This selfishness, from a Buddhist point of view, is not always constant. We could be more free from it by doing meditation practices. We could become the Buddha. It is important to believe that whatever selfishness or negativity we have, if we practice, we can go beyond it. We are not inherently wrong; there is a basic goodness within all of us, an enlightened nature. If you do not believe in basic goodness I do not know how you can be complete.

**NV:** I see you talk about wisdom in everyday life in your forthcoming teachings. How do you relate your teachings to everyday life?

**Rinpoche:** Generating compassion gives us more space. For instance, if somebody is angry at you, if you do not respond to the anger right away, you can bring this compassion out of you. You will not respond negatively; you have a chance to see why this person is angry. Is something obscuring their vision? Or is it something I have done wrong? Basically, you are given a chance to see the other person as a legitimate and dignified being who deserves all your attention. And then you also know that you, yourself, deserve the same. That gives us both a chance to communicate. Our base is the basic goodness. We are radiating out from that base.

**NV:** Do you consider the goal of enlightenment important?

**Rinpoche:** The goal of enlightenment is important if the goal is to help all beings. It is good to have a goal. If ultimately your interest is in benefiting others, whatever is negative about having a goal will disappear naturally.

- When your compassion
- is a hundred percent
- complete, another word
- for it is Buddha. That
- means being able to live
- our life fully, completely.

**NV:** It seems that many people use enlightenment for themselves.

**Rinpoche:** But why? That is not enlightenment. That is conceptual enlightenment. Real enlightenment cannot be conceptualized or achieved by thinking. Nothing is more meaningful than being able to share with others.

**NV:** What is self-liberation?

**Rinpoche:** Self-liberation is to realize our already liberated quality. Through meditation and other techniques, if you approach this in a complete way, you do not have to try to make yourself an enlightened person. Rather, you bring out that enlightenment which is in all of us. Self-liberation is

cial welcome for him. We had many monks who were trained in art in Tibet. They had good ideas, but many of them were not that skilled. It seemed I was the only one who could really draw. So they gave me all their ideas and I drew them. I made a whole bunch of special banners that were held when His Holiness passed through our school in Dharamsala. When he came, there was a whole row of these banners which I had made for the school, I'd say between twelve and twenty. They were big, very big. Then I also had to make huge, whitewash drawings on the road where His Holiness was to pass through. It's a traditional thing for Tibetans to make auspicious drawings on the road where someone holy was to pass through. That was my major art contribution while I was there.

**J:** What happened after that?



The Venerable Shyalpa Rinpoche

already liberated. Through compassion, love, caring and wisdom, we will be able to free ourselves from obscurations such as anger, dualistic perception, fear, hope and selfishness.

**NV:** How important is meditation in Buddhism?

**Rinpoche:** Meditation is very important. In this path if you do not meditate there's no accomplishment. But of course, meditation can be defined in many ways. It does not mean just breathing; the meaning can go farther. Ultimately, there can be meditation where you do not have the sense of meditating, but then there is also no sense of distraction. Completely free from distraction is ultimate meditation.

**NV:** But how can we be free from suffering and grasping?

**Rinpoche:** From the beginning, it is important to realize the preciousness of human life. For example, if a bee gets lost sucking the juice of a flower and night comes and the petals close, the bee dies. If, on the other hand, the bee takes advantage of the juice and flies away, the flower will close and open again the next day. This example enables us to see the importance of living our life free of consequences. If we are grasping, then we experience those consequences. Grasping makes us pay a price.

Then comes the teaching on the impermanence of life. It's not enough to realize the preciousness of human life alone; we must be aware of the impermanence of our life. The teaching on impermanence inspires us to practice ceaselessly, which enables us to live our life completely now.

The teaching on cause and effect follows. For instance, if you are neg-

tive to people you will experience negativity. If you are compassionate you will experience the same—light and joy from people.

Whatever we do—touch, feel, sense—we need not do in the ordinary way. What I mean by the ordinary way is our habituated way of attachment to the senses. We are not mindful of the consequences. That is the cause of suffering, or samsara.

But Buddha never said those senses are bad. The essence of all these things is bliss. It's up to you to be totally sensitive, understanding, compassionate, to use all the wisdom and skills and sense, but not to be habituated or consumed by the senses.

Buddha's teaching shows us how we can free ourselves in a most profound way. When one is not able to actualize genuine interpretation of the Buddha's teachings, then one becomes a spiritual materialist, side-tracked. That's the danger.

**NV:** Tell us about your Center in the Berkshires.

**Rinpoche:** Since coming to the Berkshires ten years ago, my students have requested that I establish a center where they can support my activities and benefit themselves and others interested in Buddhist teachings. This center provides a chance for members to do long retreats and meditation. We also have organized a children's fund for refugees from Tibet in India and Nepal. We have so far sponsored around three hundred children who go to school. Very simple things. Our focus is being able to help whoever we touch.

**NV:** So your path is the path of kindness towards others?

**Rinpoche:** When your compassion is a hundred percent complete, another word for it is Buddha. That means being able to live our life fully, completely. Buddhist teaching is very realistic, it is very democratic. We want to give total importance to every individual, in every situation. In a sense, the teaching is with us all the time; we only have to apply it. This teaching is not something we practice for a later time; it is for living in the here and now.

For more information about the Centers, The Venerable Shyalpa Rinpoche's spring/summer teaching schedule and information about sponsoring a Tibetan refugee child, contact Rangrig Yeshe Center, P.O. Box 1167, Stockbridge, Mass. 01262, 413-528-9932, fax 413-528-5272, or e-mail: mhlafrance@earthlink.net. All donations toward the children are fully tax-deductible. Every penny you send goes to the children directly, and sponsors may have direct correspondence with the children in the refugee camps. ■

(Continued on page 12)





## SPIRIT OF TIBET

### Portrait of a Culture in Exile

*Photographic Exhibit to Open in St. Louis*

Beginning February 15, The Cecille R. Hunt Gallery at Webster University, St. Louis, Missouri will host a collection of 45 color photographs taken over the last ten years during Ms. Wright's travels to all the Tibetan refugee communities in India, with particular emphasis on Dharamsala, the site of His Holiness the Dalai Lama's residence in exile. The images portray a cross-section of the lives of the Tibetans that make up this community in diaspora.

Accompanying the exhibition is the book release of *Spirit of Tibet* with photographs and text by Alison Wright, and a foreword by H.H. the Dalai Lama. The book contains 180 images in an large format book and retails for \$34.95.

This visually stunning, full-color portrait of Tibetan life in exile displays the spirit of Tibetan refugees living in the beautiful mountain settings of northern India. It shows how Tibetans have preserved the best of their unique culture and identity. Aided by their Buddhist faith, the Tibetan people have rebuilt productive lives for themselves, and live today in 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.

Alison Wright's photographs capture the indomitable resiliency of the Tibetan people as they have survived the ordeal of exile with humor and determination, and with their perspective intact. Their inner strength and courage are truly inspiring and form the essence of this book.

Some of the photos from the book are on line at [www.alisonwright.com](http://www.alisonwright.com). You can also find updates there of her gallery schedule.

Posters of the Dalai Lama and of the exhibition "The Spirit of Tibet: Portrait of a Culture in Exile" are available through Snow Lion Publications or directly from Alison. Ten percent of each poster sale will go towards schooling Tibetan children and helping to establish a community center in Dharamsala for the young people. This new generation born in exile is not satisfied to weave carpets and work the fields as their parents did, struggling as new refugees. This center will give them a place to congregate, to read, to learn how to type, to work out in a gym, and to play music, as they explore what it means to be a Tibetan today, grasping modern ideas, but still of traditional roots with "Tibetan hearts."

Alison says, "I am greatly encouraged by the 400 chapters of Students for a Free Tibet which are opening across university and high school campuses and I am currently booking slideshows/lectures to help promote the awareness of Tibet. Please check out my web page at [www.alisonwright.com](http://www.alisonwright.com) for more information on how to contact me to book a show."

Also available is a fifty print photographic exhibition (28 x 21" each). A mixed media of photographic prints and iris prints on handmade watercolor paper, this show is traveling in



conjunction with the new release of the book *The Spirit of Tibet: Portrait of a Culture in Exile*, by Snow Lion Publications.

"My greatest hope with these photographs is for those of you who have not been as lucky as I, to have lived among the wonder and magic of the Tibetan people for so many years, that your hearts too will be a little bit touched by these people who struggle on a daily basis to survive. And to think, as you carry that away with you, 'You know, I would really like to see these people and this culture living on the planet for many more years to come,' because at the rate things

are going they don't have long. Human connection is a wonderful thing."

Alison Wright, a freelance photojournalist based in San Francisco, specializes in documenting the traditions and changes of endangered people in remote areas around the world.

Her work has been featured in magazines and newspapers worldwide and includes photo essays on medicinal healers in the Amazon rain forests, the hill tribes of South East Asia, Aung San Suu Kyi in Burma, Burmese refugees in Thailand, Marco Polo's footsteps across the Silk Road of China and Pakistan, as well as life in the outback of Australia, where she lived for two years. Alison also leads photographic/cultural tours for Geographic Expeditions to Tibet, Nepal, and Bhutan.

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 documentary photography 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 which exile has brought.

Funded by Kodak, Alison's traveling photo exhibition of Tibetan culture helped establish a permanent wing dedicated to visual anthropology in the Phoebe Hearst Museum. Alison received her Master's Degree from the University of California at Berkeley where she created her own program in Visual Anthropology and now teaches workshops.

**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 1/2 x 10", #SPTI \$34.95



**Tibetan Language Correspondence Course**

Home study program of colloquial and scriptural Tibetan emphasizing spoken Dharma. Text, tapes and ongoing help.

Sarah Harding  
1630 30<sup>th</sup> St., Box #356  
Boulder, CO 80301 (303) 499-3141  
[sarahharding@worldnet.att.net](mailto:sarahharding@worldnet.att.net)

## SCHEDULE OF UPCOMING EVENTS

### The Spirit of Tibet: Portrait of a Culture in Exile

THE CECILLE R. HUNT GALLERY  
WEBSTER UNIVERSITY  
ST. LOUIS, MISSOURI  
February 15, 1999-March 1, 1999

Opening reception the evening of February 15, 1999  
Slide-show/lecture on the work February 16, 1998.

Contact Cathy Heideman (314) 968-7135 for more information.

The photos will be on exhibit in conjunction with Tibetan dance performances and the creation of a sand mandala by the Drepung monks.

THE RICHARD F. BRUSH  
GALLERY & PERMANENT COLLECTION  
ST. LAWRENCE UNIVERSITY,  
CANTON, NEW YORK  
March 22- June 5, 1999

Reception and slide-show March 26, 1999.

Call Cathy Tedford (315) 229-5174 for more information.

In conjunction with the making of a sand mandala and performances by the Namgyal monks.

TIBETAN MEDICINE: THE SACRED ART OF HEALING  
THE PHOEBE HEARST MUSEUM OF ANTHROPOLOGY  
BERKELEY, CALIFORNIA  
July-August 1999

"Freelance photojournalist Alison Wright's vivid portrait of Tibetan life in exile will kindle the warmth in any heart. In her vibrant visual sojourn with Tibetan refugees in Dharamsala, India, she reveals lives rich in reflection and celebration, and creates a doorway into a culture that survives in spite of travail. Nuns, monks, musicians, yak herders, children, the survivors of political prisons and His Holiness the Dalai Lama, animate the pages. Her compositions are stunning, the color and light with which she adeptly enflames her subjects exude both strength and intimacy. A short foreword by the photographer underscores the spirit of the composition, but truly this is a book that needs few words. Wright, whose work appears frequently in *The Examiner*, is most articulate in her photography; and that is worth countless lines of text. 'Good intent is very important. Most important in all that you do. Never forget,' the Dalai Lama advises her in a garden encounter in Dharamsala. In her work, Wright makes it clear that the message is, indeed, unforgettable."—John Flinn, *San Francisco Examiner*

"Alison Wright is devoted to capturing the essence of the Tibetan character, and she did so brilliantly. Not only do her photographs capture the stark color contrasts and subtle shades of light in the tiny mountain village of Dharamsala, but she masterfully captures the almost-inexplicable joy and humor that the Tibetans display despite their ongoing hardships. Central to the work are her unique portraits of His Holiness the Dalai Lama. Her picture of the Dalai Lama's hands holding a string of prayer beads is particularly captivating...In sum, there are many collections of Tibetan images available these days, but, in my opinion, Ms. Wright's work should be the first one you buy. Bravo, Ms. Wright! Give us more!"—S.A. Hunt, *Amazon.com*

### HIMALAYAN KINGDOM PHOTO TOUR

May 3- 23, 1999

Call Brent Olson at Geographic Expeditions for more information (415) 922-0448

Join Alison with Geographic Expeditions on a most extraordinary photographic odyssey in the Himalayas. She has lived and traveled for over a decade in Nepal and Tibet while photographing for UNICEF and world-wide publications. Her love of people and the land shine through her images and she is eager to share her photographic knowledge with you. At the same time you will gain a better understanding of these visually and spiritually rich Buddhist countries of the Himalayas. ■

Shang Shung Institute

presents

A Thangka Painting Workshop

with

Glen Eddy

in  
Conway, Massachusetts

February 13-15, 1999

Discover the ancient techniques of preparing mineral pigments, laying color and shading, cloth stretching and sizing, learning grid proportions and measurements of deities.

Open to all levels of interest and experience.

\$150.00

To register call:

413-369-4928

Fax 413-369-4165

e-mail: [ssiusa@compuserve.com](mailto:ssiusa@compuserve.com)

The Shang Shung Institute was founded by Choegyal Namkhai Norbu in Italy in 1988 and in America in 1994.



## Saving the Lives of Countless Sentient Beings

"A long cherished wish of Venerable Lama Jampa Rabjam Rinpoche's is about to be fulfilled. 2,600 acres of the over 5,000 acre Graham property, which is adjacent to the monastery lands, is in the process of being acquired by The Nature Conservancy of Canada, a conservation charity, to be maintained as a nature preserve, saving the lives of countless sentient beings."

This is a portion of the message sent in early August to members of the Orgyan Osal Cho Dzong Buddhist Monastery and Retreat Center, located in Madoc, Ontario, Canada, through the sangha's voicemail system. The news of the proposed acquisition was most welcome, not only for the protection of the diverse flora and fauna in the area, but more specifically because local hunters often use the property during the hunting seasons and now the lives of countless game birds, fish, deer, moose, bears, otters, wolves and foxes will be saved.

Originally, both Orgyan Dzong and the neighboring lands were one property, owned and maintained as a wildlife sanctuary by Herbert McKnight, who was instrumental in its reforestation and the reintroduction of various species of animals after the area had been clear cut for lumber at the turn of the century. McKnight Lake, which still bears his name, is a significant feature on the property. The land was later purchased by a group of investors in 1959, who turned it into the Hastings County Rod and Rifle Club. Due to some unusual circumstances, the club lasted less than two years and was then severed into two portions, the greater portion of 5,000+ acres acquired by William Graham and a small section, on which the club's various buildings were constructed, passed through various owners until it became Orgyan Dzong.

The buildings constructed at that time comprise, with some additions

and renovations, the facilities of the monastery and retreat center today. The main building, originally a restaurant and now the temple, is 80 feet long and made entirely of British Columbia red cedar. Oriented precisely east-west, its windows catch the full sun of the winter months while the overhanging eaves of the roof shade the interior from the summer sun. The temple faces the gentle curves of the Black River flowing west from Lingham Lake. There is also a building to accommodate retreatants with fifteen rooms and a kitchen, just south of the Lama house.

In 1984, Venerable Lama Jampa Rabjam Rinpoche began searching out a suitable site for a country retreat center. After viewing various properties in the early Spring, they came upon what was then called Lingham Lake Lodge, and after considering the remarkably near perfect layout of the land and buildings according to the traditional rules of geomancy for temples and monasteries, Rinpoche decided upon it. The purchase was finalized on July 7, 1984 (coincidentally the anniversary of Padmasambhava's birth). The acquisition of this facility was made possible by the dedication and generosity of several of Rinpoche's students.

Rinpoche named the center Orgyan Osal Cho Dzong after the favorite retreat center and final resting place of the Omniscient Longchen Rabjam, the highly accomplished, brilliant scholar and meditation master of the Nyingmapa school, who is often called the second Buddha, for whom he has the greatest respect and devotion. *Orgyan* (Uddiyana in Sanskrit) is the name of the country of Padmasambhava's birth. *Osal* is translated as clear light or pristine radiance. *Cho* is the Tibetan equivalent of the Sanskrit Dharma. *Dzong* can be translated as fortress or citadel.

Since its inception in 1984, the center has been transformed from a dilapidated country club into a beautiful Dharma center with a monastic community. Rituals are performed daily by the Lamas and monks and teachings and retreats occur regularly.

In 1988, Orgyan Dzong was host to His Holiness Penor Rinpoche, the Supreme Head of the Nyingma Lineage, who bestowed the profound teachings and initiations of the Long Chen Nying Thig and Zab Mo Yang Thig.

Lama dances were performed to bless the land by the monks of His Holiness' monastery in south India. His Holiness returned in August of 1997 to confer the single most important empowerment of the Kama (long) lineage Tantric Tradition called the "Net of Illusory Manifestations" from the Guhya Garbha Tantra (Secret Essence). His Holiness holds this unbroken transmission lineage from Buddha Sakyamuni, exactly as it was taught 2,500 years ago.

The 200 acres owned by the retreat center have been maintained by Rinpoche and the sangha, with no logging, hunting or trapping allowed. The taking of life by hunters and trappers on the surrounding lands have always been a great concern. In early 1997, the Orgyan Dzong sangha learned that The Nature Conservancy of Canada had expressed an interest in acquiring the adjoining property for the purpose of creating a nature preserve, which was a cause of great happiness. Rinpoche's heart-son, Ven. Lama Jigme Chokyi Lodro, wrote a letter to The Conservancy indicating support by Rinpoche and the sangha for the acquisition of the property, renamed "Elzevir Peatlands and Barrens". Included with that letter was a three page, two-columned list of plant and animal species in and around the area, compiled by members of the sangha, to further impress upon the conservation agency the ecological values of the property.

In Buddhist India, rulers would regularly set aside large tracts of land

that would be free from hunting, and throughout the history of Buddhism, the practice of saving of animals from being killed has been practiced up until the present day. The merit from these activities is very great, and was said by the Buddha to result in prolonging the life and good health of those who perform them or to whom the merit is dedicated. Those who help with the purchase of this land by the Nature Conservancy will be lit-

- In early 1997, the Orgyan Dzong sangha learned that The Nature Conservancy of Canada had expressed an interest in acquiring the adjoining property for the purpose of creating a nature preserve, which was a cause of great happiness.

erally saving the lives of countless beings for centuries, thereby earning incalculable merit.

But what exactly is The Nature Conservancy of Canada? A registered conservation charity incorporated in 1962, The Conservancy is the only national charity in Canada dedicated to preserving significant natural areas, places of special beauty and educational interest, through outright purchase, land donation and conservation agreement. Since 1962, they have helped to complete over 750 land acquisition projects, protecting more than 1.56 million acres (633,802 hectares) across Canada. Magnificent wetlands, internationally significant prairie habitat, woodlands, old-growth forest and many other habitat types have been protected through their programs.

The Elzevir Peatlands and Barrens is designated as a Life Sciences Area

of Natural and Scientific Interest (A.N.S.I.) by the Ontario Ministry of Natural Resources. In the area are many beaver ponds and bogs, which provide a variety of wildlife habitats. Over 100 bird species have been sighted on the property, including Merlins, Red-tailed Hawks, Great Horned and Grey Owls, and Ruby-throated Hummingbirds. Golden Eagles have been rumored to nest on Mount Moriah, located on Crown land directly behind Orgyan Dzong and the property, and Great Blue Herons are nesting on the land in large numbers. The thin soil and severely disrupted drainage on the peatlands have resulted in extensive wetlands forming, making it home to more than 80 plant species such as St. John's Wort and Yarrow, and tree species include Juniper, Sugar Maple and Red Oak.

By mid-August of 1998, an agreement of purchase and sale had been signed between The Conservancy and the property owner. The next step for The Conservancy is raising the funds needed for the purchase. To complete the acquisition of the Elzevir Peatlands and Barrens, the sum of \$540,000.00 (Canadian funds) needs to be raised. Proposals to various companies, foundations, agencies and groups are in progress, and donations from individuals are also welcome. All donations are receiptable for income tax purposes. Canadian donations should be made payable to The Nature Conservancy of Canada and should be sent to 110 Eglinton Avenue West, Suite 400, Toronto, Ontario M4R 1A3. American donations should be made payable to The Nature Conservancy, 1815 North Lynn Street, Arlington, Virginia 22209, U.S.A. specifying that funds are to be directed toward the Elzevir project in Ontario, Canada.

The Nature Conservancy of Canada would like to thank the Buddhist community for their interest and support. ■



Stagmo Gompa

### Pilgrimage to Traditional Ladakh

July 9 ~ 29, 1999

led by **Karma Lekshe Tsomo**

scholar, explorer and author of *Buddhism Through American Women's Eyes* and *Sakyadita: Daughters of the Buddha*

*Insight Travel*

(937) 767-1102 (800) 688-9851

for our other pilgrimages, visit our website at [www.insight-travel.com](http://www.insight-travel.com)

Janice Whipple



A Buddhist Psychology of Emptiness



Commentary on Nagarjuna's text by Geshe Sonam Rinchen  
translation by Tenzin Dorjee & David Ross Komito

by David Ross Komito  
commentary on Nagarjuna's text  
by Geshe Sonam Rinchen  
translation by Tenzin Dorjee &  
David Ross Komito

226 pp., notes, bibliography, index  
ISBN 0-937938-39-4 #NASEST \$16.95

For almost two thousand years Nagarjuna's teachings have occupied a central position in Mahayana Buddhism. An essential part of the study and practice in the great Indian Buddhist monastic universities, these teachings were later incorporated into the Tibetan monastic programs which modeled their curricula on their Indian predecessors.

This volume contains a translation of *Seventy Stanzas*, a fundamental work of Nagarjuna on the Madhyamika system of Buddhist philosophy, along with a commentary on it from the Prasangka viewpoint by Geshe Sonam Rinchen which is based on traditional sources yet created expressly for the contemporary reader. In addition, David Komito summarizes basic Buddhist doctrines on perception and the creation of concepts which have traditionally served as the backdrop for Nagarjuna's teachings about how people consistently misperceive and misunderstand the nature of the reality in which they live and the means through which they experience it.

This book will be of interest to practitioners and scholars of Buddhism as well as psychologists who seek a deeper understanding of Buddhist psychology and epistemology.

David Komito received his Ph.D. from Indiana University. Since then he has published numerous articles on Buddhism and on the relationship of Buddhism and psychotherapy. He has taught and administrated at Amherst, Mt. Holyoke, Wesleyan, and Stanford and is currently Associate Professor of Religious Studies and a Dean at John F. Kennedy University.

Geshe Sonam Rinchen was born in Tibet in 1933. He studied at Sera Je Monastery and in 1980 received the Lharampa Geshe degree. He is currently resident scholar at the Library of Tibetan Works and Archives in Dharamsala, India, where he teaches Buddhist philosophy and practice.

Venerable Tenzin Dorjee has been on the teaching staff of the Library of Tibetan Works and Archives in Dharamsala, India.

## STANZA 19

/dngos dan dngos med cig car med/  
/dngos med med na dngos po med/  
/rtag tu dngos po'ng dngos med 'gyur/  
/dngos med med par dngos mi srid/

Response: An object cannot simultaneously arise as a functional phenomenon and cease as a non-functional phenomenon. If a non-functional phenomenon does not exist then a functional phenomenon cannot exist because an object cannot arise and endure as a functional phenomenon without depending on its cessation as a non-functional phenomenon, or else it would exist at all times. If a non-functional phenomenon which is different from a functional phenomenon does not exist then it is impossible for a functional phenomenon to exist.

Functional phenomena are produced by causes and conditions, and are themselves the causes and conditions for other phenomena. Non-functional phenomena are not produced by causes and conditions and are not themselves the causes and conditions for other phenomena. Thus it would be contradictory to say that a phenomenon can simultaneously arise as a functional phenomenon and cease as a non-functional phenomenon. Rather, a phenomenon must sequentially arise as a functional phenomenon and cease as a non-functional phenomenon. For this to be the case, functional phenomena and non-functional phenomena must be different and must exist in mutual dependence because if a phenomenon does not arise as a functional phenomenon, it could not have been produced by causes and conditions and could not produce results. Yet, if it does not cease as a non-functional phenomenon, it will never cease producing results and will be permanent. Thus a functional phenomenon cannot exist without a non-functional phenomenon and a non-functional phenomenon cannot exist without a functional phenomenon; they are mutually dependent, but different. Since they occur at different times, they cannot arise simultaneously but must arise sequentially, and they must lack inherent existence. This is because phenomena that exist inherently exist independently, so if they had inherent existence and arose simultaneously, then they would exist permanently at all times, which is impossible. If they had inherent, independent existence and arose sequentially, then they would be two different things without relationship. Thus no phenomenon can have inherent existence, but phenomena must arise and cease without inherent existence, and so Buddha spoke of arising and ceasing.

What do we mean by arising, enduring, disintegrating and ceasing? These refer to four characteristics of a composite thing. Arising or production means the fresh arising of an identity of a thing from causes and conditions. Enduring refers to the abiding of the former continuity of a thing. Disintegrating refers to that which does not abide in the second

moment of the time of its formation. Ceasing refers to the initial moment of a thing changing into the subsequent moment of a thing. When the process of disintegration has reached completion and the initial moment of a thing has changed into the subsequent moment of a thing, then the thing has ceased; it has gone beyond the limit of the original moment.

## STANZA 20

/dngos po med par dngos med min/  
/rang las min zhing gzhon las min/  
/de lta bas na de med na/  
/dngos po med cing dngos med med/

If there is no arising and enduring, which are functional phenomena, then there can be no disintegration or cessation, which are non-functional phenomena; so the latter would be completely non-existent. If a phenomenon were to exist inherently it must have arisen from its own nature or from some other nature, but it cannot arise from its own nature and because a phenomenon cannot have a different nature than its cause, so it cannot arise from some other nature which has inherent existence. Because of that, a functional phenomenon cannot exist inherently and because a functional phenomenon cannot exist inherently, so a non-functional phenomenon cannot exist inherently.

Functional phenomena and non-functional phenomena are mutually dependent on each other for their existence, which means that they do exist conventionally. This is because arising is the characteristic of functional phenomena, while complete disintegration and cessation are the characteristics of non-functional phenomena. If a phenomenon didn't arise, how could it disintegrate completely and cease? Thus, without functional phenomena, nonfunctional phenomena would be completely non-existent. Likewise, we have already shown how the existence of functional phenomena is dependent on the existence of non-functional phenomena; thus they are mutually dependent for their existence, and since they are not independent they cannot have inherent existence.

If someone were still to assert that

a functional phenomenon could exist inherently, then we would have to investigate whether it had arisen from its own nature or from another nature. Nothing can arise out of itself, so no phenomenon can arise from its own nature. However, no phenomenon can have a nature which is different than its cause, so it could not arise from some other nature which had inherent existence. So in neither case can a functional phenomenon exist inherently, and because non-functional phenomena exist in dependence on functional phenomena, so non-functional phenomena must also lack inherent existence.

## STANZA 21

/yod pa nyid na rtag nyid dang/  
/med na nges par chad nyid yin/  
/dngos po yod na de gnyis 'gyur/  
/de phyir dngos po khas blangs min/

If a phenomenon were to exist inherently it should be permanent. If a phenomenon were to 1) disintegrate completely then you must accept the annihilationist view. If a phenomenon were to exist inherently it would either exist permanently or else undergo complete disintegration: it cannot occur in a way which is different than these two. Therefore one should not assert that a phenomenon has inherent existence.

Phenomena which exist inherently cannot undergo change. Thus, over the three times a phenomenon with inherent existence must either remain permanent or else be completely non-existent. These are the

only two possibilities for an inherently existing phenomenon, because if it can't change it must either remain the same at all times, i.e., be permanent, or else have disintegrated completely, i.e., become completely non-existent. The former is the eternalist view and the latter is the annihilationist view. Since these logical consequences are both extreme views, one should not assert that phenomena have inherent existence.

If we perform this type of analysis through reasoning, we will come to understand that all phenomena lack inherent existence and with this understanding we will be able to eliminate the ignorance of grasping at the true existence of all things. The ignorance of grasping at the true, inherent existence of things is different than the ignorance of grasping at the two extreme views about things, which are the overestimation of the nature of a thing, i.e., that it exists permanently, or the underestimation of the nature of a thing, i.e., that it is completely destroyed or doesn't even exist conventionally. The two extreme conceptions are not directly contradicted in their apprehension of the object by the mind which understands that the referent object of the ignorance of grasping at true existence does not exist. But if through meditation we familiarize ourselves with the mind which understands the lack of inherent existence of things, then we will later be able to eliminate the mind which grasps at those two extremes of overestimation and underestimation. ■



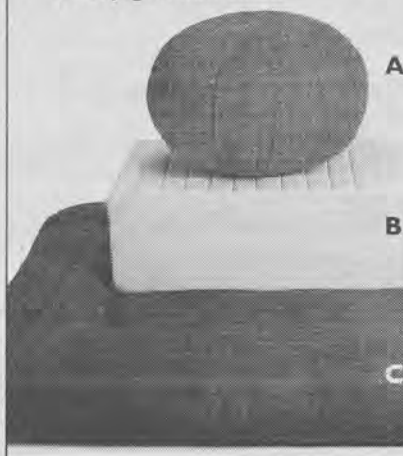
## WE HAVE A WINNER!

Mike Naylor of Kernersville, NC won our drawing for a trip to Nepal and Tibet with tour guide and Snow Lion author Glenn H. Mullin. This trip was offered in an advertising exchange with Mystical Journeys (see page 20.)

We are now announcing another trip give-away to a lucky customer. The drawing will be held December 31, 1999. See page 36 for more information.

## Handmade Meditation Cushions

**SAMADHI CUSHION sales**  
Support the retreatants at Karmê Chöling Buddhist Center here in Northern Vermont. Our 100% cotton cushions are sewn and hand-tufted by local residents. Our quality is guaranteed. Also offered: meditation benches, gongs, bells and books as well as incense from Japan and Tibet.



## A. ZAFU

14" diameter, 10" loft. Elegant pleated cushion tightly stuffed with Kapok ..... \$39  
BUCKWHEAT ZAFU (hulls give a looser 6" loft) in a removable, washable zippered cover . . \$44  
SUPPORT CUSHION 15"x15", 4" loft, tufted cotton filling. Use alone or with a Zafu . . . \$22<sup>95</sup>

## B. GOMDEN

18"x12 1/2" in 4 heights. Designed by a Tibetan master for his Western students. Firm foam in a washable, zippered cover.  
6" loft . . . \$52 4 1/2" loft . . . \$48  
3" loft . . . \$46 2" loft . . . \$42  
SUPPORT CUSHION, 18"x12", 4" loft, tufted cotton . . . \$22<sup>95</sup>

## C. ZABUTON MAT

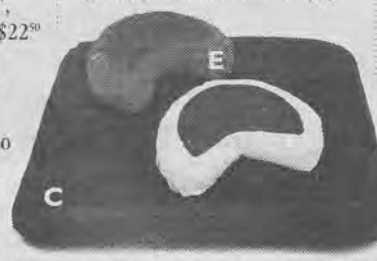
32"x30" Hand tufted. Filled with 100% cotton batting to cushion legs and ankles.  
4 1/2" loft . . . \$51  
2 1/2" loft . . . \$44  
Zippered Cover . . \$25

## D. TUFTED YOGA MAT

30"x74" with 1 1/4" loft. A flat mat with cotton batting layered around a foam core. Rolls up for storage and transport. Washable, zippered cover. Natural . . . \$89  
Colored cover . . . \$99

## E. HALF-MOON ZAFU

14" diameter, our pleated Zafu in a crescent shape, tightly stuffed with Kapok (6" loft) or filled with Buckwheat Hulls (5" loft) . . . \$39<sup>95</sup>



## 11 COLORS!

bright red, black, purple, royal blue, navy blue, forest green, khaki, chocolate brown, yellow-gold, burgundy, natural

TO ORDER or receive our brochure call

1-800-331-7751.

Fax to 802 633-2387.

Credit card orders shipped promptly. Personal checks and custom orders welcome.



**SAMADHI CUSHIONS**

www.samadhicushions.com

DEPT SL - RR1, BOX 1 - BARNET, VT 05821 - 802 633-4440







## GURU YOGA

### According to the Preliminary Practice of Longchen Nyingtik

by Dilgo Khyentse Rinpoche  
translated by Gelong Konchog  
Tenzin (Matthieu Ricard)

95 pp., ISBN 1-55939-121-9 #GUYO  
\$10.95

## GURU YOGA



Dilgo Khyentse Rinpoche

Why is the practice guru yoga, (union with the nature of the guru) so important? Because, with the help of the outer teacher, the inner teacher (the true nature of our own mind) is discovered. Until that point is reached, it is risky to be overconfident and rely solely on one's own methods for self-transformation. Although the path can be trodden only by individual effort, the advice of an experienced guide is invaluable. Since the guru is a living person, he or she is able to deal directly with the student's ego. Whether this is achieved wrathfully or gently doesn't matter, but in the end this is what the guru is there to do, and this is why guru devotion is so important. In the end, the guru who we have seen as the Buddha is known to be the same as one's own mind.

This particular guru yoga is called *The Wish-fulfilling Jewel* and is the outer practice of the guru from the Longchen Nyingtik revelation of the visionary master Rigdzin Jikme Lingpa. It was during a summer re-

treat in France in 1984 that Dilgo Khyentse Rinpoche gave teachings on this text at the request of Sogyal Rinpoche (author of *The Tibetan Book of Living and Dying*).

Poet, scholar, philosopher, and master of Mahayana, Mahamudra and Dzogchen traditions of Tibetan Vajrayana Buddhism, Dilgo Khyentse Rinpoche (1910-1991) led a life of profound dedication to spiritual enlightenment and teaching. He was one of the principal holders of the Nyingma Lineage, but he was also a dedicated exponent of the non-sectarian movement and was highly respected by thousands of students in Tibet and throughout the world.

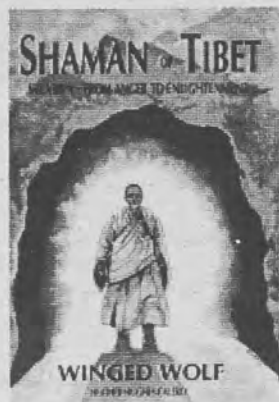
During the final fourteen years of his life his personal assistant was Matthieu Ricard, who has been a Buddhist monk for eighteen years. He has translated and edited numerous books on Tibetan Buddhism and is highly regarded for his scholarship and knowledge of Tibetan religion and culture. ■

## SHAMAN OF TIBET

MILAREPA - FROM ANGER TO ENLIGHTENMENT

by

Winged Wolf



A book for every person who desires spiritual heights but fears they can never really make it.

Available at your Bookstore or Call to Order (800) 336-6015

Higher Consciousness Publishing  
P.O. Box 250 ♦ Deer Harbor WA ♦ 98243  
Web Site: <http://www.jewelpath.org> ♦ E-mail: [tai@jewelpath.org](mailto:tai@jewelpath.org)

## GIFT OF DAILY PRAYERS

The *Gift of Daily Prayers* invites you to request Tara and Medicine Buddha prayers for your family, friends and yourself. The Tara prayers help clear away obstacles affecting relationships, economic hardship, fear, and physical and mental health. The Medicine Buddha Prayers are done for the sick and dying to eliminate illness and to help gain a higher rebirth. Both prayers can be said as a blessing to guide one toward liberation.

The daily prayers are done by the monks at H.E. Jamgon Kongtrul Rinpoche's monasteries in India and Nepal. Your entire contribution is offered to the monks for their support.



### I Would Like To Request Daily Prayers For:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

A card will be sent acknowledging your gift. For more than one recipient, send us a list of names and addresses together with your prayer selection for each.

☐ Tara Prayers or ☐ Medicine Buddha Prayers

☐ 3 months - \$25

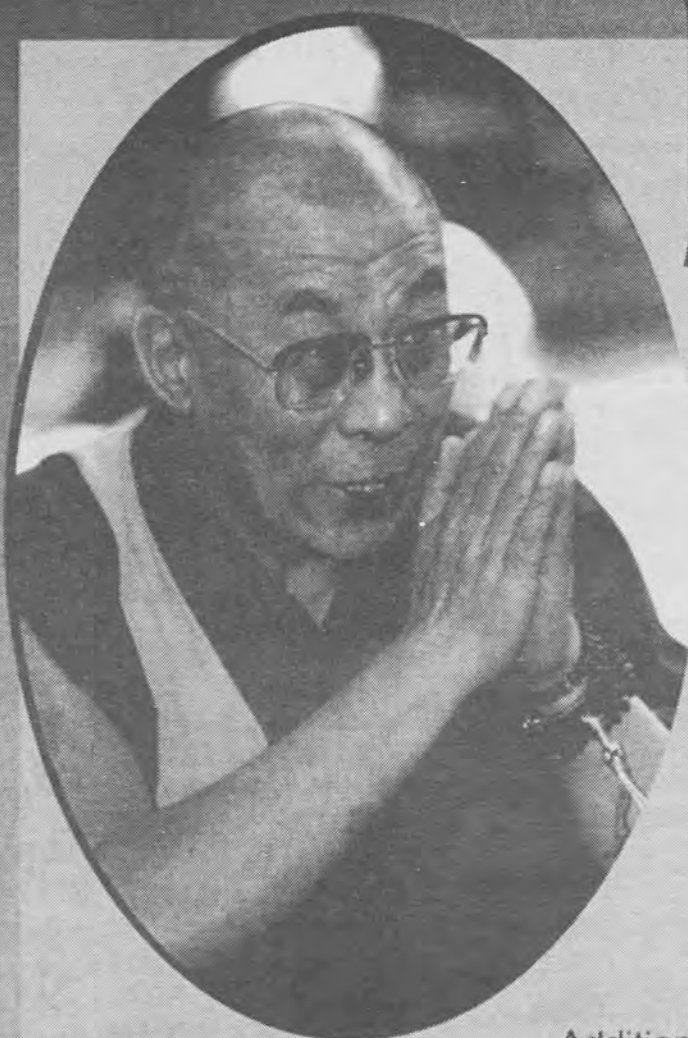
☐ 9 months - \$75

☐ 6 months - \$50

☐ 12 months - \$100

Make tax deductible donations to the address below:

Rigpe Dorje Foundation  
328 North Sycamore Avenue . Los Angeles, CA 90036



# Kalachakra

August 17-27, 1999  
Bloomington, Indiana

An Interfaith Teaching for World Peace by  
His Holiness the 14th Dalai Lama

Welcoming ceremony August 16, 1999  
Indianapolis Convention Center

For enrollment information visit our website  
[www.kiva.net/~tcc](http://www.kiva.net/~tcc)  
or mail request to

P.O. Box 2581 Bloomington, Indiana 47402  
Kalachakra hotline (812) 334-4156

Additional information available from the Monroe County Visitors Center:  
[www.visitbloomington.com](http://www.visitbloomington.com)

Sponsored by the **Tibetan Cultural Center**





## 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

PART 1: 256 pp., 8 color plates, cloth, \$35.  
PART 2 & 3: 352 pp., 4 color plates, line drawings, cloth, \$50.

AVAILABLE FROM:  
Diamond-Lotus Publishing, Inc.  
P.O. Box 43242  
Upper Montclair, NJ 07043  
(973) 509-1868

Add \$4 S/H for first book; \$2 each additional.  
NJ residents, please add 6% sales tax.



## CONSERVANCY FOR TIBETAN ART AND CULTURE

by Rinchen Dharlo, Pres. and  
Gregory Kruglak, Exec. Director

The Conservancy for Tibetan Art and Culture, a non-profit corporation formed last year under the auspices of H.H. the Dalai Lama, has formalized an agreement with the Smithsonian Institution to make Tibetan culture the international centerpiece for the Smithsonian's Year 2000 Folklife Festival on the National Mall in Washington, D.C. The Festival will run two weeks, including Independence Day in July 2000. Up to 1,500,000 visitors are expected to attend this event, the largest exhibit of Tibetan culture ever held in the West. (The Conservancy recently sponsored the one-day Lojong teaching by His Holiness at American University.)

We plan to have exhibits and demonstrations by living tradition-bearers introducing all the main elements of Tibetan culture. We also plan to build a temple on the National Mall and hold the first Monlam Prayer Festi-

val in Washington. In addition, His Holiness has been invited to Washington to celebrate his birthday, July 6th, on the National Mall. We have an extraordinary opportunity to avail ourselves of the Smithsonian's team of folklorists, archivists, ethnomusicologists, writers, photographers and exhibition specialists.

Special Envoy Lodi Gyari, Sonam Topgyal (Chairman of the Kashag), Finance Minister Soepa Gyatso and Representative Dawa Tsering gave CTAC the green light to enter into agreement with the Smithsonian because they recognized that this project has presented the exile community with an offer that cannot be passed up. The challenge facing the supporters of Tibetan culture is to raise \$750,000 to cover those portions of the costs not included in the Smithsonian budget. (\$350,000 has already come from the Smithsonian and other private sources.) We are in the process of developing a compre-

hensive fund-raising campaign to meet this challenge.

We recognized that presenting the diversity of Tibetan culture in exile is an undertaking that is best accomplished by having the many Tibet organizations working together. We therefore wish to invite your organization to join us as a co-sponsor of the "Tibetan Culture in Exile" project of the Smithsonian Folklife Festival. For more information contact:

Dr. Gregory Kruglak, Executive Director, Conservancy for Tibetan Art and Culture, 1825 I Street, NW #400, Washington, D.C. 20006, 202-828-6288, fax 703-5388-4671, ctac@aol.com or,

Dr. Richard Kennedy, Deputy Director, Smithsonian Center for Folklife Programs and Cultural Studies, 955 L'Enfant Plaza Suite 2600, Washington, D.C. 20560-0914, 202-287-3536, fax 202-287-3699, rkennedy@folklife.si.edu ■

# from WISDOM



## VAST AS THE HEAVENS, DEEP AS THE SEA

Verses in Praise of Bodhicitta

Khunu Rinpoche

Foreword by His Holiness  
the Dalai Lama

In this modern classic, Khunu Rinpoche's heartfelt verse, presented in both English and the original Tibetan, bestows on us his unparalleled vision of the incomparable power of bodhicitta. A lifelong student and teacher, this late Tibetan master was revered by the Dalai Lama as the very embodiment of this ultimate form of altruism.

"...a classic, in the tradition of Shantideva's great masterpiece, *The Way of the Bodhisattva*."—Matthieu Ricard, author of *The Monk and the Philosopher*

208 pp., 6 x 9, 0-86171-146-7, paper, \$16.95



## THE LIVES AND LIBERATION OF PRINCESS MANDARAVA

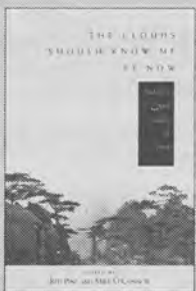
The Indian Consort  
of Padmasambhava

Translated by Lama Chonam  
and Sangye Khandro

This lucid translation of a rare Tibetan "treasure text" makes available for the first time to Western readers the remarkable life story of Princess Mandarava, counterpart of the Tibetan consort Yeshe Tsogyal.

"...an extraordinary story from the heart of Tibetan religious culture...replete with messages of encouragement."—from the Introduction by Prof. Janet Gyatso

224 pp., 6 x 9, 0-86171-144-0, paper, \$16.95



## THE CLOUDS SHOULD KNOW ME BY NOW

Buddhist Poet Monks of China

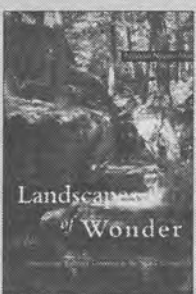
Edited by Red Pine  
and Mike O'Connor

Introduction by Andrew Schelling

This groundbreaking collection presents the verse of fourteen eminent Buddhist poet-monks. Complete with an historical introduction to each, *The Clouds* features both the original Chinese and English translation by Burton Watson, J.P. Seaton, Paul Hansen, James Sanford, and the editors.

"These poems, translated by some of the most knowledgeable and talented scholars anywhere, are luminous and elegant in their simplicity, resonating with the wisdom of sages."—Sam Hamill, translator of *Narrow Road to the Interior*

224 pp., 6 x 9, 0-86171-143-2, paper, \$15.95



## LANDSCAPES OF WONDER

Discovering Buddhist Dhamma  
in the World Around Us

Bhikkhu Nyanasobhano

This collection of eighteen literary essays offers an introduction to Buddhism as well as a compelling application of its teachings to modern life.

"...grandly inspiring...Nyanasobhano's often exhilarating prose makes for a moving and memorable book."—*Publishers Weekly*

"This is a rarity...pleasant to read while profoundly reflective."—*NAPRA ReVIEW*

"...sure to appeal to Western readers...contemplative, sensitive, and lyrically written."—*Tricycle*

192 pp., 6 x 9, 0-86171-142-4, paper, \$14.95



## from Ayya Khema—

BE AN ISLAND

The Buddhist Practice of Inner Peace

From the best-selling author of *Being Nobody, Going Nowhere*, Ayya Khema's latest offering is at once an introduction to the teachings of Buddhism and a rich continuation of her personal vision of Buddhist practice.

"...she was a woman of great heart and vision, and unshakable courage. May her roar echo in these pages and out across the world to generations of followers-of-the-way to come."

—Sandy Boucher, author of *Opening the Lotus: A Woman's Guide to Buddhism*

160 pp., 6 x 9, 0-86171-147-5, paper, \$14.95

## WHO IS MY SELF A Guide to Buddhist Meditation

In this beautifully crafted guide, Ayya Khema will lead you, as the Buddha led his disciple Potthapada, through progressively higher levels of understanding and realization of the true nature of the 'self' and consciousness.

"...a truly astonishing book. If you are interested in Buddhist meditation in all its color, depth, and refinement, you will want to pay close attention to this book."—Norman Fischer, Co-Abbot, San Francisco Zen Center

192 pp., 6 x 9, 0-86171-127-0, paper, \$14.95



## A March paperback—

THE VOICE THAT REMEMBERS

A Tibetan Woman's Inspiring Story of Survival

Ama Adhe

Foreword by His Holiness the Dalai Lama

"...the story of a woman who sustained her human dignity, integrity and compassion in the face of immense degradation and suffering [at the hands of the Chinese occupation]...both compelling and inspiring."

—*Feminist Bookstore News*

"A book that must be read."—*Amnesty International*

1 map, 272 pp., 5 1/2 x 8 1/2, 0-86171-149-1, paper, \$14.95

WISDOM PUBLICATIONS  
PUBLISHER OF BUDDHIST BOOKS





## Peter's Path

A Journal on  
Parenting and  
Spirituality

The current issue of this spiritual parenting magazine is devoted to the Dalai Lama's message. Contact them at: DMB Productions, PO Box 5433, St. Augustine, FL 32085, dmbprod@aig.com ■

## CHOKLING TERSAR TIMES

This is the newsletter for the American sangha of Kyabje Tulku Urgyen, Chokyi Nyima Rinpoche and Tsikey Chokling Rinpoche. It contains articles, teachings and event information. To receive it contact: The Chokling Tersar Foundation, PO Box 5162, Petaluma, CA 94955-5162, choklingtersar@yahoo.com. ■

## MEN-TSEE- KHANG Newsletter

This is the newsletter of the Tibetan Medical & Astrological Institute of H.H. the Dalai Lama. It is published quarterly and distributed free of cost. However, they need donations to cover costs. If you would like to be on the mailing list, contact: Men-Tsee-Khang, Gangchen Kyishong, Dharamsala, 176215, India. ■

## TIBET CENTER CHICAGO

TIBETcenter opened in Chicago January 10th. The Center plans to open a library on Tibet and Central Asia this summer. By the spring of this year, it also hopes to be publishing a newsletter including such information as the activities of the Center, a Tibetan Calendar for the Midwest, quotations from the Dalai Lama, and short articles on Tibetan Culture of interest to the general American public.

TIBETcenter is run by Tsering Tashi, who has been teaching Tibetan language classes in the Chicago area.

For more information, contact TIBETcenter, 1364 W. Estes #3-S, Chicago, IL 60626, 773-743-2404, tibetcen@aol.com. ■

## 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.

Contact: Ngawang Jorden, P.O. Box 381144, Cambridge, MA 02238, (617) 547-5481.

Make checks to: South India TRA Program. ■

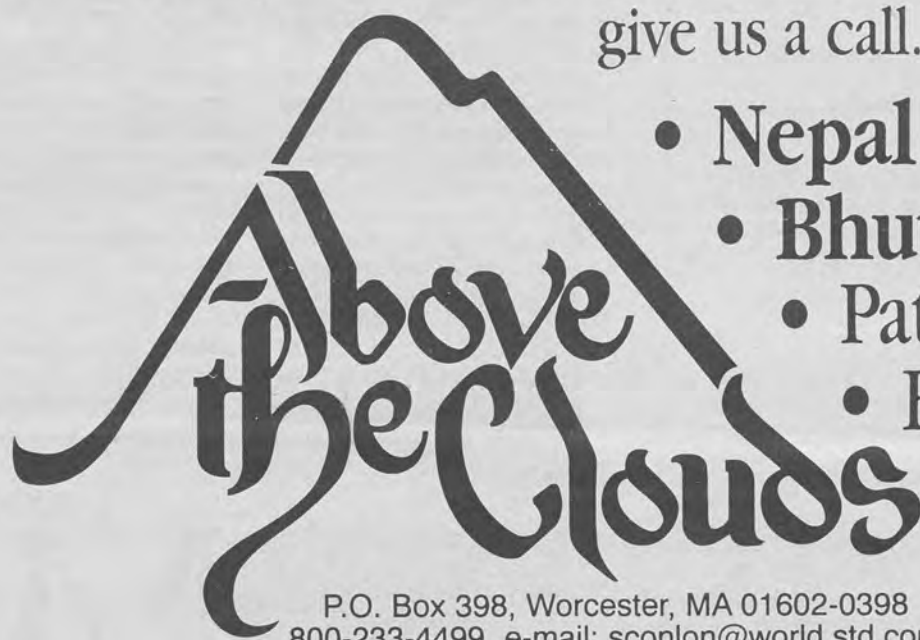
## SETTLING INTO AMERICA

Continued from page 5

we brought it up to the wall it looked so beautiful! On the top I drew a picture of the Buddha who holds a swan which was struck by an arrow. The Buddha holds that swan in his hands representing special compassion, love. In the story, the person who shot the swan comes to the Buddha to claim the bird. The Buddha tells him that nobody owned the life of this bird, and that we shouldn't be taking life at all. I put on the banner that the moral is "Life for all... Art is Heart". It came to me just like that. Everybody really liked it a lot. Everybody said it

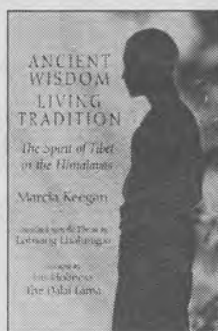
(Continued on page 13)

For 18 years we have provided Himalayan travelers with off-the-beaten-path treks that are second to none. In-depth exploration of Nepal and Bhutan is our specialty. For a very special travel experience, give us a call.



- Nepal
- Bhutan
- Patagonia
- Europe

P.O. Box 398, Worcester, MA 01602-0398  
800-233-4499 e-mail: sconlon@world.std.com  
<http://www.gorp.com/abvcllds.htm>



## Ancient Wisdom, Living Tradition The Spirit of Tibet in the Himalayas

MARCIA KEEGAN Translated from the Tibetan by LOBSANG LHALUNGPA  
Foreword by His Holiness the Dalai Lama

"Prayers, teachings and poems of Tibetan Buddhist sages from Shantideva to the Dalai Lama provide the narrative for a stunning photographic essay on the living character of Tibetan Buddhism. . . ." (Publisher's Weekly)

This beautiful book invites the reader to experience the cultural-spiritual traditions of Tibet, Bhutan, Nepal, Sikkim, and Ladakh. The wisdom of the ancient teach-

ings is transmitted in simple yet expressive language that is accessible to today's readers. Complementing and subtly echoing the teachings, Marcia Keegan's sensitive photographs capture the unique qualities of these traditional Buddhist lands and cultures. 97 color photos, 120 pages, 9 3/16 x 12 1/8, ISBN: 0-940666-75-8 (cloth) \$34.95

Limited Edition of 300, each signed, numbered, and slipcased with signed photograph, \$300. Proceeds to benefit the Tibet Fund.

## Ocean of Wisdom Guidelines for Living THE DALAI LAMA

Photographs by Marcia Keegan Foreword by Richard Gere

"A monumental teaching that is profoundly transforming and liberating. His words are seeds sown from his heart into ours." (Richard Gere)

The words of His Holiness the 14th Dalai Lama continue to bring inspiration, hope, and love to peoples of all cultures. His message of the universal need for kindness at every level, from person-to-person relations to global action, transcends all cultural and religious

boundaries and provides a spiritual perspective on world peace and the preservation of our imperiled planet. This book was compiled from excerpts of private and public talks given in North America. *Ocean of Wisdom: Guidelines for Living* has been translated into 12 languages and is in its fourth printing. 19 color photos, 86 pages, 5 x 7 1/2, ISBN: 0-940666-09-X (cloth) \$14.95

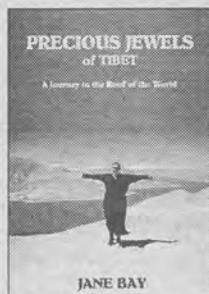
## OCEAN OF WISDOM

Guidelines for Living



The Dalai Lama

of Tibet



## Precious Jewels of Tibet A Journey to the Roof of the World

A Memoir by JANE BAY

"On each trip [Bay] was accompanied by a former monk who had been part of the Dalai Lama's household, giving her access to people and places perhaps otherwise unavailable. She uses the advantage well, showing the Tibetans unable to study their language or culture and outnumbered by 7.5 million Chinese, including 400,000 troops, subject to repression and torture for the smallest acts of political defiance. . . . [The author meets] the ancient verities of the East in the search for enlightenment. 'Easier said than done,' she

observes. . . . A touching account of an inner journey and transformation." (New York Times Book Review)

Jane Bay interweaves her own candid personal story with the experiences of the Tibetans she came to know and with Buddhist teachings that have helped to illuminate her own contemporary odyssey. 12 photos, 208 pages, 5 1/2 x 8 1/2, ISBN: 1-57416-004-4 (paper) \$14.95



Available through Snow Lion or  
Clear Light Publishers 823 Don Diego Santa Fe, NM 87501

For Clear Light catalog & info call 1-800-253-2747  
or visit our web site at [www.clearlightbooks.com](http://www.clearlightbooks.com)



## SETTLING INTO AMERICA

*Continued from page 12*

was the best exhibition.

**J:** *That's great. I know that your family is full of artists. Could you tell me a little about them?*

**P:** Sure. My oldest brother, Sonam Wangchu, he's a painter and a sculptor. So is my middle brother, Kelsang Oshoe. They were both equally trained by my father when they were young. My father worked for the Bhutanese government as an artist. He had a special title: "The Royal Bhutanese Painter." My father and two brothers had so many Bhutanese students, 300 or 400. They were really well-respected. They were treated almost like high lamas. Whenever they would come to do work, they were welcomed with special ceremonies, trumpets... all these things. My father was called "Lopan," meaning "the spiritual mentor" because he has always been so devoted and hard working. To train my brothers, my father would go out to work, while back at home my brothers had their own work to do, their own assignment. When my father came back for the evening, he checked to make sure each had done their job. In between, during the weekend, my father would stay with them and teach them. He taught reading, writing, whatever he knew. Everything, entirely everything was passed down to the two kids. They were very lucky. Actually, though, I have three brothers. One brother was left in Tibet when my family escaped Tibet in the early '60s, before I was born....

**J:** *Did your family ever tell you anything about that time?*

**P:** My father has told me many stories. Actually, when my father came to India, His Holiness the Dalai Lama had heard all of my father's stories about what happened in Tibet and what happened in Bhutan. They had known each other since they were young because my father came to Lhasa in order to build statues there. When he came to Dharamsala later and met His Holiness, His Holiness asked him about his own life story, and listened very carefully. Later on, His Holiness would invite my father down to his palace, just to chat....

**J:** *Wow.*

**P:** His Holiness would tell my father about the present political situation in Tibet. My father would always want to hear the latest developments—he's a very enthusiastic and strong-willed man. One day, His Holiness asked my father to write a book about his own life story, which is in the works now...my brother Kelsang's been helping him.

**J:** *So your father is still alive?*

**P:** Yes, he's alive. He's been blind for almost twenty years. See, there was this problem in Bhutan, the Bhutanese government wanted either Tibetans to leave Bhutan, or remain as permanent citizens. Many Tibetans went to the Bhutanese government and begged them not to do such things, but the government wouldn't listen to them. Finally, the Tibetans thought they should ask my father, because he was very much connected with the Bhutanese government, even the king. See, the majority of the statues built in Bhutan after the late 60s were built by my family. So, my father went to the minister to talk about these things, and they pretended as if they had never met him before! He was so angry; he couldn't believe they could do such things! That's when he started to hear weird sounds in his ears, that being the first sign that he was losing his eye sight. Gradually, he couldn't see that clearly and things started getting blurry. Finally, he lost his sight completely.

**J:** *What is your family doing now?*

**P:** Well, my brothers are the personal painters to His Holiness. Alternately, one makes statues and the other makes paintings....

**J:** *Amazing! Please continue....*

**P:** My family arrived in India from Bhutan in 1980. After that, people started to become aware that they

were good painters, so they were being invited to other places around. They were invited to South India to make lots of statues there. And then they were invited to Switzerland to make statues, and also to Austria. When they were invited there, they made lots of friends. These friends knew there was another brother back in India, me, and they wanted to see me also because I was part of the family. So they invited me to come to Austria. They also took me to Germany. In Switzerland we had an uncle who I didn't know before... so I went there too! (laughter) While I was there I noticed that my life was moving away from practice; I was still a monk at that time. If I stayed at the Dialectics school I could be among the monks, and it would always remind me of our practice. But now that I was away from the monastery things started to...well, deteriorate in terms of practice. In Austria, I was by myself most of the time, and I didn't speak German. I didn't know what to do with myself. I visited the monastery that my brother had built statues in, but now there was nothing to be done. I felt, "there isn't anything I can do here if I remain as a monk!" (laughter) Slowly, I thought maybe I would give up being a monk, and study thangka painting with my brother. So that's what I did. I was really surprised how my brother and father responded when I first became a monk and when I later on gave up being a monk. They weren't shocked. They were not that angry, they just said, "It's up to you, you're old enough to decide for yourself." I felt really happy because right away I could study painting with my brother, which I did for almost a year. At one time there was special work at the private office of His Holiness. A new throne was to be created, and they needed a special mural to go behind it. So my brother was asked to go there to do this huge mural. He asked me, two of his other students, and one other helper to assist him. We all went there every day, around 9 A.M., and left at around 5 A.M. Everybody worked together, painting everything. Around that same time, the Namgyal Institute had been newly established here (in Ithaca). They were looking for a translator, and the monks of Namgyal Monastery in India were looking everywhere, all over India. They had a meeting and unanimously decided that I was the right person for the job. See, they knew me before as a monk, because our school (of Dialectics) is right next to their monastery. They'd see me every day debating because we debated in the same courtyard. They also saw me helping to make the mural for His Holiness. Then one day, very early in the morning, a monk came from Namgyal Monastery to our house and asked that I come down to Namgyal. I went to the office and one of the board members said that they had decided that they wanted to send me to Namgyal Institute in Ithaca as a translator. I was nervous at first because it was such a good job, you know. I didn't know whether I could handle it or not. So I said to them, "I don't know. Let me ask my father first." I went to my father and said, "I was asked to go to the Namgyal branch in Ithaca, New York, what do you think?" He said "Go!" He didn't say anything else, just, "Go, and do it!" (laughter) I felt, "He knows what is right. He is a wise man. I should believe him." My father seemed to be very happy, and so I was happy too, happy to accept the job. They told me, "We're sending you not only because you speak English and have also studied philosophy and these things, but also because you have great skill in art which could be very useful at the new institute. That's why, from all angles, we have finally found you to be the right person, the most appropriate person." Now I'm here. I translate at the institute, I teach art sometimes, and have also taught Tibetan language classes.

**J:** *What do you do for Snow Lion?*

*(Continued on page 14)*

# We're TRICYCLE and

# WE'VE GOT ISSUES

28 of them in fact,  
and a new one each quarter.

\$24 for one year/4 issues  
Call 1-800-783-4903 for subscriptions

tricycle  
THE BUDDHIST REVIEW



## Gong Chik (One Thought) Text Translation Project

Subscriptions are offered for the English Translation of the Compendium of Buddhist Philosophy and Practice (dGongs-gCig) of Lord Jigten Sungon (1143-1217) with the Commentary of Drikung Dharmakirti (1595-1659). The dGongs-gCig's exalted position in Buddhist literature is due to its tremendous value to the serious Buddhist practitioner. By studying, assimilating and integrating its essential teachings, the reader gains the knowledge and insight necessary to progress directly to the states of bliss and liberation.

The Venerable Khenpo Konchog Gyaltsen Rinpoche, who received transmission and extensive teachings on the dGongs-gCig from his teachers, Kyunga Rinpoche and Pachung

Rinpoche, published a Tibetan edition in 1995 with the help of his disciples at the Drikung Kagyu Meditation Center in Frederik, MD. The English translation of this text will now be produced in the traditional manner through the help of patrons and subscribers. The main work will be completed by Prof. Robert W. Clark, Research Associate in Tibetan Studies at the Univ. of California, Berkeley. He has been translating Drikung Kagyu texts and lectures by Drikung masters since 1982.

Subscriptions of \$100 or more will receive a signed limited edition copy of the Gong Chik text. For more information or to subscribe, please contact Tenzin Dorje, 550 Awalau Rd., Haiku, HI 96708, 800-644-0766. ■

### SETTLING INTO AMERICA

*Continued from page 13*

**P:** Shipping, and also some book illustrations. I also recently did a Losar (Tibetan New Year) card. Actually, I really like working at Snow Lion a lot. There are good people here. It makes me very happy to work with them. It also gives me some kind of confidence in my art. I always think that I have great skill, but I still somehow lack confidence. This is a beginning for me. I'm starting to grow now. (pause)

**J:** Can you tell me about the Tibetan community here in Ithaca? Do you all get together often?

**P:** Actually, we don't get together that much. Americans might find that we are doing good—on special days when we gather together for religious ceremonies, but we're not really doing that much. This could be partly because we are slowly getting into the life of America, where everybody is so very busy. Nobody can be blamed for that. You have your own work, you get busy with your own things...we are like new settlers. We are trying to adapt ourselves as quickly as possible—which takes time and energy. We don't get that much time to get together ourselves, we're too preoccupied by our own things. Even here at the monastery—usually in Dharamsala, in Tibet, wherever there's a monastery, people flock in. People circumambulate, make offerings...but here in the West, in America, it's rare to find a monastery. Even that doesn't really help the Tibetans to go there more. It's not easy. Life here is entirely different. Honestly, when I was back in India I felt very devoted. It was common, very common that I could easily feel the value of compassion, all these things.

But now, since I've been here, I've been moving away from knowing these things so easily because life here is entirely different. Everybody is extremely busy with material development, and we Tibetans are also being drawn into it. We are also a part of it. We feel further from those things, like easily knowing the value of compassion and other spiritual values. It's not that obvious, but it is happening very slowly, steadily. I'm scared of that happening. That's why I have many pictures of the Dalai Lama around, to stay connected to those values. I still try to read, study and practice as much as I can, but I fear that we are becoming "materially active, spiritually lazy."

**J:** It seems easy to fall into a trap like that.

**P:** I do remember though, when I first got to Kennedy Airport, I was thinking, "America could be a paradise!" I had heard so many great things—"America is the greatest country in the whole world!" (laughter) Then, as the plane was landing, it got very close to the ground and I saw huge cracks on the runway of the airport, which I hadn't expected to see. I thought it would be shining! The moment I saw the cracks I felt so happy. I thought, "Oh, this place normal! It's the same world here!"

**J:** Palden, what do you think the future holds for the Tibetan community here?

**P:** I think they will gradually become Americans! For sure!

**J:** What about Buddhist philosophy, Buddhist thought?

**P:** I think Westerners will take it, Tibetans will forget it.

**J:** Really, you think so?

**P:** Yeah, that's what Indians did. Indians shipped it to Tibet and Tibetans

## LAMDRE LOBSHEY



### Empowerment and Teachings by His Holiness Sakya Trizin

1 July to 15 August 2000  
in Vancouver, B.C., Canada  
sponsored by



#### Sakya Tsechen Thubten Ling

For information, please contact:

Secretary

Sakya Tsechen Thubten Ling  
9471 Beckwith Road,  
Richmond, B.C., V6X 1V8

Phone: (604) 244-8439 Fax: (604) 275-8933  
Email: sakya@vcn.bc.ca  
URL: <http://www.vcn.bc.ca/sakya>

took it, you know. It's sad, but we can't stop it. We can't tell the younger Tibetans to try to practice Buddhism. They consider it to be a backwards thing. They mistakenly think it has something to do with blind faith, it doesn't involve much reasoning. Also, the younger Tibetans here don't get that much time—they have to study many things in American schools. So they don't get time to read and study texts. Even if they try to read the Tibetan texts, it is too difficult for them to understand right away. So, they can't put too much energy into studying it. The future doesn't look good.

**J:** Maybe it's good that they didn't let so many Tibetans into America.

**P:** It seems that way. I believe that whoever comes here will eventually become American. So, the ones who are back in India are relatively lucky. Here, the younger ones don't do the same thing as the older people. It is really changing.

**J:** Palden, this was great. Thank you so much for the interview.

**P:** You're most welcome.

Snow Lion. He graduated from Chandigarh College in India and studied at the Tibetan Woodcarving School in Dharamsala, under the instruction of Tibetan woodcarver Nwawang Choejor. He has served as president of a French-Tibetan sponsorship organization called "Aide à l'Enfance Tibétaine" and also as president of the Tibetan Association of Ithaca.

**Julie:** What do you remember about your childhood?

**Dhondup Dorjee:** I was born in Tibet in 1959. I don't really remember Tibet at all, I was only about six or seven months old when I left. My parents took me to a place in Northern India, called Kulu-Manali, but I wasn't there for long. From there I was sent to school in Dharamsala from 1965 to 1978, the TCV (Tibetan Children's Village) school. After that I went to Chandigarh College for four years. Chandigarh College is a college for men in Punjab University. It's run by the government.

**J:** What did you study there?

**DD:** Well, in the beginning you have to take at least four subjects—English, economics, geography, and sociology. I finished my B.A. at Chandigarh in 1982. My brother was in Dharamsala then, so I decided to go there to stay with him afterwards. My brother works as a librarian at the Library of Tibetan Works and Archives. While I was there I joined the Tibetan Woodcarving School. At that school the degree program was for five years, so I went there, and at the same time I continued my studies from college. I worked on English as my main subject. I had graduated with what we call "Honors in English", so I wanted to do an M.A., a Master of Arts in English. I began to do that through, we say a "CC", a correspondence course. Things went well for a while; the woodcarving

teacher at our school had been carving for many, many years, and he was very good. He used to make the throne for Losar (Tibetan New Year) and the Monlam Chenmo [the "Great Prayer Festival" held shortly after the Tibetan New Year], which is a very big deal. He had great skill, and he made very fine art, but while I was learning Tibetan woodcarving from him, he had to go to Tibet, and we had been asked to finish a big project before he left. The project took up all my time and I couldn't take classes anymore because I was spending all my time doing woodworking. Consequently, I was only able to finish the first year of the two years of my M.A.

**J:** What project were you working on?

**DD:** We had to make a throne for His Holiness the Dalai Lama's senior tutor, Ling Rinpoche, who had passed away. His body was embalmed like a mummy, and we had to make a big altar to put it on, and all this had to be finished before our teacher left for Tibet. That's how I missed going for the M.A. exam in Chandigarh—I was working on the altar. And since I had missed that exam, my M.A. degree was gone forever.

There were five other people in my class, and my teacher, Ngawang Choejor, had us each work on sections of the altar. We made it so that the parts would fit inside one another, so we could move it more easily. It was huge, and had carvings all over. It was really a masterpiece, because there wasn't a surface that was not carved. One of the other projects that we did while I was there in school was a throne for the Dalai Lama. We made it so the feet of the throne were dragons, which are known to represent the Chinese. The legs were Snow Lions, which represent Tibet, and they held up the throne. His Holiness liked it very much. He donated it to

(Continued on page 15)

### Introduction to Zen Meditation Video

A unique exploration of silent sitting presented by an authentic Western Zen master. Zen Mountain Monastery's Abbot John Daido Looi offers an opportunity to bring the powerful Zen tradition into one's life at home.

54 minutes. \$24.95 plus \$5.50 s/h.

### Introduction to Zen Buddhism Video

A rich overview of this 2,500 year-old spiritual tradition and its relevance today. Abbot Looi raises compelling questions about the nature of being, presenting a way to discover our inherent clarity.

87 minutes. \$24.95 plus \$5.50 s/h.

Both Videotapes for only \$44.95 plus \$5.50 s/h.  
NY state residents please add 7 3/4% tax.

Ask for our free catalog!

Dharma Communications

P.O. Box 1565L

Mount Tremper, NY 12457

(914) 688-7993 • Fax: (914) 688-7995

[dharmacom@zen-mtn.org](mailto:dharmacom@zen-mtn.org)

<http://www.zen-mtn.org/dc>



**DHONDUP DORJEE  
ZURKHANG**

Dhondup Dorjee Zurkhang, also known as "D.D.," is in charge of shipping and warehouse operations at



## Classifieds

[www.awakening.net](http://www.awakening.net) Traditional wisdom, on-line mentoring and free e-zine based upon an extraordinary experience of spontaneous awakening into Awareness. [gkmz@onr.com](mailto:gkmz@onr.com).

**THE BEAUTIFUL ORNAMENT OF THE THREE VISIONS** will be given in early spring in Miami, Florida. For more information, please call Carlos Rubio @305-557-6428.

**A STUDENT OF THARCHIN RINPOCHE**, sealed in three year retreat through May 2001, requests monthly sponsorship of \$375, or 15 monthly sponsors @ \$25. Tax-deductible contribution, payable to Vajrayana Foundation. Please write student Roberta Rolnick, 1940 Eureka Canyon Rd., Corralitos, CA 95076-0164 for details.

### SETTLING INTO AMERICA

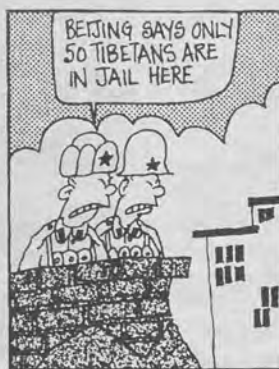
*Continued from page 14*

Nechung Monastery, the monastery of the state oracle, where it can be seen today.

**J:** *It sounds magnificent. So when you finished the altar your teacher left for Tibet?*

**DD:** Yes, and I finished woodcarving school. That year was 1987. In order to graduate, we had to have our final exam before His Holiness [the Dalai Lama]. Everyone had to carve one piece of wood, maybe 8 by 10 inches wide. You could make anything you wanted—scenery, flowers, a statue, the eight auspicious signs... anything that you had been taught, really. When you had finished, you carried the carving to His Holiness. His Holiness would inspect the bottom, sides, top, everything. Then he gave us a

## TRIGG IN TIBET



## Oops!

Dharma Wind Tibetan Prayer Flag Project had a wrong web address in the last issue of Snow Lion. It is: <http://mars.ark.com/~jeffries> ■

grade. That's how we passed or failed. If you passed, you received a certificate from the Library of Tibetan Works and Archives.

**J:** *Did everyone pass?*

**DD:** Yes, everyone in my class passed. Then, after our test, H.H. asked us what we wanted to do after finishing woodcarving school. Most of us replied that we wanted to teach woodcarving, or set up our own small workshop. But for this we needed a financial backing—you see, woodcarving isn't like thangka painting, where you can just buy canvas and paints—you need a workshop, you need to buy tools. I didn't have the money, and so I was told to go to the Tibetan Education department and talk with them. Noone there was interested in helping me. So, I left Dharamsala. That was when I met my

wife, Choklay Lhamo.

**J:** *And what can you tell me about your wife?*

**DD:** I met Choklay when she came to India as a tourist. When she was little, she went to a Chinese school. She wanted to pursue a career as a singer, but when she was in the 6th or 7th grade her parents arranged her marriage to a Chinese man. She was fifteen when she got married to him, so she wasn't able to pursue a singing career. Eventually they split up. She had a five-year old child when I met her, Tenzin, who lives over here with us now.

**J:** *So after you met your wife, you went back home?*

**DD:** Yes. I left that area because I heard that in the Kulu Valley the French had started up a sponsorship program, called Aide à l'Enfance Tibétaine (AET). My parents also happened to be living in the Kulu Valley at that time, so I went there and eventually became the sponsorship secretary. After working in that position for a time, I became project officer, and then, finally, director. I worked in that position for five years, until I came here [to America]. I worked at AET for a total of nine years.

**J:** *What kind of sponsorship did they do?*

**DD:** Individual French people would sponsor Tibetan children in India to go to school, to help pay for meals,

and to give them some pocket money. AET helped to pay for books and supplies for children and paid for fees and courses for students going to college. This was especially good because it encouraged many parents in Kulu to send their children to school who might not have been able to afford it otherwise. We also gave aid to the elderly. We built two OPCHs, Old Person Care Homes, which gave these people daily meals and provided them with pocket money. We built them a plumbing system, and also a small monastery, so they could do their daily meditation. The way the program worked was that we would send histories, photos, and drawings done by the kids to our main office in France. From there, they would collect sponsor donations and give them to us at AET on a quarterly basis. In our program, we had one sponsor per child or adult. There were around 2000 individual sponsorships in total. When we received the donations from the office, we would then work to distribute them to each person. Some of our funds would also go towards building new schools and institutions. Another part would go to the Tibetan Welfare Office. Once a year, someone from France would come to examine the progress there at AET, and we would submit an eight or nine-page report to the office in Paris. It's all very organized. (For more informa-

tion on AET, contact the address at the end of this article.)

**J:** *During all this time, did you put woodworking on hold?*

**DD:** Well, at the same time that I was doing this work in the Kulu Valley, I thought I might start a small woodworking shop. But slowly, slowly, things didn't work out, so I came to be a part of the permanent staff for the French volunteer association. I'd been working for them until I came here.

**J:** *And how did you come here?*

**DD:** I came here through the U.S. Tibetan Resettlement Project. Through a lottery system my wife was picked to come here. So in a way there was no choice for me to stay in India. I didn't leave right away, but eventually I joined my wife, under the Family Reunification Act, which took about five years.

**J:** *And Tenzin?*

**DD:** Tenzin stayed with me during that time.

**J:** *I'd like to hear more about your family. You have one brother, or more than one?*

**DD:** Three brothers, one sister. Actually, I have six million, you know, all my Tibetan brothers and sisters! (laughter) No, actually, the eldest one is in Washington D.C. He works for Radio Free Asia. He used to live in Chicago. He was chosen to come to

*(Continued on page 23)*



## DZOGCHEN EMPOWERMENTS

Konchog Chidu & Shitro Ngethon Nyingpo



Kyabje Kushok Tulku Rinpoche, Kyabje Kyaprok Tulku Rinpoche, and Venerable Lama Ngawang Tsultrim Rinpoche (Left to Right) of Tolaka Tharling Monastery (Tolu Gompa), Nepal will be giving complete empowerments and transmissions (wang & lung) in the Ka Dzogpachenpo Konchog Chidu, Shitro Ngethon Nyingpo, and other teachings.

### September & October 1999

Please call, fax, or e-mail to register and receive a brochure, before March 31, 1999, for these rare and precious teachings!

#### Dhongak Tharling

3621 DeSaix Blvd., New Orleans, LA 70119  
tel. 504-948-6721 / fax 504-948-6720  
or e-mail us at: [tharling@netcom.com](mailto:tharling@netcom.com)  
website: <http://www.quietmountain.com>

## In the presence of Awakened Mind 1999

### THE VENERABLE BOKAR RINPOCHE

*Offers two retreats in Portland, Oregon*

#### ILLUMINATING THE PATH OF MAHAMUDRA

The realization of Mahamudra is complete liberation. This retreat and the accompanying program of meditation allow western lay practitioners to practice the progressive meditative stages of this profound path.

July 26–August 5 (\$810)

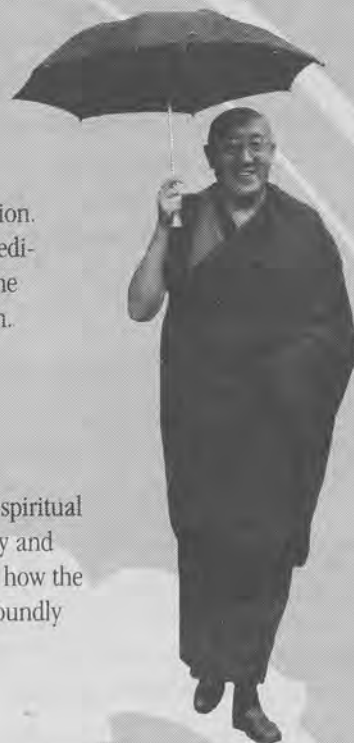
#### DISCOVERING INSPIRATION IN THE FACE OF DEATH

Our relationship with death can be the ground of spiritual growth and discovery of new dimensions of vitality and meaning in our lives. The teachings will focus on how the Bodhisattva path and Vajrayana practice can profoundly influence this relationship.

August 5–August 7 (\$200)

Both retreats: (\$910)

**Bokar Rinpoche** completed over 17 years of intensive meditation retreat under the guidance of the late Kalu Rinpoche. Due to his remarkable qualities and deep realization, he was recognized as Kalu Rinpoche's spiritual heir and is now one of the foremost meditation masters of the Karma Kagyu Lineage. For many who have attended his retreats, the radiance of his wisdom and loving kindness is a palpable presence.



Sponsored by Kagyu Changchub Chuling  
For information or brochure, (503) 282-2809

<http://www.kcc.org/kcc>  
To register, (503) 274-0103





# REVEALING THE MEDICINE BUDDHA'S ART

Continued from page 1

cardiologist at Harvard Medical School, then recalled how the course of his career changed after he noted that patients engaging in rudimentary meditation experienced decreased metabolism, blood pressure, and heart rates. Inspired by Alexandra David-Neel's accounts of feats achieved by advanced meditators, he determined to find out if more intensive practice led to yet greater physical effects. With the Dalai Lama's permission he journeyed to Ladakh in 1981, where he filmed experiments on *tummo* (heat-generating practice) meditators measuring their temperature before, during, and after practice. The conference audience was treated to a showing of this video in which meditators sitting in temperatures which would ordinarily bring on signs of cold (60-degrees F) in fact managed to increase the heat to their extremities by up to 17 degrees F. More startling was a segment showing the test of drying wet sheets. Seated in a 40-degree room, and repeatedly dipping sheets in 49-degree water, the meditators actually generated so much steam that the video image grew temporarily misty. Having demonstrated inarguably that such heat can be raised, Dr. Benson concluded with the hope that future studies will define its origin, and will help eliminate barriers between mind and body, East and West.

Later, HH the Dalai Lama returned to place Tibetan medicine in its historical context, and to emphasize that it must be recognized as an autonomous scientific discipline, separate from spiritual issues. While medicine can be complemented by mantra and ritual, it should be effective even when used by patients having no particular faith. Drawing a parallel with the spiritual charlatans who have occasionally appeared in the West, His Holiness expressed concern that physicians with inadequate training might engage in a form of healing practice which blurred the

line between faith and genuine science — "and this is a bad precedent." In affirming the value of the Tibetan system, he recalled having had poor digestion in his youth, but strengthening it without surgery through his consistent use of Tibetan medicine. However, he noted one drawback to the use of Tibetan herbals in the exile community: because production is still achieved by ancient methods, it is ill-adapted to the differences in altitude and climate between Tibet and India.

There followed a panel discussion in which participants questioned His Holiness. Dr. James Gordon, Clinical Professor of Psychiatry at Georgetown University Medical School, and recently involved with displaced populations in Bosnia, asked how one could maintain an open heart when one was under attack by persons challenging one's goodwill. While emphasizing the need for unbiased compassion, His Holiness with characteristic practicality advised that if one were under physical attack, one should just run away! "To just keep thinking 'compassion, compassion' at that point is foolish."

Dr. Kim Jobst, an Oxford-trained physician, returned to the relationship between Buddhist philosophy and medicine when, speaking for many, he respectfully challenged His Holiness's earlier statement that the two were separable. The Dalai Lama, perhaps to counter the reservations of skeptics in the audience, responded that while any human endeavor benefits by the religious dimension, the two do not necessarily have to go together. When Dr. Woodson Merrell, Assistant Professor of Medicine at Columbia University's College of Physicians, expressed concern over the future of an integrated Western-Tibetan medical approach, given that there are fewer than 150 trained Tibetan physicians currently practicing, His Holiness revealed that he was asking the Tibetan Medical Institute in Dharamsala to train physicians in native medicine up to a point, then to complete their education with Western-style medical training in an

effort to create a generation of Tibetan doctors at ease with the modern Western medical vocabulary. He also urged Western medical students to consider doing the same in reverse. Another of his goals is to see an improvement in the production of Tibetan herbals and surgical techniques through dialogue with Western physicians. Conversely, he felt that Western medical practitioners might benefit from Tibetan diagnostics in those cases where a patient complains of a mystery illness which machines can't detect and which are then dismissed with the label "psychosomatic."

Over the next two days, the conference continued with such diverse offerings as Diet and Behavior, Herbal Bath Therapy in Tibetan Medicine, Grand Rounds in Oncology with Dr. Yeshe Donden, and Environmental Implications in Tibetan Health Systems, as well as showings of such films as Franz Reichle's "The Knowledge of Healing," which documents the manufacture of Tibetan medicine both in Swiss and native settings. In the majority of the sessions presenters emphasized the centrality of the mind in healing the body. In a talk on the origins of the Medicine Buddha, Lati Rinpoche, who was introduced by Jeffrey Hopkins, as "the scholar's Abbot," outlined the six root afflictions and twenty secondary afflictions which can indirectly lead to disease. He distinguished, however, between those afflictions that are karmically induced, those caused by spirits, and those brought about in simple and immediate ways. When asked if the administration of medicine would simply delay a karmic kickback which an individual was bound to suffer at some point in time, he replied, "Probably not. Many illnesses are not directly caused by karma anyway. For instance, if you suffer a case of food poisoning, it likely comes from eating bad food, not from something you did in a previous life! Such a condition can be helped by medicine. But those illnesses which aren't helped no mat-

(Continued on page 17)

## Medicine Buddha Retreat



## with the Very Venerable Thrangu Rinpoche

June 9-16  
near Seattle, WA

*In this rare event, Thrangu Rinpoche will teach the Medicine Buddha sutra and the Medicine Buddha sadhana. Participants will have the opportunity to study and practice intensively these teachings, which promote healing. Thrangu Rinpoche is a highly accomplished meditation master and one of the foremost teachers of the Kagyu lineage. His teachings are known for their great clarity, warmth, and humor.*



Cost is \$395 (food, lodging and registration) for those who register before April 15, 1999. After April 15, cost is \$450.

To register, contact  
Kagyu Shenpen Ösel Chöling  
4322 N Burke, Seattle, WA 98103  
206.632.1439



### TIBETAN LANGUAGE INSTITUTE

Invites You To

### LEARN THE LANGUAGE OF THE LAMAS!

Discover the rewards of directly experiencing the rich literary culture of Tibet today.

The Tibetan Language Institute is a non-profit educational organization dedicated to the study and preservation of the language, literature, and culture of Tibet.

#### PLEASE CONTACT US ABOUT ONGOING LANGUAGE PROGRAMS INCLUDING:

- Group Classes & Individual Tutoring in Classical Tibetan
- Long-Distance Telephone Tutorials & Correspondence Courses
- Colloquial Spoken Tibetan & Calligraphy Classes
- Annual Summer Tibetan Language Program in Los Angeles (Beginning, Intermediate, Advanced Levels)

Ask about Introductory & Weekend Study Seminars which we can present in your local area.

#### THE FOLLOWING COURSE MATERIALS & STUDY AIDS ARE ALSO AVAILABLE:

- |  |   |
|--|---|
| <b>Introduction to Tibetan Language</b><br>A completely integrated course.<br>(Levels 1 & 2 currently available) | <b>Tibetan Flash Cards</b><br>An easy-to-use learning system.<br>Includes over 250 essential words. |
|--|---|

**Ven. Bokar Rinpoche states: "For those pursuing the Buddhist teachings as their spiritual path who wish to gain a deeper, more intimate relationship with the Dharma as well as to assist others to have greater access to the teachings, for such people learning Tibetan is particularly important."**

Founding director of the Tibetan Language Institute, David Curtis has an academic background in Classical languages and has taught Tibetan extensively, developing programs especially geared to Westerners. He trained for five years at Kagyu Ling Monastic College in France (founded by H. E. Kyabje Kalu Rinpoche), where he completed the traditional three-year retreat in 1992.



FOR MORE INFORMATION • CONTACT US TODAY  
TIBETAN LANGUAGE INSTITUTE, P. O. Box 64-575, Los Angeles, California 90064  
TEL/FAX: 310-202-1029 EMAIL: dcurtis@scf.usc.edu



# REVEALING THE MEDICINE BUDDHA'S ART

Continued from page 16

ter what medical steps one takes were probably due largely to karma." He also mentioned how the exaggerated reactions arising from our root afflictive emotions form the basis of our self-imposed difficulties. Anger views its object as across-the-board undesirable; desire attributes more positive qualities to its object than it in fact possesses; and pride destroys existing merits, while causing one to overlook the need for those not yet acquired. He concluded with a quote from a Kadampa Geshe stating that we must do whatever possible to harm our own afflicting emotions, while equally doing whatever possible to help others.

Of particular interest were those Westerners already incorporating Tibetan medicine into their treatment plans or wholly devoting themselves to its practice. A Canadian physician going by his Dharma name of Shakya Dorje currently maintains an exclusively Tibetan medical clinic in Toronto where he treats all types of illnesses including such non-classical diseases as toxicity and CFS. Trained by the eminent Dr. Trogawa Rinpoche, he is also a fully accomplished pharmacologist, an especially

- His Holiness revealed
- that he was asking the
- Tibetan Medical Institute
- in Dharamsala to train
- physicians in native
- medicine up to a point,
- then to complete their
- education with Western-
- style medical training....
- He also urged Western
- medical students to
- consider doing the same
- in reverse.

valued credential given that post-Cultural Revolution Tibetan physicians have been all but forced to abandon this study. In readily accessible terms, Dr. Dorje outlined the difference between the Western analytical approach to diagnostics, which tends to break down the understanding of the body until it arrives at a single cause of illness (bacteria, virus, etc.), and the Tibetan system which considers the whole person. Because the same illness can take vastly different forms according to the character of the patient, Tibetan medications are compounds containing anywhere between four and one hundred sixty-five herbal elements. Recalling a flu epidemic that broke out while he was visiting Europe, he mentioned using fourteen different modes of Tibetan treatment depending on the stage of the illness, the type of person being treated, and the patient's level of resistance. He noted that while some patients respond readily to a mere trigger intervention, others may have systems so weakened that they are overwhelmed when an imbalance arises.

On the psychological side, a grand rounds presentation in psychiatry featured Dr. Tenzin Choedrak who, despite suffering over twenty years of torture and deprivation in a Chinese-run labor camp, returned to his pre-revolutionary post as the Dalai Lama's personal physician. His soothing, yet masterful presence recalled that passage in the seminal Tibetan medical texts, *The Four Tantras*, which terms a learned physician "an inheritor of the unstained medical wisdom of the ancient sages and a true incarnation of the king of medicines." Dr. Choedrak examined the cases of two patients in the care of a psychiatrist from the George Washington University Medical School. Without having seen their Western diagnosis, Dr. Choedrak presented his findings based on his examination of the pa-

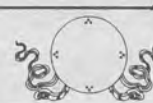
tients earlier that day. The first patient was shown to be experiencing severe depression as a result of cancer surgery and concurrent professional and personal traumas, while the second, an overweight, insulin-dependent diabetic, was reporting depression and panic attacks. Dr. Choedrak viewed the illness of the first individual in terms of a wind imbalance resulting from unwholesome thought which had in turn caused an accumulation of impure blood leading to tumors. He stressed the need to calibrate the medicine carefully because the patient's multiple problems would require a variety of herbs, some of which, while helping one disorder, might exacerbate the others. Dr. Lobsang Rapgay, a traditionally trained Tibetan physician who additionally holds a PhD in clinical psychology, explained further that from the Buddhist perspective an organism comes into being in an attempt to find stability. The fluidity of the environment, however, causes anxiety in that organism which then tries to attach itself to something, usually unsuccessfully, thus giving rise to stress. In the first patient's case, he felt that the wind disorder was related to attachment which in trying to tie itself to something permanent, became further disrupted. He also intuited that the patient might have a weak heart, contributing to the inability to work through loss. Panel member Dr. Walt Rutherford suggested that in such cases the therapist might try to ascertain if the patient has a spiritual affiliation, since severe illness can cause some patients to undergo a crisis of faith in the nature of "If there's a God, how could this be happening to me?" Dr. James Gordon, founder of the Center for Mind-Body Medicine in Washington, D.C., remarked on the descriptive nature of Dr. Choedrak's analyses, which assigned no blame to the patients but merely saw the evolution of events. He warned against today's compulsive professional attitudes (the first patient felt trapped by her highly stressful law firm), which force many people to feel that they have to buy into schedules and behaviors with which they are fundamentally at odds. He also noted the immense psychological toll which surgery, chemotherapy, and radiation can exact on patients, sometimes lasting up to a year following treatment, and said that physicians must therefore be "exquisitely sensitive in discriminating between who should get chemotherapy and who should get radiation." Noting how apparently similar symptoms can have diametrically different causes, Dr. Choedrak ended his presentation by noting that whereas the second patient was experiencing depression due to a cold

disorder (wind and phlegm), the first was feeling depressed owing to a heat disorder (blood problem).

It was in the area of psychiatry that the observer sensed Western medicine might have the most to offer to the East. While a Tibetan physician can prescribe medications and religious rituals, the latter being indeed effective when practiced by advanced meditators (less so when practiced by beginners), a Western psychiatrist can, in addition to an array of psychotropic drugs, offer behavior modification techniques and practical information on support groups and self-help literature which may yield more accessible and immediate results.

An enriching dimension, though its scheduling concurrent with the second day of the conference created

(Continued on page 22)



## The Mirror

The International Newspaper of the Dzogchen Community  
under the direction of Chögyal Namkhai Norbu Rinpoche

The Mirror is read in Dharma centers and libraries worldwide. By subscribing you will have access to information about international Dharma events, teachings by Namkhai Norbu Rinpoche and other great lamas, interviews, topical articles, schedules of worldwide Dharma activities, and updates on activities of ASIA and Shang Shung Institute (organizations working for the benefit of the Tibetan people and the preservation of Tibetan culture). The Mirror is a unique and invaluable addition to any Dharma-practitioners' library.

SUBSCRIBE TODAY! \$35 US FOR SIX ISSUES

Please send a check drawn on a US bank,  
or an international money order to:

The Mirror, PO Box 277, Conway, MA 01341, USA  
or in Europe, a Eurocheque for 55.000 Italian Lire to:  
The Mirror, c/o Merigar, Arcidosso, 58031, GR, Italy.

## ENGAGING THE BUDDHA WITHIN

an intensive meditation retreat with

LAMA SURYA DAS

author of *Awakening the Buddha Within*

Multiple teachings daily  
Noble Silence  
Vegetarian Meals  
Beautiful Surroundings

SUMMER INTENSIVE RETREAT

also with CHARLES GENOUD and BRENDAN KENNEDY

JULY 16 - AUGUST 1, 1999  
in Canandaigua, New York

## GESTURE OF AWARENESS

AN APPROACH TO THE NATURE OF MIND & LOVINGKINDNESS  
retreats and workshops with

CHARLES GENOUD

author of *Buddhist Wall-Painting of Ladakh*

MARCH 5 - 7, 1999  
in New York City, New York  
Call 908-561-0462 for more info

MARCH 8 - 12, 1999  
in Morristown, New Jersey  
Call 908-561-0462 for more info

MARCH 22 - 26, 1999  
in Sonoma County, California  
Call 650-529-1769 for more info



DZOGCHEN  
FOUNDATION

PO Box 400734 • Cambridge MA 02140 USA  
617-628-1702 option 2 • Fax 617-492-1008  
Retreats@dzogchen.org • www.dzogchen.org



Personal insights with Buddhist  
perspective on Western charts

From the Buddhist perspective  
we are interdependent  
with the universe.

Jhampa, a Buddhist Monk 14  
years in India, uses 26 years  
of experience to help you  
understand yourself,  
relationships, children and  
picking auspicious dates.

1-800-819-2288 fax: 250-746-8110  
5810 Wilson Ave. Duncan, B.C. V9L 1K4  
Canada  
www.anchor-web.com/Daka



Complete

# Vajrayogini Teaching Cycle

## Teachings

Two-Day Hevajra Major Initiation — May 6-7

Vajrayogini Blessing — May 8-9

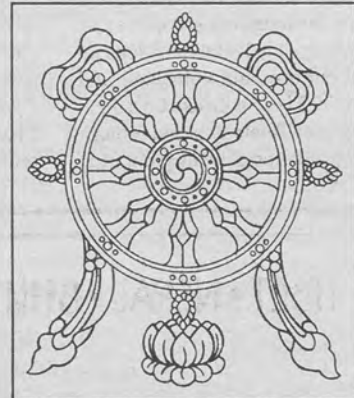
Vajrayogini Teaching Cycle — May 10-16

Vajrayogini is an annutara yoga tantra practice, which is the highest of the four types of tantra. It is an essence tantra of Chakrasamvara. The initiation and teaching cycle is based on the eleven yogas of the Naro Kachod tradition. The prerequisite for the Vajrayogini Blessing and teaching cycle is the two-day Hevajra Major Initiation, which ripens the disciple spiritually and prepares them for the subsequent blessing of Vajrayogini. The blessing ceremony is followed by a week of intensive teachings on the eleven yogas, including the daily meditation practice. The eleven yogas include explicit instructions for turning the everyday activities of one's life into meditations designed to assist in the goal of attaining perfect enlightenment for all sentient beings. For those who are interested in intensive practice, a Vajrayogini retreat will begin during Memorial Day weekend, and continue for as long as individual practitioners can remain. (See Vajrayogini Retreat below).

## Teacher

**Luding Shabdrung Rinpoche** is the designated successor of His Eminence Luding Khen Rinpoche, who is throneholder of the Ngor Monastery of the Sakya Order, which is the head of hundreds of other branch monasteries. Shabdrung Rinpoche is one of the most important young lineage holders of the Sakya Order.

Shabdrung Rinpoche has spent the past three decades in intensive study and meditation. Since the age of five, he excelled in a rigorous course of training. In addition to mastering years of esoteric teachings at the Ngor School of Ritual Studies and advanced philosophical training at the Sakya College, Shabdrung Rinpoche has received many secret Sakya oral instructions passed from great lineage holders to their successors. Following this, he spent years in meditation retreat, accomplishing the practices of all the major tantric deities. Shabdrung Rinpoche is a fine teacher. Friendly and compassionate, his explanations are clear and concise, and he speaks beautiful English.



## Arrangements

All activities will be held at the Sakya Phuntsok Ling Retreat Center, located at 354 Prelude Drive in Silver Spring, Maryland, a suburb of Washington D.C. The retreat center is 30 minutes from three major airports. For those from out of town, inexpensive hotel accommodations are available nearby and accessible by city bus.

Preregistration is necessary for these activities. The two-day Hevajra Major Initiation is a prerequisite for the Vajrayogini Blessing and teaching cycle, unless one has previously received the Hevajra or Chakrasamvara initiations from a high lama in the Sakya tradition.

Cost — Hevajra Major Initiation: \$75.00. Vajrayogini Blessing and 7 days of teaching: \$300.00. Vajrayogini Retreat: see below.

## Group Retreats

### Preliminary Practices Retreat

Friday, Feb. 12 at 7:00 pm - Monday, Feb 15 at 4:00 pm  
(4 days and 3 nights over President's Day weekend)

For those accumulating refuge, Vajrasattva, or other preliminary practices, this is a wonderful chance to practice intensively under the guidance of Venerable Lama Kalsang Gyaltsen.

Tuition and lodging: \$120.00.

### Medicine Buddha Retreat

Friday, March 19 at 7:00 pm - Sunday, March 21 at 4:00 pm  
(3 days and 2 nights)

The Medicine Buddha practice helps to overcome both physical and mental suffering by purifying negative karma and accumulating virtue. Venerable Lama Kalsang Gyaltsen will explain how to perform the Medicine Buddha meditation, and then lead two days of intensive practice.

Tuition and lodging: \$90.00.

### Vajrayogini Retreat

Friday, May 28 at 7:00 pm - as many days as practitioners can remain  
For those who desire an opportunity for intensive Vajrayogini practice, Venerable Lama Kalsang will lead a guided group retreat beginning on the Friday preceding Memorial Day weekend. Group practice and instruction will be held until 4:00 on Monday, May 31. Following this, practitioners are encouraged to remain in individual retreat as long as their personal schedules allow.

Tuition and lodging: \$120.00 for the 4-days and 3-nights group retreat, and \$30.00 per day for individual retreats after that.

## Arrangements

Sakya Phuntsok Ling Retreat Center is located in a quiet, wooded setting in suburban Washington D.C., 30 minutes from three major airports. To learn about other activities at the retreat center, or to schedule a retreat, call the center or visit our website.

## Solitary Retreats

Sakya Phuntsok Ling welcomes practitioners who would like to do individual solitary retreat on practices for which they have already received empowerment or instruction. Venerable Lama Kalsang is available to provide on-site assistance and to advise those in solitary retreat, including instruction in appropriate preliminary and concluding rituals and fire pujas. The retreat center is designed so that individual retreats may be performed in quiet seclusion, with beautiful forest views, and comfortable, fully modern accommodations. Shopping service is provided for extended retreats. Call to discuss your plans and schedule. Both beginners and advanced practitioners are welcome. Cost: \$30.00 per day.

## Teacher

All activities at Sakya Phuntsok Ling Retreat Center are led by Venerable Lama Kalsang Gyaltsen, Spiritual Director of Sakya Phuntsok Ling. A widely recognized and accomplished teacher of Buddhist philosophy and meditation, his guidance of students has been praised as exemplary by the leaders of the Sakya Order. He has studied sutra and tantra extensively and spent long periods in meditative retreat. Throughout nearly two decades of experience in teaching Western students, his kindness, wisdom, and practicality are warmly admired by all.

For More  
Information:

### Sakya Phuntsok Ling

Centers for Tibetan Buddhist Study and Meditation  
(301) 589-3115 Fax (301) 589-3111

sakya@erols.com  
http://erols.com/sakya

### Retreat Center

354 Prelude Drive  
Silver Spring, MD 20901

### Study Center

608 Ray Drive  
Silver Spring, MD 20910





## NAMGYAL MONASTERY Offers Retreat and Two Intensives

### 1999 SUMMER RETREAT

8th Annual "Get Acquainted with Namgyal" Retreat: An Introduction to Tibetan Buddhism  
July 18 - 25, 1999

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

Tibetan music by the lay Tibetans in the Ithaca area.

This popular summer retreat is Namgyal's main summer event and an excellent introduction to Tibetan Buddhism. The retreat is staffed by all of the Namgyal monks and is held at beautiful Arnot forest, a wooded conference center maintained by Cornell University just south of Ithaca. The center has a large central lodge and 14 cabins. We offer three wholesome vegetarian meals each day. Cost for this retreat is \$275 plus \$15 per day for lodging and \$20 per day for meals (price of lodging and meals may change slightly based upon 1999 pricing).

**To Register** for the "Get Acquainted" retreat send your name, address and telephone number plus a deposit of \$250 made out to Namgyal Monastery, PO Box 127, Ithaca, NY 14851. Deposits are fully refundable until 30 days prior to the

start of the retreat. After that, deposits are 50% refundable. In June, registrants will receive a packet containing directions for getting to the retreat and a list of suggested items to bring. Volunteers will be available to pick-up people from the bus station or airport to provide transportation to the retreat site.

### WEEKEND INTENSIVES AT NAMGYAL MONASTERY

#### Preparation for Kalachakra Initiation

July 29 - August 1, 1999

His Holiness the 14th Dalai Lama of Tibet will be giving Kalachakra Initiation from August 17 through August 27 in Bloomington, Indiana. To help those attending the Kalachakra for World Peace prepare for the event, the Venerable Tenzin Yignyen and Venerable Tenzin Gephel of Namgyal Monastery will be offering a weekend intensive designed to provide background on Kalachakra. Topics to be covered will include the cultural and historical background of Kalachakra, an overview of what will occur during the Kalachakra initiation, an introduction to the Kalachakra mandala, and explanations of other rituals to take place at the initiation. In addition, there will be a review of the Three Principal Aspects of the Path and an explanation of Bodhisattva and Tantric Vows.

This material will be covered in a long weekend intensive starting Thursday evening, July 29 at 7:00 PM and running through lunch on Sunday, August 1. Friday and Saturday sessions will begin at 9:00 and run through 5:00, with dinner and a film, slide show or dharma talk in the evening. Sunday's session will run

from 9:00 until 11:30 with a farewell luncheon following the weekend intensive. The cost of the weekend intensive is \$225 and includes lunch and dinner on Friday and Saturday, and lunch on Sunday. Accommodation is not included.

### Karma, Emptiness, and the Nature of Mind

March 12-14, 1999

By Visiting Teacher the Venerable Robina Courtin

Knowing and transforming mind is at the very heart of Buddhist Practice. In this weekend intensive, visiting Australian nun Robina Courtin will explore in-depth the workings of the human mind and heart. Through lectures, discussion, and silent and guided meditation, Courtin shows us how to become vividly aware of our emotions and feelings, and how to gradually develop the astonishing potential within each one of us, for our own sake and the sake of others. Robina Courtin has been a Tibetan Buddhist nun for twenty-one years and is a student of Lama Zopa Rinpoche. She was the editorial direc-

tor of Wisdom Publications until 1987 and since then has taught at Buddhist centers around the world. She is based in California and is the editor of Mandala, the newsmagazine of the Foundation for the Preservation of the Mahayana Tradition (FPMT).

This weekend intensive will start Friday evening, March 12 at 7:00 PM and run through lunch on Sunday, March 14. The cost of the "Karma, Emptiness and the Nature of Mind" weekend intensive is \$175 and includes lunch and dinner on Saturday, and lunch on Sunday. Accommodation is not included.

**To Register** for the weekend intensives send your name, address and telephone number plus a deposit covering at least half of the cost to Namgyal Monastery, PO Box 127, Ithaca, NY 14851. Deposits are fully refundable until 30 days prior to the start of the intensive. After that, deposits are 50% refundable. When the deposit is received, information on accommodations in Ithaca will be sent to registrants. Since accommodations in Ithaca are limited and often are fully booked, early booking is recommended. For a complete listing of Weekend Intensives and Courses available at Namgyal Monastery Institute of Buddhist Studies visit our recently revised Web site at [www.namgyal.org](http://www.namgyal.org) or telephone the monastery at 607-273-0739. ■

### TIBET • NEPAL • BHUTAN • SIKKIM

VISIT THROUGH US IN RELIGIOUS AND PILGRIMAGE SITES OR TREKS TO OUT-OF-THE-WAY PLACES IN THE HIMALAYAS OR FOR MOUNTAINEERING, WILDLIFE SAFARIS, AND WHITE WATER RAFTING. PLEASE WRITE US.

WE SPECIALIZE IN ENVIRONMENTALLY SENSITIVE PROGRAMS TAILORED TO YOUR INDIVIDUAL PREFERENCE.

Friends  
in the  
wilderness

Marron Treks (P) Ltd  
P.O. Box 5677, Kathmandu, Nepal.  
Tel./Fax: +977-1-411088  
E-mail: [treks@marron.mos.com.np](mailto:treks@marron.mos.com.np)  
URL: <http://www.cattando.com/marron-treks>

### HIDDEN LANDS

Himalayan Tours and Treks  
for Buddhist Practitioners

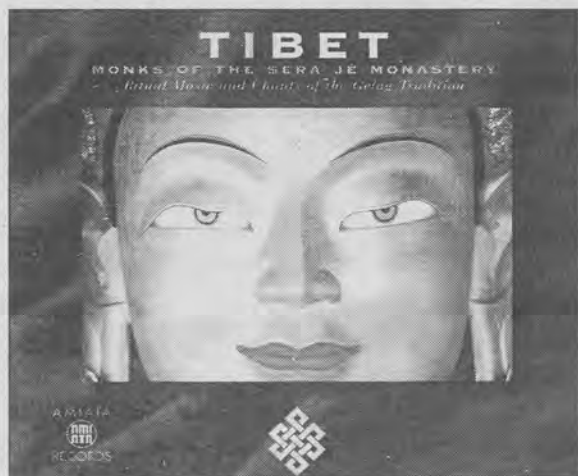
1153 Bergen Parkway, #203  
Evergreen, Colorado 80439  
(303)-448-4995

A M I A T A



R E C O R D S

## Think Global



A treasure chest of rare photographs, illustrations and music. TRULY ONE OF A KIND!

### TIBET: Ritual Music and Chants of the Gelug Tradition

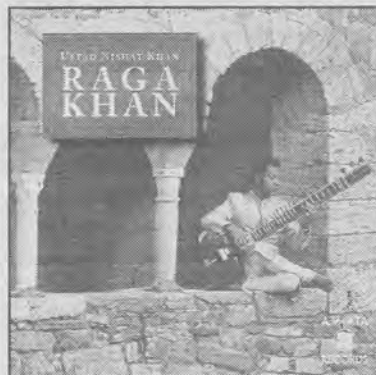
The ritual music of the Tibetan monks of the Sera Je Monastery is the leit-motif of this spiritual journey through Tibetan culture. The book features numerous color photographs and very rare illustrations of Tibet and the Sera Je Monastery prior to its destruction in 1959. The CD is a colorful pageant of ritual music with horns, chanting, drums and cymbals. A profound meditative, esoteric experience.

5 1/2" x 5" CD Book Retail Price \$19.98

### Ustad Nishat Khan RAGA KHAN

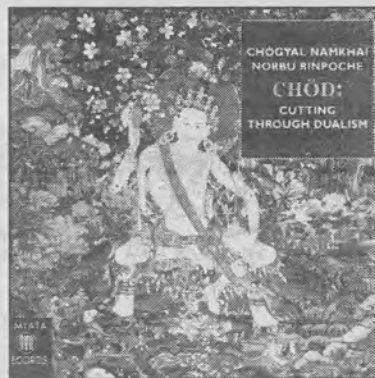
A unique recording of raags from the Khan family lineage, whose musical tradition has been handed down from father to son for hundreds of years, in their native Calcutta. This recording also includes an amazing new composition by Ustad Nishat Khan.

CD Retail Price \$15.98



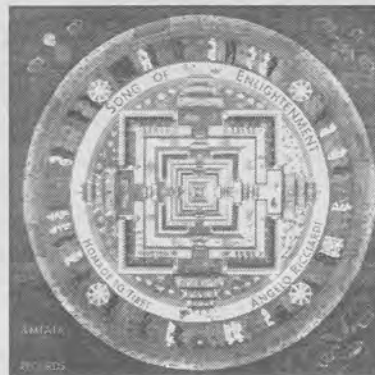
### Sainkho Namtchylak NAKED SPIRIT

Sainkho is an artist from the Republic of Tuva, internationally known for her overtone throat singing. Naked Spirit features Djivan Gasparyan, great master of the duduk. In this album songs with two voices, overtone melodies blended with jazz, new music and ambient sounds in a trans-global context. "It is the moment and it is the music - categories are not necessary". This is one of Sainkho's firm convictions. She feels her powerful roots in the Tuvan traditions and uses improvisation to express and enhance them. **CD Retail Price \$15.98**



### Chögyal Namkhai Norbu Rinpoche CHÖD: CUTTING THROUGH DUALISM

Made in the intimate setting of Tibetan master Chögyal Namkhai Norbu Rinpoche's small personal retreat cabin, this digital recording is a rare document transmitting the essence of ritual singing from the Dzogchen tradition of Tibetan Buddhism. The practice of Chöd is a system of meditation complete in itself, involving visualization, chanting and the playing of ritual instruments that was originally developed and transmitted by the great Tibetan lady master Machig Labdrön. **CD Retail Price \$15.98**



### Angelo Riccardi SONG OF ENLIGHTENMENT

Riccardi's lyrical saxophone glides gracefully over a wheel of sound continuums and emotional coloration in a delicate and intuitive state of mystical contemplation. Included are vocal tracks by Simona Eugenio and overtone chanting by Matteo Silva. This record is dedicated to the culture of Tibet and includes a special arrangement of a Song written by H.H. the XIV Dalai Lama himself. **CD Retail Price \$15.98**

For our world music catalog and to order: AMIATA MEDIA, LTD. PO Box 405, Chappaqua, NY 10514. Phone: 800-283-4655

[amiata@mail.computer.net](mailto:amiata@mail.computer.net) / [www.amiatamedia.com](http://www.amiatamedia.com)



Snow Lion and  
Mystical Journeys *present...*



# Tibet & Nepal

## "An Insider's Pilgrimage"

Featuring: *Glenn H. Mullin*  
4 Journeys from which to choose

**18 days of life changing experience - May, June, September & October of 1999**

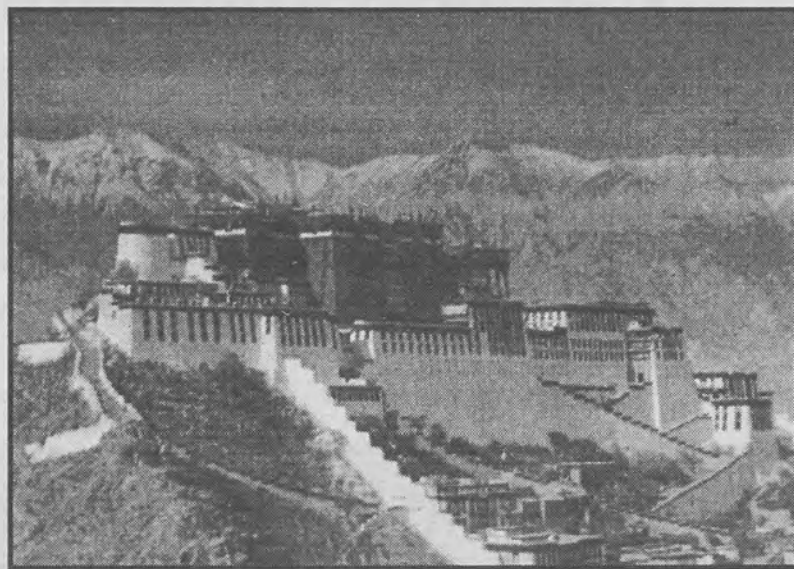
Glenn lived in the Himalayas from 1972-1982. Where he studied Tibetan language, literature, yoga, meditation, and mysticism, under 25 of the greatest masters in Tibet. He is the author of over a dozen books on Tibet (most of which are published by Snow Lion Publishing), as well as having traveled throughout 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 the spring and fall of 1999 itineraries!

### WHAT MAKES MYSTICAL JOURNEYS DIFFERENT?

Unlike other top-of-the-line tours, we don't just visit--we experience. It's the difference between just sightseeing and becoming an intimate part of an experience. Mystical Journeys programs are custom designed to provide our guests with an *inner* as well as an *outer* journey.

We spend much more time than other tours learning the present social, cultural and religious aspects of the society we are exploring. We then venture into the historical development of ancient sites--their civilizations and beliefs--exploring the underlying consciousness that inspired their creation. Rather than just learn when these sites were built, we try to discover the mind and purpose of the builders.

Perhaps the most rewarding aspect of every Mystical Journeys program is *having the opportunity to share the experience with others of like mind and consciousness*. Unlike other groups typically thrown together from all walks of life, Mystical Journeys "transformational" programs are designed specifically for students of new thought, spiritual growth and metaphysics--those on their inner pathway, seeking overall a deeper understanding and desiring a much richer experience. Those wanting to feel, not just see.



### A sampling of your itinerary...

Day 1-2 Travel to Kathmandu  
Day 3-7 Explore Nepal. Kathmandu Valley, including Swayambhath and Pashupatinath. Also the Royal town squares of Baktapur and Pathan.  
Day 8-14 Fly to Lhasa and begin in the fabulous Lhasa Valley, steeped in holy sites and monuments. Here also are the homes of the early Dalai Lamas, and the Jokhang, Tibet's most sacred temple. Because Glenn is so familiar with the sites in this area, we'll be in contact with all of the monasteries and he'll be making special arrangements along the way to join in celebrations and ceremonies.  
Day 15-18 Return to Kathmandu for a final day to relax before returning home, or continue on to one of our exciting optional programs.

This program is specially priced, and includes everything listed!

## \$ 3,095.00

Plus specially discounted airfares from Your city through LAX to Kathmandu

### YOUR PRICE INCLUDES:

- ◆ Access to discounted international air fare
- ◆ Guided exclusively by Glenn H. Mullin
- ◆ Escorted throughout by Mystical Journeys representatives
- ◆ Visits to monasteries and sacred places usually closed to tourists
- ◆ All entrance fees and sightseeing
- ◆ Ground transportation on 1st class coaches
- ◆ Most meals included, vegetarian always available
- ◆ Best available hotels throughout
- ◆ Travel with others of like mind and interests
- ◆ VISA, MasterCard, American Express Accepted

### Optional visits in India:

1. Explore Northern India: The Taj Mahal, sunrise on the River Ganges, visit the site where Buddha preached his first sermon...
2. Travel to Dharmasala and explore the home of H.H. The Dalai Lama and those Tibetans sharing his life in exile.
3. Call Mystical Journeys for complete itineraries and registration information.

Yes... please reserve my place on this journey. Enclosed is my \$500.00 refundable deposit. I understand I will be mailed complete Terms & Conditions, a minute-to-minute itinerary, insurance forms, and all information pertaining to this program.

Name: \_\_\_\_\_ Phone: \_\_\_\_\_ Date: \_\_\_\_\_  
1-800-369-7842 Mail to: \_\_\_\_\_ Fax: 770-664-5678

Mystical Journeys, 100 Laurelwood Lane • Alpharetta, Georgia 30004

WEBSITE: [www.newagetravel.com](http://www.newagetravel.com)

E-mail: [mystiktvlr@aol.com](mailto:mystiktvlr@aol.com)



## WEALTH TREASURE VASE



The Wealth Treasure Vase brings blessings to its possessor. It strengthens karmic connections so that the obstacles to material gain and prosperity are eliminated.

## EARTH TREASURE VASE



The Vase of the Life Essence of the Earth is meant to bless and empower the earth where it is placed. Within this area people will experience good health, long life, wealth, protection, and peace.

For more information or to place an order:  
Ewam Choden Tibetan Buddhist Center  
254 Cambridge Avenue, Kensington, CA 94708  
(510)527-7363 [www.ewamchoden.org](http://www.ewamchoden.org)

\$60.00 ea. Add shipping \$5.00 domestic \$20.00 international

## Nitartha Institute

Nitartha Institute is an intensive study program within the Kagyu tradition, founded by the Venerable Thrangu Rinpoche, Khenpo Tsultrim Gyamtso, Rinpoche and the Dzogchen Ponlop, Rinpoche. Each year, Ponlop Rinpoche is resident teacher for the duration of the program, along with other Acharyas trained in the nine-year Rumtek shedra (dharma college). In addition, last year we had the good fortune of hosting Khenpo Rinpoche, who gave a powerful series of teachings on the view of mahamudra in the context of madhyamaka insight. Khenpo Rinpoche has been invited back to Nitartha for 1999.

The program is unique in that every day a student typically spends four to six, or more, hours with senior Kagyu teachers in intensive train-

ing, as well as enjoying ample opportunities for service, or finding oneself involved in an extracurricular debate in the hall.

The program is residential, and, to make it more available to students, is now available in two week sessions as well as our traditional four week format. The dates are June 12-26 and June 27-July 11 (4 weeks: June 12-July 11). We are being hosted this year at the beautiful Mt. Allison University campus in Sackville, New Brunswick, two hours from Halifax, Nova Scotia.

Though open to all with an interest in broadening and deepening their understanding of the view of buddha dharma, the Institute is best suited to those who have been practicing and studying for a minimum of two years. For more information, application, and a transcript of Ponlop Rinpoche

discussing study, debate and Nitartha Institute, call 508-896-4491 or email [sspilman@hotmail.com](mailto:sspilman@hotmail.com) or see us on the Web at <http://www.nitartha.org/Education/Institute/institute.html#>

"Nitartha really helped to ground my understanding of the view, to see that Buddhism is not a universal belief system, but that different schools hold different theories. The prajna that realizes no-self means cutting ignorance and really looking at what I've accepted as true, analyzing the logic of those beliefs and deconstructing further and further, examining what is true and what is based on my belief in my self. Debate uses this prajna practice with others, so that I can question the logic in their assertions and, at the same time, open myself to their questions about my logic." —a Participant ■

## PILGRIMAGE TRAVEL

## "A BUDDHIST ODYSSEY"

June 28-July 21, 1999

Join Lobsang Samten, former assistant to the Dalai Lama and renowned Buddhist teacher in the U.S., on this pilgrimage to his birthplace. We will learn about the history and culture of Tibet, through Lobsang's gentle presence. We explore Tibetan monasteries, meditate, and meet with local villagers.

## "GURU RIMPOCHE PILGRIMAGE"

Sept. 25-Oct. 23, 1999

Join Keith Dowman, author of *Power Places of Central Tibet*, on this unique itinerary focused on Guru Rinpoche. We will visit sacred monasteries, hot springs and caves of Tibet in search of the roots of early Tibetan Buddhism.

## "UTSE 3 KAYAS PILGRIMAGE"

May 17-June 11, 1999

This trip includes the three Kaya meditation caves of Guru Rinpoche at Samye Chimpu, and several sacred hot springs and monasteries of Tibet. Join Dana Chubb, student of buddhist masters for 23 years.

## "BHUTAN AND NEPAL PILGRIMAGE"

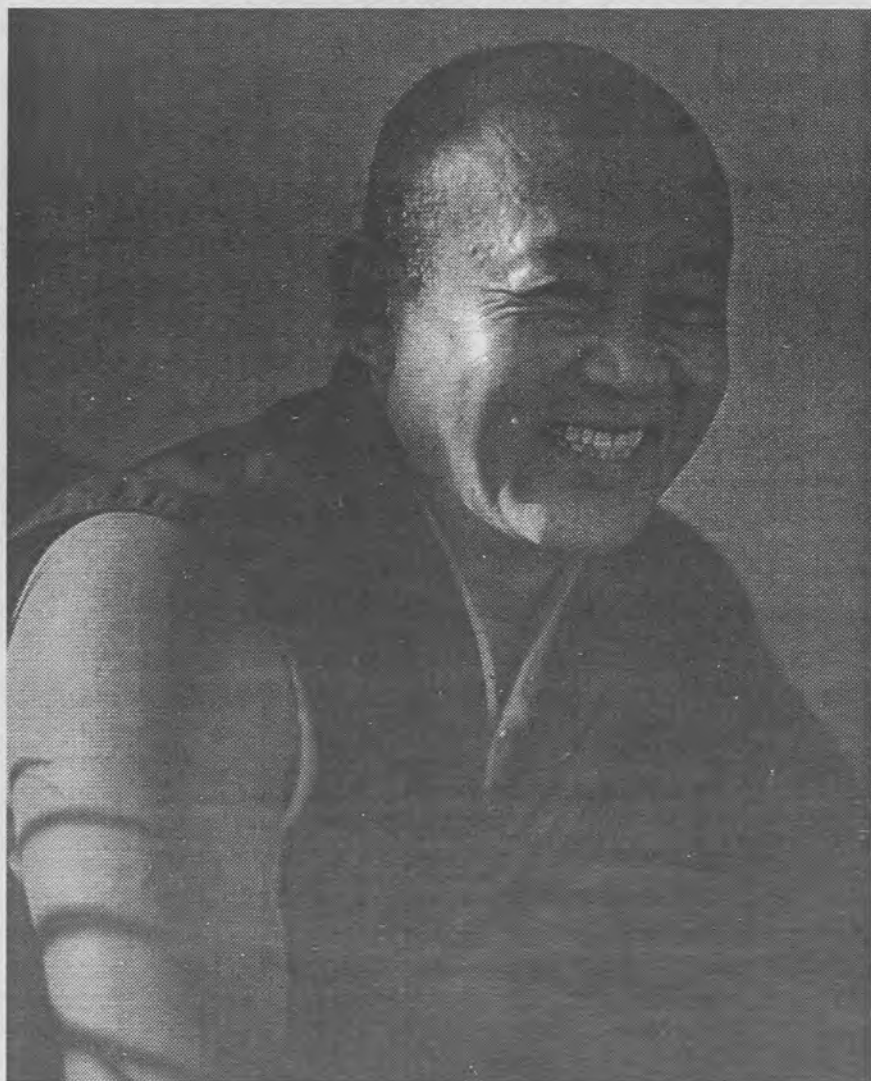
April 24-May 12, 1999 and Oct. 16-Nov. 4, 1999

As Buddhist pilgrims with Dana Chubb, we will learn and enjoy the Himalayas like no others. We will meet with Buddhist masters, including Nyulsho Khempo Rinpoche, and meditate in sacred monasteries. We visit some of the most sacred sites of Nepal and Bhutan.

## Myths and Mountains

Myths and Mountains offers educational trips focused on religion, holy sites and pilgrimages, traditional healing, cultures and crafts, wildlife and the environment. Guides are native, and/or specialists in their field of study. Our destinations include South America and Asia. We have an extensive selection in addition to these very special pilgrimage journeys. Please call for a free brochure.

976 Tee Court  
Incline Village, NV 89451  
[travel@mythsandmountains.com](mailto:travel@mythsandmountains.com)  
[www.mythsandmountains.com](http://www.mythsandmountains.com)  
1-800-670-6984



འཇམ་དབང་འཕགས་པ་འཇམ་དབང་འཕགས་པ་

His Holiness The Drikung Kyabgon  
Chetsang Rinpoche

# Kagyu Ngak Dzod

## Treasury of Kagyu Tantric Teachings

May 22 to June 7, 1999

The Kagyu Ngak Dzod is a collection of tantric teachings and empowerments transmitted by the Kagyu father, Marpa Lotsawa to his disciples in Tibet. The Kagyu Ngak Dzod contains thirteen major tantric practices together with tantric practices centered on auspicious deities and Dharma-protectors.

Practitioners from all Kagyu lineages are encouraged to attend.

The 1999 Transmission of the Kagyu Ngak Dzod will take place at historic Claymont Court Conference Center in Charles Town, West Virginia.

Reservations for the teachings, basic accommodations and meals must be made before April 22. The cost for the entire program is \$1,100 by March 15, and \$1,200 after March 15.

## For reservations &amp; information contact:

Tibetan Meditation Center  
9301 Gambrell Park Road  
Frederick, MD 21702  
Tel: 301 473-9220

Fax: 301 473-8316  
email: [drikung@erols.com](mailto:drikung@erols.com)  
website: <http://www.drikung.org>



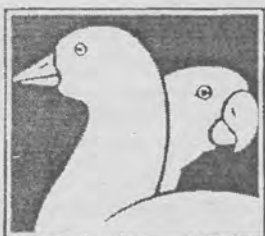
## His Holiness the Dalai Lama will Give the Kalachakra Initiation at the Tibetan Cultural Center in Bloomington, Indiana

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 introduc-

tion 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. ■



### Tibet Fund

Founded in 1981 with the blessing and advice of H.H. the Dalai Lama, the Tibet Fund presently administers more financial assistance to the Tibetan community than any other single aid organization. They support economic and community development projects in the refugee communities in India and Nepal, provide emergency relief and resettling for new refugees who have fled Tibet, improve health conditions in the refugee communities, preserve the traditional Tibetan medical system, provide scholarships to Tibetans students and professionals, preserve Tibetan culture and promote cultural exchange, and provide assistance for health, education and economic development projects inside Tibet. If you would like detailed information on how you can help, please contact: Tibet Fund, 241 East 32nd Street, New York, NY 10016, 212-213-5011. ■

### REVEALING THE MEDICINE BUDDHA'S ART

*Continued from page 17*

some conflict, was HH Dalai Lama's day-long teaching at American University. Although his topic, a commentary on Geshe Langri Tangpa's Eight Verses for Training the Mind, did not specifically focus on the medical art, the text's typically Buddhist viewpoint of placing others, including enemies, above self-interest was not unrelated. However, His Holiness made the point that seeing oneself as lower than others had to be understood in its proper context. "There is no question of developing a case of low self-esteem, and viewing oneself as the lowest among the low, but of recognizing that when we give in to the three poisons, we become oblivious to others' feelings. Thus, if we cultivate the idea of others as being higher, we are helped to develop restraint." With reference to the defilement of pride, he referred to the sign language interpreter standing a few feet away, saying that if he felt "the tingling feeling of pride," he had only to look at her many intricate gestures, of which he understood nothing, to be brought back to balance. In similar instances he also reminded himself of what he didn't know about computers! With reference to the obscuration of prejudice, he lamented any tendency to reject particular members of society, and recommended that as an antidote one embrace individuals like ex-convicts into the wider community, going the extra length to restore their sense of self-esteem. He also referred to a tendency to deny incurable illnesses like AIDS, when in fact we should deliberately reflect on and accept these

phenomena. He further urged that our actions not be polluted by mundane considerations. "This applies to me. If, after this teaching, I ask myself whether people liked it, I am polluting my spiritual training with mundane concern." When asked if a specific amount of happiness must necessarily be balanced by a corresponding amount of suffering, he reminded the audience that from a Buddhist point of view even those circumstances we normally label favorable are in fact a form of suffering because they give rise both to the craving to retain them and the fear of being parted from them. So at the level of one taste Buddhists make no distinction.

Though each event comprising this

historic weekend made its own special contribution, it was cumulatively that the conference talked on its full significance, leaving one with the impression that the whole had been yet greater than the sum of its parts. If the participant had any reservations, it was that the days were so densely programmed that one inevitably missed out on a significant percentage of valuable sessions. But the enlightened perspective of all presenters, along with their genuine concern, transcending personal ambition, for the spiritual, physical, and mental well-being of their patients, contributed to a sense that the conference had indeed unfolded under the umbrella of the Medicine Buddha's blessing. ■

## BUDDHIST PEACE FELLOWSHIP

Buddhist Peace Fellowship is celebrating 20 years of service, leadership, and activism for progressive social change.

You're invited to join in the celebration by becoming a BPF member and subscribing to *Turning Wheel*.

\$35 a year. Please send your contributions to:  
P.O. Box 4650, Berkeley, CA 94704-0650  
Tel: (510) 655-6169 • Fax: (510) 655-1369  
bpf@bpf.org • <http://www.bpf.org>

visit

## TIBET

THE LAND OF LAMAS

with

## AZURE TRAVEL BUREAU

*This summer*

*offers you 3 different packages to TIBET*  
4 DAYS / 3 NTS // 5 DAYS / 4 NTS // 8 DAYS / 7NT in TIBET

with EXTENTION to NEPAL for

3 - 5 - 7 Days Program

ph : 212-252-1056 fax : 212-252-1057

Toll free : 1-800-882-1427

visit us: [www.azuretravel.com](http://www.azuretravel.com)

e-mail : [tours@pipeline.com](mailto:tours@pipeline.com)



Whatever we say, let us speak clearly and to the point, in a voice that's calm and pleasant, unaffected by attachment or hate. When engaged, fulfill need after you are full as by

## MANDALA's Calendar 1999

*Including the Tibetan lunar calendar for the*  
YEAR OF THE EARTH HARE, 2126

Elegant full-color wall calendar, produced by MANDALA, the newsmagazine of the FPMT, and featuring some of the favorite MANDALA covers, 6 1/2 inches wide by 13 inches (165 mm by 330 mm) when open.

- \* Special days of Lord Buddha
- \* Birthdays & anniversaries of other holy beings
- \* Tsog days
- \* Monks and nuns' confession days, *sojong*
- \* Full moons
- \* New moons
- \* Solar and lunar eclipses

\$12

■ USA

SNOW LION

Phone (800) 950 0313

MANDALA

Phone (1) (831) 476 8435

Fax (1) (831) 476 4823

Email: [73360.3572@compuserve.com](mailto:73360.3572@compuserve.com)

£9

■ England

WISDOM BOOKS

Phone (44) (181) 520 5588

Fax (44) (181) 520 0932

Email:

[100660.2464@compuserve.com](mailto:100660.2464@compuserve.com)

\$15

■ Australia

MANDALA BOOKS

Phone (61) (3) 9882 2484

Fax (61) (3) 9882 2440

Email:

[100244.2755@compuserve.com](mailto:100244.2755@compuserve.com)

## Need More Snow Lion Newsletters?

If your dharma group or organization would like to receive a bundle of Snow Lion Newsletters for free distribution, please let us know. Just tell us how many you think you can use of each quarterly issue and we will send them to you. ■



## SETTLING INTO AMERICA

Continued from page 15

America through the resettlement project, too. My sister, who is the youngest, was the only one of my family who did not go to a Tibetan school. She went to a Christian convent until grade ten. After that, she went to England for two years, and when she got back, she finished the eleventh and twelfth grades at TCV school. It was hard for her because at the convent

they didn't teach her how to read or write Tibetan. So my niece is an American citizen. My other two brothers are back in India. One is in the Indian military and the other has his own small business.

**J:** What about your parents? Are they still alive?

**DD:** Yeah, sure! If they die, I die too! My parents are in India. They don't work. They just do prayers, make rounds...they stay in Rewalsar, the

birthplace of Padmasambhava, right near Lotus Lake. They're both in their middle seventies, so they cannot work. In India it's not like in the USA where everybody can find a job. They have no Social Security. There, as you get old, you have to manage by yourself, the government won't see you through. So we're trying to send some money to them. We try to help as much as we can.

**J:** What do you think of America?

**DD:** America is a crazy country! In the beginning, it was hard to adjust. Even still, now, I miss India. Here, we lack community life. There isn't much belief in the human value. Everybody is controlled by the machines. No one uses their brain. It seems like when the computer is down, nothing can happen. I really miss the sense of community and the social life that exists in India.

**J:** What do you think of the Tibetan community here in Ithaca?

**DD:** For the time being everyone is trying to work as much as they can because they aren't well off enough to act like Americans yet... doing one job and spending the rest of the day relaxing. Most of them have two or three jobs. At the same time they have some family members here and from India to look after. It may take ten or fifteen years before everybody gets settled down.

**J:** Do you come together often?

**DD:** Oh, as much as we can. Sometimes we have pot luck dinners, and we all come together at the monastery here in Ithaca. Usually, when we get together, we just try to have lots of fun. (laughter) We always try to keep close.

**J:** I can tell. So how did you find Snow Lion?

**DD:** Actually, I heard of it when I was in Dharamsala, when my brother worked in the library. I remember seeing Snow Lion newsletters there. I never had any idea that it was here in Ithaca, though. Even when my wife was here before me, and she sent letters from Ithaca, I never knew Snow Lion was in Ithaca. Actually, Karma [Dorjee] introduced me to Snow Lion. I started working here March 7th, 1997.

**J:** Wow, you remember exactly! So, what do you think of this place?

**DD:** Snow Lion? Snow Lion is good. (looks over towards the editorial department to see if anyone is listening) (laughter) No, honestly, I like the people here at Snow Lion. Snow Lion is a good information center for everyone. I think we have a nice feeling here at Snow Lion. It's a good environment. Every time I'm here someone is talking about Tibetan art, or the Dalai Lama, or Tibet...it makes me feel at home—more at home.

**J:** I'd like to hear what you think of the situation in Tibet nowadays.

**DD:** Nowadays, there's a lot of repression in China and especially in Tibet,

where there are many human rights violations. Russia and most all the other countries that used to be communist have all changed to democratic systems, but not China. Some Chinese groups are trying to set up a democratic political party in China. The Chinese government says these people will be "challenged", that they will never allow the people to form democratic parties in China. The people involved with that are being arrested. I think that the Chinese government will change, but it will take time, you know? Meanwhile, Tibet is under Chinese occupation and administration.

**J:** You're pretty involved here, aren't you?

**DD:** Yes, I try to be involved, but sometimes what you think you can do and what you can actually do are two separate things. I want to do much more, but I reach some limitations. I cannot do everything by myself, so now I work with a committee here in Ithaca, the Tibetan Association of Ithaca. I was president of the association last year. Now they have degraded me down to secretary! (laughter) No, actually, most of the administrative positions at the Tibetan Association of Ithaca are on a yearly rotation.

**J:** What do they do?

**DD:** Our main objective is to keep our agenda. We work closely with the Office of Tibet and at the same time we try to help the people here become more aware of the Tibetan causes. We try to do that by sponsoring things like Week of Tibet, and other means to educate the public. (Week of Tibet is a week-long celebration of and education about Tibetan culture and the situation in Tibet.) The most important thing is to get as much publicity as we can so that people will come to know what is happening in Tibet.

**J:** Your goal is to make people more aware?

**DD:** Yeah, sure. But some people just come to the "Week of Tibet" for the good Tibetan food! Actually, though, things like that really help a lot. This year, we had some "Week of Tibet" events up at Cornell University. One girl I talked to there said she had never heard of the Tibetan cause. She said she had heard of Tibet, but she always thought it was just a part of China. She didn't know the real situation. This is an example of why we want to help educate people. The tenth of March is "Tibetan Uprising Day" (the anniversary of the 1959 uprising against the Chinese occupation of Tibet, also called Tibetan National Day) and we observe this day every year, but it's not enough for us to just keep shouting about Tibetan freedom. If shouting helped, we would have gained our freedom forty years ago. We believe now that we have to change our methods. Instead, we are trying to educate people about the situation in Tibet.

**J:** What are your hopes for Tibet?

**DD:** Well, I hope to go to be able to go back to Tibet one day.

**J:** What are your hopes for the Tibetan community in India?

**DD:** In India? I hope for the best. Everything is good right now, except for very small problems. No nation is perfect, not even the USA, the most powerful country in the world. Even America has some difficult times and problems.

**J:** One last question, D.D. Where do you see yourself in the future?

**DD:** In the future? Oh, I can't tell. I don't even know if I'll wake up tomorrow. (pause) Honestly, one day in the future I hope, I honestly hope to wake up in Tibet.

**J:** D.D., thanks for your time.

**DD:** Thank you.

Julie Tollen is an employee at Snow Lion Publications and a student at the Namgyal Institute of Buddhist Studies in Ithaca, NY.

For more information on the programs at Aide à l'Enfance Tibétaine, please write to AET at: 8 rue des Boulangers, 75005 Paris, France ■

## Before the journey to Bloomington, before the initiation, get the guide for everyone.



"...ALEX BERZIN HAS DONE A GREAT SERVICE TO EVERYONE INTERESTED IN THE KALACHAKRA INITIATION.

By explaining clearly the Kalachakra path of spiritual development...the book will help people to make a realistic decision about whether to take the empowerment as a full participant or merely as an observer. I am especially happy that the book addresses this audience as well, suggesting ways in which they can make the experience more meaningful." —H.H. THE DALAI LAMA

TAKING THE KALACHAKRA INITIATION  
By Alexander Berzin. 199pp, #TAKAIN \$12.95  
Order today from Snow Lion

## Uncommon White Tara

Empowerment and Teachings by three distinguished teachers of Tibetan Buddhism



Dzongsar Khyentse Rinpoche  
Sakya Jetsun Chimey Luding  
Sogyal Rinpoche

28-30 May 1999 in Vancouver  
sponsored by



For information, please contact:

Secretary

Sakya Tsechen Thubten Ling

9471 Beckwith Road,

Richmond, B.C., V6X 1V8

Phone: (604) 244-8439 Fax: (604) 275-8933

Email: sakya@vcn.bc.ca

URL: <http://www.vcn.bc.ca/sakya>

Sakya Tsechen Thubten Ling



# HIS HOLINESS DRIKUNG KYABGON CHETSANG TO GIVE TEACHINGS AND EMPOWERMENT

Continued from page 3

that he only intends to confer the Kagyu Ngak Dzod four times in his present lifetime. As such, all interested parties—especially Kagyupas—are encouraged to attend this historic event.

The following interview with His Holiness was given in October 1998, in relation to the upcoming conferment of the Kagyu Ngak Dzod.

**Hun Y. Lye:** *Your Holiness, why is it important for Kagyupas to receive the Kagyu Ngak Dzod?*

**His Holiness the Drikung Kyabgon:** First of all, Kagyu Ngak Dzod means literally, "The Collection of Kagyu Tantric Teachings." It includes all of the important Tantras that were brought to Tibet by the great translator Marpa Lotsawa. Over the years, it was kept very secret. Now, for those who really want to practice Marpa's lineage of Kagyupa teachings, this is the best opportunity for them to receive the complete teachings.

**HYL:** *Some people are apprehensive about attending all the empowerments because they feel that if they receive all the empowerments they have to do all the practices associated with these empowerments and they do not have time to do them all. What should we say to these people to allay their fears?*

**HHDK:** It is not necessary to do the practice of every empowerment you have received. If it were, most of the Tibetan lamas would not have any chance to travel and teach, as they receive extensive empowerments.

The purpose of giving numerous empowerments to high lamas is to keep the whole lineage alive. Those disciples who attend these teachings must practice at least one of the Tantras given. I always recommend they practice Chakrasamvara (Demchog) as their daily practice. This is because Chakrasamvara is the most important deity in the Kagyupa lineage. This same recommendation

was also made by Naropa to Marpa to be passed to all Kagyu followers. Since the nature of all deities is one, if you practice one deity yoga perfectly, you will realize them all.

As in all Highest Yoga Tantra empowerments, there are "samayas," or commitments, which one must keep. They are typically very complex, but the most important one is to have devotion to your Vajra Master. If one breaks a samaya without knowing, by receiving empowerment and by maintaining daily practice, one will restore the commitment. This is another reason why it is important to receive empowerment and maintain daily practice.

**HYL:** *Why should people receive these empowerments if they do not have time to do all the practices?*

**HHDK:** As I said, disciples who attend this teaching should first be willing to maintain a daily practice of one of the simple deity yogas. If they already do a deity yoga practice, they do not need to make any changes to their daily practice. I cannot emphasize enough the importance of daily practice. Practice is the only way to experience the final result of the empowerment.

**HYL:** *Are there any prerequisites for receiving the Kagyu Ngak Dzod?*

**HHDK:** Firstly, they must have a strong sense of renunciation of samsara existence. Also, they must have the correct motivation—the bodhicitta mind, the desire to benefit sentient beings. Also, they have to have a strong confidence in the lineage of the teachings as well as in the Vajra Master, the lama giving the empowerments. For intellectual preparation, I would suggest that people read Khenpo Konchog Gyaltsen's translation of *The Jewel Ornament of Liberation by Gampopa* and *The Great Kagyu Masters*, paying special attention to the life stories of Naropa, Marpa and Milarepa.

**HYL:** *In the past, the empowerments in the Kagyu Ngak Dzod that are related to the Dharmapalas are usu-*

*ally not given to everyone, but only given to important lamas and tulkus of the lineage. Is Your Holiness giving the empowerments related to the Dharmapalas as well? And if so, can everyone receive it?*

**HHDK:** The Dharmapala ("Dharma-protectors") empowerments, which are very rare, can be divided into outer, inner, secret and innermost. Those with the mind of renunciation, strong bodhicitta, and confidence and faith in the lineage and lama have sufficient qualifications to receive some of the outer empowerments.

The traditional reason the Dharmapala empowerments are not given publicly is to prevent them from being misused for personal gain. We should pay attention to the term, "Dharma-protector." This means the protector is going to protect the person who practices the Dharma properly, helping the practitioner to overcome obstacles. "Dharma-protector" does not mean "personal protector" or "body guard." If one thinks these empowerments will make oneself more powerful, one is then mistaken. This is wrong motivation and very dangerous.

**HYL:** *Can Your Holiness tell us something about the lineage of the Kagyu Ngak Dzod and from whom Your Holiness received the transmission?*

**HHDK:** The great translator Marpa had four heart-sons or main Dharma disciples. The most famous of these is Milarepa. Milarepa is well-known for his practice and the ascetic life that he led in order to attain enlightenment. The other three disciples, Ngokton Choku Dorje (the Lama Ngokpa in *The Life of Milarepa*), Medon Tsonpo, and Tsuldon Wanga carried on the oral instruction lineage of the Tantras. These three disciples were also enlightened beings, although less famous. Kagyu Ngak Dzod is the lineage mainly passed from Marpa to Ngokton Choku Dorje.

This lineage had been kept in the Ngok family for seven generations, passed from father to son. People

called this teaching, "The Old Seven Mandalas of Ngok." After that, this teaching passed to the Karma Kagyu and mainly held by Drikung Kagyu. At this time, it became known as "The New Seven Mandalas of Ngok."

In the 19th century, the first Jamgon Kongtrul Rinpoche discovered that this teaching had grown very weak. In order to reinvigorate the teachings, he brought the Seven Mandalas and other Marpa lineage teachings into a collection he named "Kagyu Ngak Dzod." This is what we have today.

I received the transmission from His Eminence the Drikung Regent, Gyabpa Tsetsab Rinpoche in 1953 in Tibet. At that time I received the transmission and empowerments of the complete Drikung Kagyu and Nyingma canons over a three-month period.

**HYL:** *Has Your Holiness conferred the Kagyu Ngak Dzod before? Have you given it before in the West?*

**HHDK:** Subsequent to His Holiness the 16th Gyalwa Karmapa giving the Kagyu Ngak Dzod in Nepal in 1978, it

(Continued on page 25)



## Discover the True Meaning at Nitārtha Institute

A UNIQUE STUDY PROGRAM FOR THE WEST, UNDER THE GUIDANCE OF KAGYU LINEAGE HOLDERS

4 week session:  
June 12th-July 11th, 1999

2 week sessions:  
June 12th-26th,  
June 27th-July 11th

At the beautiful campus of  
Mt. Allison University,  
2 hours from Halifax, Nova Scotia  
in Sackville, New Brunswick

Cost:  
4 weeks:  
\$1,400 Cdn (approx. \$950 US)  
2 weeks:  
\$800 Cdn (approx. \$550 US)

Accommodation and meals are included, teaching gift extra

For information and application, and a transcript of Ponlop Rinpoche discussing study, debate and Nitārtha Institute please call 508-896-4491, or email [sspilmann@hotmail.com](mailto:sspilmann@hotmail.com)



Principal teacher: The Dzogchen Ponlop, Rinpoche

## "Living the Diamond Mandala" Workshop with Black Belt Hall of Fame's STEPHEN K. HAYES



Sunday, April 18, 1 - 4 pm  
**Thubten Jigme Norbu's Tibetan Cultural Center**  
In Bloomington, Indiana

### Five Faces of Wisdom

Explore the vajrayana Diamond Realm mandala five enlightenment families in terms of how to take charge of life in difficult times. These are the keys to turning conflict and confrontation into understanding and compassion. Guided by Black Belt Hall of Fame member and ordained Tendai vajrayana teacher Stephen K. Hayes. Workshop includes meditation and mildly physical action, so wear comfortable loose clothing that will permit free and easy movement. Tuition is \$49.

Tibetan Cultural Center, PO Box 2581, 3655 Snoddy Road,  
Bloomington, IN 47402 or phone (812) 334-7046  
Direct Questions for Stephen K. Hayes? Call (937) 436-9990



The Summer Retreat will be held at the new retreat center in Virginia, Serenity Ridge. **H.H. Lungtok Tenpa'i Nyima, Tenzin Wangyal Rinpoche, Kyongtrul Rinpoche** and other Lamas will be teaching practices from Dzogchen and Madra Tantra. It will start on June 28 and finish on July 19. Contact: Ligmincha Institute at (804) 977-6161. We hope to see you there.

Come join us at our annual Summer retreat  
June 28 to July 19!



## Ligmincha Institute

For the Study of the Religions and Cultures of Tibet

### Other events in your area:

February 27-28, 1999  
BERKELEY, CA  
The Elements in Tibetan Tantra. Rigpa Center, 816 Bancroft Way, Berkeley. Contact Laura Shekerjian at (510)486-8959, or Mark Dahlby at [mark@writers.com](mailto:mark@writers.com).

June 4-5, 1999  
NEW YORK, NY  
Dream Yoga public talk and workshop. New York Open Center, 83 Spring St., New York, NY. Contact (212) 219-2527.

July 23-25, 1999  
ASPEN, CO  
Topic to be announced. Contact Barbara Hines at [BHines53@aol.com](mailto:BHines53@aol.com).

October 13-17, 1999  
CHARLOTTESVILLE, VA  
Third Annual Conference on East-West Psychology and Contemplative Healing, Healing Powers of the Five Elements from Higher Tantric Perspectives. Contact Ligmincha Institute, 804-977-6161 or [Ligmincha@aol.com](mailto:Ligmincha@aol.com).

To contact Ligmincha Institute, call at (804) 977-6161, Fax at (804) 977-7020, or by E-mail [ligmincha@aol.com](mailto:ligmincha@aol.com). For more information, look at our web page at [www.comet.net/Ligmincha](http://www.comet.net/Ligmincha).



# HIS HOLINESS DRIKUNG KYABGON CHETSANG

Continued from page 25

has not been given in its entirety by any Kagyu throne-holder. I have always given bits and pieces of it over the years, but due to time constraints, never the entire teaching. People have continued to request frequently this teaching so now I must agree to give it. The fact that this teaching is now being given is very important. At the end of 1998 I gave it in Taiwan – the first time it has been given there. I've also been requested to give it in 1999 in America and in the year 2000 in Germany. This is the first time it has been given in those countries. I will also give it in 2001 in Dehra Dun, North India for the Drikung Kagyu Snake Year teachings there.

**HYL:** Can Your Holiness say something about the unique features of the Drikung Kagyu tradition?

**HHDK:** The Glorious Drikung was founded by Lord Jigten Sumgon, the reincarnation of Nagarjuna, in 1179. It is a practice lineage, meaning that it seeks true meaning, rather than literal meaning, wisdom rather than conceptual thought, and ultimate truth rather than relative method.

As a practice lineage, retreat has been a very important feature. Traditionally, the Drikung Kagyu practitioner did at least nine years of retreat. The first three years were really about learning how to do the retreat. The second three years were then the beginning of real retreat practice. The final three years were, optimally, skillful practice.

The Drikung Kagyu also has a unique tradition of teaching and scholarship. The year was broken up into four "seasons" of teaching. During the summer, the Fivefold Profound path of Mahamudra was taught. The Six Yogas of Naropa were taught during the winter. During spring and fall, the Essence of Mahayana Teachings and the Gong-chik—special

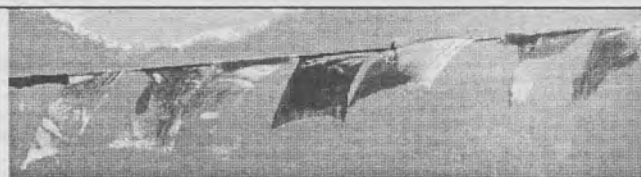
Drikung teachings— were taught. This established a foundation upon which complete knowledge of the practice and philosophy of the Three Vehicles was learned.

**HYL:** Does Your Holiness have any further advice for disciples who wish to attend this very important teaching of the Kagyu Ngak Dzod?

**HHDK:** With strong faith and the right motivation—to benefit others as well as oneself—these empowerments can purify much of our negative karma. When we request the lama to turn the wheel of Dharma and make offerings to the lama and deities, we will accumulate great merit. Then, if we can follow the visualization instructions of the Vajra Master, we will have a better chance to receive the blessing from the lineage. Finally, at the end of the empowerments we must dedicate the merits to the enlightenment of all sentient beings.

Also, don't forget your daily practice. This is most important. Empowerment is the best way to ripen our mental continuums, but daily practice is the best to achieve enlightenment.

(Article by Hun Y. Lye, a Drikung Kagyupa and a Ph.D candidate in East Asian Buddhism at the University of Virginia. The writer wishes to express his thanks and gratitude to His Holiness the Drikung Kyabgon for the precious interview and Mr. Gene Smith for his kindness and invaluable help in the preparation of this article. The section on the biography of His Holiness the Drikung Kyabgon is mostly taken from a privately published photo-biography of His Holiness – "His Holiness Drikung Kyabgon Chetsang Rinpoche," edited by Ani Christine. Any mistake in this article is entirely due to the writer's inadequacies. For information on the US teachings of His Holiness, see advertisement in this issue or last.) ■



## Days Not to Hang Banners or Prayer Flags

We have received many requests for continued information about the astrological dates to avoid when hanging banners or prayer flags. According to Tibetan sources, when you put these up to bring success on the wrong astrological dates, you will continuously receive obstacles. These dates are based on the Tibetan calendar and you will need to have one to be able to figure out the dates in the calendar normally used in the West.

\*10th and 22nd of the first, fifth, and ninth (Tibetan) months

\*7th and 19th of the second, sixth and tenth months

\*4th and 16th of the third, seventh and eleventh months

\*1st and 13th of the fourth, eighth and twelfth months

Meditation support for a peaceful world



Zafus  
Inflatable Zafus  
Zabutons  
Peace Benches  
Smile Cushions  
Peace of Mind

Carolina  
Morning  
Designs

P.O. Box 509  
Micaville, NC  
28755

828-675-0490

FREE BROCHURE

www.zafu.net

For 14 years  
we have  
combined  
tradition  
and  
innovation  
to create a  
complete  
line of top  
quality  
cushions  
and benches  
providing  
comfortable  
and natural  
posture.  
We offer  
friendly,  
reliable  
service and  
each  
product is  
fully  
guaranteed.



Silika Ubique

Carved & Etched  
Glass Art

Cultural Iconography

Send for brochure

P.O. Box 1752

Healdsburg, CA 95448

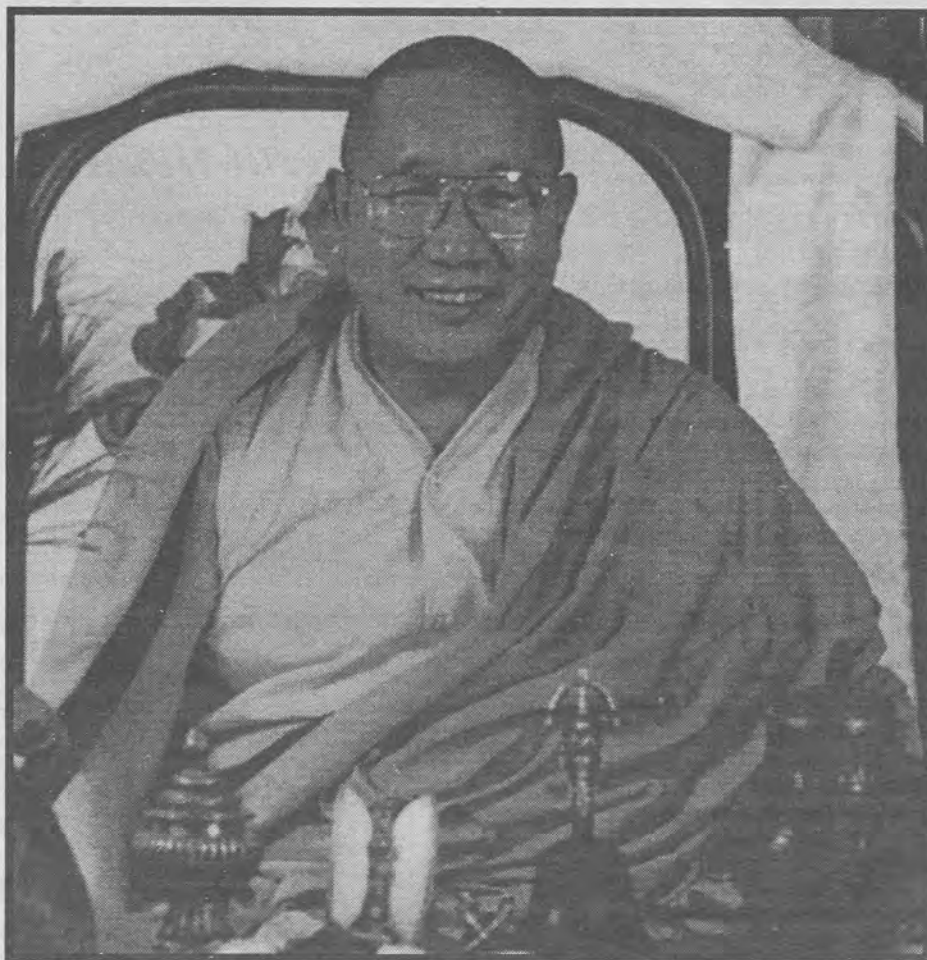
Palyul Changchub Dargyeling is pleased to announce the

1999 One-Month Summer Retreat

## Liberation is in the Palm of Your Hand

a seven-year series of retreats

NGONDRO - TSA LUNG - NYINGTHIK TSA PHOD - 37 PRACTICES OF A BODHISATTVA



With His Holiness

## Pema Norbu Rinpoche

The Supreme Head of the Nyingma School

JULY 10 TO AUGUST 10, 1999

The Palyul Center, McDonough, New York

For information  
and registration flier,  
write to:

Lama Tsewang Norbu

The Palyul Center

359 German Hollow Road

McDonough, NY 13801

Fax: 607-656-5360

Email: palyulctr@aol.com

Web: http://www.palyul.org



Great Accomplishment Ceremony (Drubchen)  
and Teachings of the 1,000-Arm Chenrezig  
given by  
His Holiness the Drikung Kyabgon Chetsang



May 7 - 12, 1999

Sponsored by  
Drikung Kyobpa Choling Monastery  
Given at the  
California Center for the Arts  
340 North Escondido Blvd  
Escondido, California

*Drubchen includes:*

Building Sand Mandala  
Empowerment of the 1,000-Arm Chenrezig  
Meditation and teachings from the Mani Kabum (100,000 Teachings of Chenrezig)  
Naga ceremony with the offering of the sand mandala to the ocean  
Life liberating ceremony  
Sharing of Chenrezig Drubchen blessing pills (mani rilu)  
Long Life prayer for His Holiness  
Consecration of Drikung Kyobpa Choling Shrine Room  
Butter lamp offering and Auspicious Ceremony for the all the Dharma students to reunite in future Drubchens



For more information contact  
Drikung Kyobpa Choling Monastery  
1768 Sheridan Avenue, Escondido, CA 92027  
phone (760) 738-0089 fax (760) 738-1122  
drikungkc@earthlink.net

## The Snow Lion Shopping Cart is Now Open

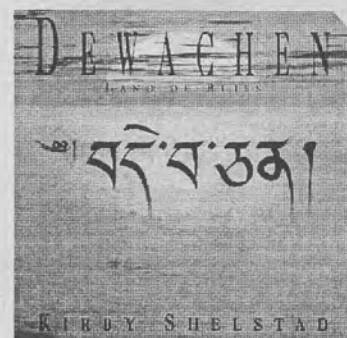
Snow Lion is pleased to announce the opening of our shopping cart web site. All of the books that we offer in this newsletter can now be purchased with the click of a button on the web. The credit card transfer is secure, so don't hesitate to order this way if it is convenient for you. Our web site offers additional news and information not found in the newsletter, and it is constantly updated. We have color photos of many of our thangkas, for instance, and you can check out a dharma calendar too. There are links to many other sites as well. We appreciate your feedback on our site—don't hesitate to email your thoughts to us. Our web-site address is: [www.snowlionpub.com](http://www.snowlionpub.com)

### LAST MINUTE ARRIVALS



**YUNGCHEN LHAMO:**  
**Coming Home**  
by Yungchen Lhamo. CD  
#YULHCD \$16

Yungchen Lhamo is a popular Tibetan singer who escaped from Tibet so she could sing and work for Tibet openly. These are stunning contemporary songs of beauty and freedom.



**DEWACHEN: Land of Bliss**  
by Kirby Shelstad. CD #DECD  
\$16

Kirby Shelstad is a world, jazz and rock musician who has brought his talents to Buddhist themes. Compositions include: Calling the Lama from Afar; Samadhi Pada; The Joyful Path; Namo Buddhaya; Longchenpa Prayer; Jang Chub Kyi Sem. Kirby is a student of Khenchen Palden Sherab Rinpoche and Khenpo Tsewang Dongyal Rinpoche.

## Kar Ling Shi Tro

### Empowerment & Teachings On Death, Dying, and the Intermediate States



Terton Orgyen Kusum Lingpa was born in Eastern Tibet. He is a pre-eminent Dzogchen meditation master renowned for his ability to perform the transference of consciousness at the time of death, or P'howa. He is recognized as one of the 25 heart disciples of Padmasambhava, and was later reborn as Jang Murtu Nyonpa (self secret crazy one of Shang), one of the personal disciples of yogini Ma Chig Lab Dron. He is thus directly linked to their formal instructions like an unbroken bridge.

**MARCH 12-18, 1999**

- Teachings will include:
- Transmission of Karma Lingpa's cycle of Shitro
- Teachings on the nature of the six bardos
- Practices for developing meditative stability ability
- Cultivating intrinsic awareness in the dream state
- The experiential stages of death & dying
- Practical instructions for the care of practitioners, family, and community, in the process of dying.

Other March San Francisco Bay Area Teachings Include: His Holiness' terma's of Shi-Chay Chod and RigDzin Acharya Pema Nying-Thig Guru Yoga

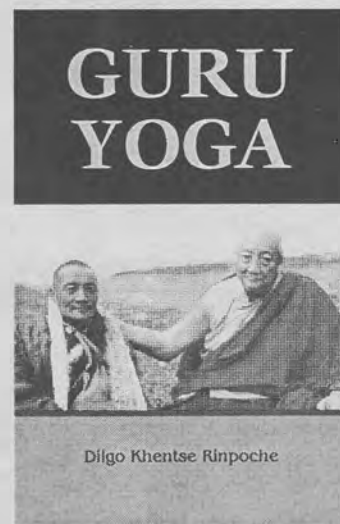
For registration and information Call:  
The Bay Area Vajrakilaya Centers  
(510) 433-7935, E-Mail: [rigpa@slip.net](mailto:rigpa@slip.net), or visit our website:  
[www.kilaya.org](http://www.kilaya.org)

### FORTHCOMING TITLES FROM SNOW LION



**FOUNDATIONS OF TIBETAN BUDDHISM**  
The Gem Ornament of  
Manifold Oral Instructions  
by His Eminence Kalu Rinpoche  
205 pp., ISBN 1-55939-117-0  
#FOTIBU \$16.95

*Foundations of Tibetan Buddhism* contains the fundamental practices of Tibetan Buddhism. After an explanation of the major paths that Buddhists follow, Kalu Rinpoche details the correct manner in which to practice the taking of refuge, prostrations, Dorje Sempa purification meditation, mandala practice, guru yoga and the guru-disciple relationship. Then he discusses the vows of the lay person, the bodhisattva and the tantric practitioner. He then ends with a wonderful explanation of meditation with an without and object and the key points of mahamudra meditation.



**GURU YOGA**  
According to the Preliminary  
Practice of Longchen  
Nyingtik  
by Dilgo Khyentse Rinpoche  
translated by Gelong Konchog  
Tenzin (Matthieu Ricard)  
95 pp., ISBN 1-55939-121-9 #GUYO  
\$10.95

Why is the practice guru yoga, (union with the nature of the guru) so important? Because, with the help of the outer teacher, the inner teacher (the true nature of our own mind) is discovered. Until that point is reached, it is risky to be overconfident and rely solely on one's own methods for self-transformation. Although the path can be trodden only by individual effort, the advice of an experienced guide is invaluable.



**NAGARJUNA'S SEVENTY STANZAS**  
A Buddhist Psychology of Emptiness  
by David Ross Komito, commentary on Nagarjuna's text by Geshe Sonam Rinchen, translation by Tenzin Dorjee & David Ross Komito

226 pp., notes, bibliography, index  
ISBN 0-937938-39-4 #NASEST \$16.95  
This volume contains a translation of *Seventy Stanzas*, a fundamental work of Nagarjuna on the Madhyamika system of Buddhist philosophy, along with a commentary on it from the Prasangika viewpoint by Geshe Sonam Rinchen which is based on traditional sources yet created expressly for the contemporary reader. In addition, David Komito summarizes basic Buddhist doctrines on perception and the creation of concepts which have traditionally served as the backdrop for Nagarjuna's teachings about how people consistently misperceive and misunderstand the nature of the reality in which they live and the means through which they experience it.

**BOYCOTT CHINESE GOODS**

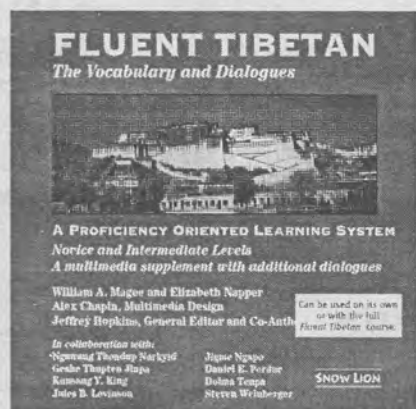




Snow Lion is pleased to be able to offer you this selection of titles on Tibetan Buddhism and culture. We hope that this publication, our web site, plus the services our staff provide you—answering questions, filling your orders promptly and with care, and publishing new books—are of value to you. We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

### New Tibetan Language CD-ROM



### FLUENT TIBETAN

The Vocabulary and Dialogues  
A Proficiency-Oriented Learning System  
Novice and Intermediate Levels

A multimedia supplement with additional dialogues by William A. Magee and Elizabeth S. Napper, Alex Chapin—Multimedia Design, Jeffrey Hopkins—General Editor and Co-Author. In collaboration with: Ngawang Thondup Narkyid, Geshe Thupten Jinpa, Kunsang Y. King, Jules B. Levinson, Jigme Ngapo, Daniel E. Perdue, Dolma Tenpa and Steven N. Weinberger. #FLTICD \$45

This CD-ROM is a supplement and addition to *Fluent Tibetan* which is a four volume textbook arranged in fifteen units with 26 hours of tape recordings. This CD contains all of the vocabulary lists and dialogues used in the four-volume textbook as well as an additional

seventeen intermediate-level dialogues. A large number of the vocabulary items are accompanied by context sentences which demonstrate their usage. All of the vocabulary words, context sentences, and dialogues are linked to audio resource files so that one can hear the proper pronunciation of any given word or phrase simply by the click of a mouse button. Also provided on this CD is a Tibetan-English glossary that is searchable in both Tibetan and English, and an introduction to the Tibetan alphabet along with a presentation of Tibetan phonemics.

Vocabulary lists can be presented in a variety of ways for drilling purposes including a random sort with sound at varying rates, much like talking flash cards. Dialogues can also be presented automatically with sound at varying rates in Tibetan with English translation below or in English with Tibetan translation. The function of this CD-ROM is to bring together sound and text in a format that allows for quick access to whatever material is currently being studied. Beyond that, by means of randomization and user-defined programmed presentations, this CD attempts to bring the language to life, so that the student is constantly challenged to pick out familiar words in new contexts and to discover new words in familiar contexts.

This CD is an excellent introduction to the Tibetan language, providing the resources needed to read Tibetan script and enough vocabulary and dialogues to develop significant mastery of the language. The printed *Fluent Tibetan* publication contains 752 drills with over 7000 practice sentences arranged in a sequence of increasing complexity to provide thorough-going opportunities for familiarizing with creative manipulation of sentence patterns. Practice with the twenty-six hours of tapes—with alternating male and female indigenous Tibetan voices—has been proven to yield both acquaintance and facility with basic forms of the spoken language. This CD focuses on vocabulary and dialogues and additional intermediate level dialogues that extend beyond the material covered in the printed publication.

System requirements:

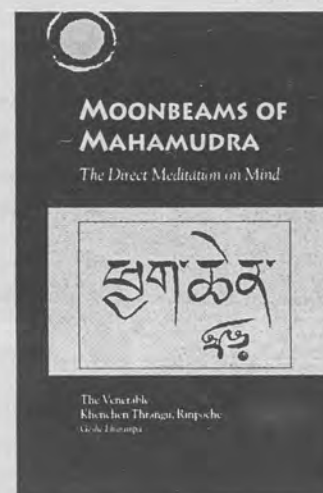
—Macintosh: 68030/25 MHz or higher (native Power Macintosh) system 7.5 or later, 5 Mb free RAM, Sound Manager 3.0 or later, 256 color monitor, speakers or headphones.

—Windows: 80386/25 MHz or higher Windows 3.1 or later, 5 Mb free RAM, 8-bit sound card, 256 color monitor, speakers or headphones.

### THE LHASA MOON TIBETAN COOKBOOK

by Tsering Wangmo & Zara Houshmand, 128 pp., 80 recipes, 48 line drawings, 25 photos, 8 x 8", #LHMO \$14.95

Located on San Francisco's Lombard Street in the Marina District, The Lhasa Moon is one of the finest Tibetan restaurants in the West. A unique mix of Asian influences and Tibetan regional ones, its cuisine delights vegetarians and meat lovers alike. This cookbook of *Lhasa Moon's* most popular dishes includes recipes for soups, snacks and appetizers, the famous Tibetan momos, popular noodle dishes, tsampa and breads, sweets, beverages including Tibetan tea. It also provides an excellent overview of the foods grown in Tibet, with their special climate and regional variations, foreign influences, daily meals, the types of household kitchens, food served in monasteries, and food for Tibetan celebrations.

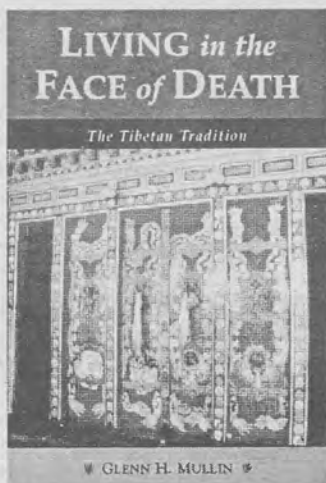


### MOONBEAMS OF MAHAMUDRA The Direct Meditation on Mind

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

(Delayed until late spring)

*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.



### LIVING IN THE FACE OF DEATH The Tibetan Tradition

by Glenn H. Mullin, foreword by Elizabeth Kübler-Ross. 300 pp., 6 x 9", #LIFADE\$16.95

Whereas Western society views death as the last taboo, the Tibetan tradition incorporates meditation on death into everyday life. Tibetan Buddhists believe that a conscious awareness of our impermanence allows a person to live a happy, fulfilled life.

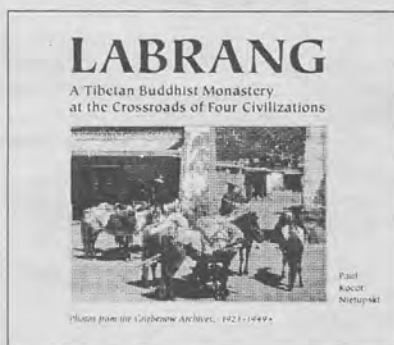
Over the centuries the Tibetans have developed a wide-ranging literature on death, including inspirational poetry and prose, prayers, and practical works on care for the dying.

This fascinating book presents nine Tibetan texts. Important writings of the Second, Seventh and Thirteenth Dalai Lamas, and by Karma Lingpa, author of the *Tibetan Book of the Dead* are included. It covers topics such as meditation techniques to prepare for death, inspirational accounts of the deaths of saints and yogis, explanation of karma and reincarnation, and methods to facilitate the transition to new modes of consciousness.

"Short of this study there has been no one volume that presents the Tibetan understanding of death as a whole, circumambulating it, as we might say, to view it in the round."—Professor Huston Smith

"I am grateful to the author for the immense labor he has put into this masterpiece."—Elizabeth Kübler-Ross





**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, 36 color and 100 b&w photos,  
illus., #LA \$24.95

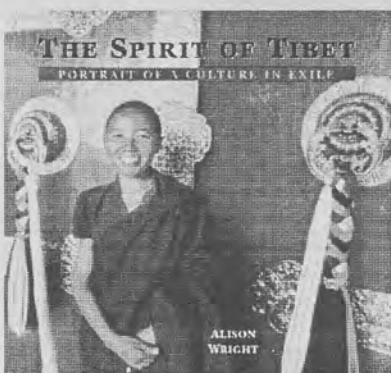
Labrang Monastery, located in the northeast corner of the Tibetan plateau at the strategic intersection of four major Asian civilizations—Tibetan, Mongolian, Chinese, and Muslim—was one of the largest Buddhist monastic universities in Tibet. In the early twentieth century, the time frame of this book, it housed several thousand monks who studied and practiced the full range of Buddhist doctrines and rituals.

But Labrang was much more than a monastery. Besides being a gathering point for numerous annual religious festivals that drew thousands from near and far, Labrang supported an active regional marketplace where Chinese artisans rubbed shoulders with Hui merchants and nomadic Tibetan highlanders, and was the seat of a Tibetan powerbase that strove to maintain regional autonomy through the shifting alliances and bloody conflicts that took place between 1700 and 1950.

Author Paul Nietupski draws on the photographs and memoirs of Marion and Blance Griebenow, Christian missionaries resident in the area for nearly twenty-seven years, as well as the memoirs of Apa Alo, a local leader whose family included some of the highest in-

carinations of Labrang Monastery, to detail Labrang's unique and colorful Tibetan border culture.

Paul Nietupski, Ph.D. is a scholar of Asian religions and cultures currently teaching in the Department of Religious Studies at John Carroll University in Cleveland, Ohio. His wide-ranging interest include the transmissions of Buddhism in Medieval Asia and the interfacing of Asian religions and cultures.



**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 1/2" high x 10"  
wide, #SPTI \$34.95

This visually stunning, full-color portrait of Tibetan life in exile displays the spirit of Tibetan refugees living in the beautiful mountain settings of northern India. It shows how Tibetans have preserved the best of their unique culture and identity. Aided by their Buddhist faith, the Tibetan people have rebuilt productive lives for themselves, and live today in 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.

These extraordinary images portray skilled Tibetan artists creating paintings, statues, and wood carvings; Tibetan doctors with their herbal remedies and pulse diagnoses; opera singers; young Tibetan children and lay people in their daily lives; monks and nuns engaged in study and practice; examples of Tibetan architecture and majestic mountain scenes.

Alison Wright's photographs capture the indomitable resiliency of the Tibetan people as they 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.



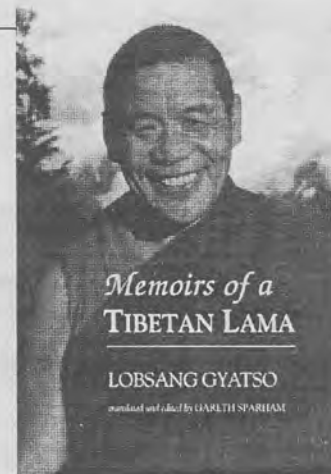
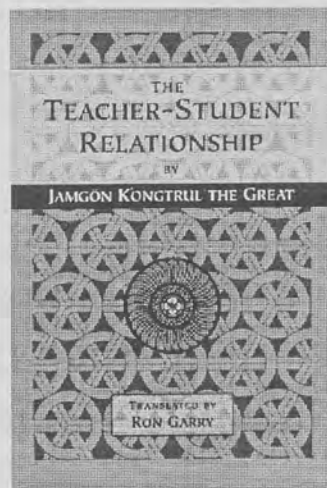
"Her compositions are stunning, the color and light with which she adeptly enflames her subjects exude both strength and intimacy."—John Flinn, *San Francisco Examiner*

**THE TEACHER-STUDENT RELATIONSHIP**  
by Jamgon Kongtrul Lodu Thaye, translation and commen-  
tary by Ron Garry, foreword by Lama Tharchin Rinpoche,  
introduction by Gyatrul Rinpoche  
263 pp. #TESTRE \$14.95

It is crucial for students of vajrayana Buddhism to find an authentic wisdom teacher, and know how to properly rely upon that teacher in order to awaken to their buddha nature and thereby attain full enlightenment. As Buddhism is still relatively new in the West, we don't always know how to go about this essential task. Fortunately, the topic has never more been more thoroughly explored, and the ideal relationship more clearly delineated, than by the unsurpassed Tibetan teacher Jamgon Kongtrul in the tenth chapter of his monumental Buddhist encyclopedia, *The Treasury of Knowledge*.

Translated by Dr. Ron Garry, this essential text clearly lays out what credentials and qualities every student should look for in a wisdom teacher, why a wisdom teacher is necessary, and how the relationship between this teacher and disciple best develops once it is established. With chapters such as *How to Seek the Wisdom Teacher*, *Why a Wisdom Teacher Is Necessary*, *Categories and Qualifications of the Master*, and *How to Choose a Wisdom Teacher*, this authoritative work places into the hands of every student all he or she needs to know to undertake the most fundamental and important step on the path: finding a qualified teacher.

This book also includes a teaching by Gyatrul Rinpoche that explains for Western students the critical importance of the teacher-student relationship in Buddhist practice.



**MEMOIRS OF A TIBETAN LAMA**  
by Lobsang Gyatso, translated and edited by Ven. Dr. Gareth  
Sparham, 328 pp., #METILA \$16.95

A Tibetan patriot and unswerving follower of the Dalai Lama, Lobsang Gyatso emerges from these memoirs as a master storyteller, a fearless social critic, and a devoted Buddhist monk. With unusual wit and realism he provides a picture of his country from the perspective of a common Tibetan, recounting his early life in Kham as a herder and rambunctious young monk, his travels to Lhasa, his life in one of Tibet's most famous monasteries, and his flight into exile. Lobsang Gyatso's story is about the hopes and aspirations of a man trying to live up to higher ideals while dealing openly with the pettiness and violence in the monasteries. It is also the story of the fall of Tibet seen through the eyes of a fearless patriot. Always outspoken, the problem with Tibetans, he writes, was their overblown belief in Buddhism and in the specialness of their country. Although he had only told his story as far as 1962 before he was murdered in 1997, the book constitutes a moving statement against sectarianism and rigid conformity. In his life story, one sees the unique culture and people of Tibet as they are, not as part of myth, and the record of a life that embodied Buddhist truth.

LOBSANG GYATSO was born in south-eastern Tibet in 1928. He was an unusual mix of the traditional and the modern. He was an unswerving follower of the Dalai Lama but scoffed at the posturing of incarnate lamas and never went to public tantric teachings. He was a product of Drepung Monastery but was not loved by Gelukpa luminaries. He never learned English and had no interest in Dharma centers yet founded an Institute which attracted a number of Western practitioners and academics.

Lobsang Gyatso was murdered, in his room at the Buddhist Dialectic Institute with two of his students, in the late winter of 1997. The motive is thought to involve his unswerving support for the Dalai Lama's views.



**TRANSFORMING  
THE HEART**  
The Buddhist Way  
to Joy and Courage  
A Commentary to the  
Bodhisattva  
Togme Sangpo's *The  
Thirty-seven Practices of  
Bodhisattvas*

by Geshe Jampa Tegchok  
edited by Thubten Chodron.  
228 pp., 6 x 9", #TRHE \$14.95

*Transforming the Heart: The Buddhist Way to Joy and Courage* is a practical and inspiring guide for developing our ability to be happy and benefit others.

It is a commentary on *The Thirty-seven Practices of Bodhisattvas* by Gyalsay Togme Sangpo. Studied by monastics and followers of all schools of Tibetan Buddhism, the root text gives, in 37 short verses, the essential practices leading to enlightenment. Gyalsay Togme Sangpo (1295-1369) was renowned as a bodhisattva in Tibet and revered for living according to the bodhisattva ideals and practices what he taught. He continuously practiced exchanging oneself with others and transforming adverse circumstances such as sickness and poverty into the path to enlightenment. In this way, he inspired not only his direct disciples but also generations of practitioners up to the present day.

In the late 1980s, Geshe Jampa Tegchok gave this extraordinary commentary on *The Thirty-seven Practices of Bodhisattvas*. He clearly explains the exchanging oneself with others meditation for developing our love and compassion for all living beings. He lays open the methods for doing glance, stabilizing, and analytical meditations and offers an in-depth discussion of the nature of emptiness—all the essentials are here for transforming our attitudes and developing courage and joy.





In paper in March

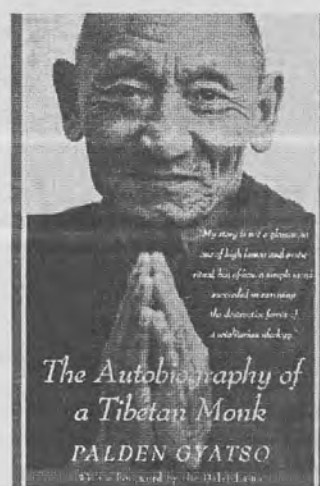


**AMA ADHE: THE VOICE THAT REMEMBERS (The Heroic Story of a Woman's Fight to Free Tibet)**

by Adhe Tapontsang and Joy Blakeslee. 272 pp. 6 b&w photos, #AMAD \$14.95

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

Now in paper!



**THE AUTOBIOGRAPHY OF A TIBETAN MONK**

by Palden Gyatso with Tsering Shakya, fore. by the Dalai Lama. 272 pp., 11 b&w illus., #AUTIMO \$13

Born in 1933, Palden Gyatso was ordained as a Buddhist monk at the age of eighteen. Through sheer determination, he won a place as a student at Drepung Monastery, one of Tibet's "Three Greats," where he came to spiritual and intellectual maturity. After the Chinese invaded in 1950, Tibet's culture was systematically destroyed. The religious orders were denounced as exploitative and monks were forced to attend pro-socialist study sessions in place of study and worship. In 1959, along with thousands of other monks, Palden Gyatso was forced into labor camps and prisons. He would spend the next thirty-three years of his life being tortured, interrogated, and persecuted simply for being a monk.

After his release from prison in 1992, Palden Gyatso escaped across the Himalayas to India, smuggling with him the instruments of his torture. Since then, he has devoted himself to revealing the extent of Chinese oppression in Tibet and the atrocities he endured.

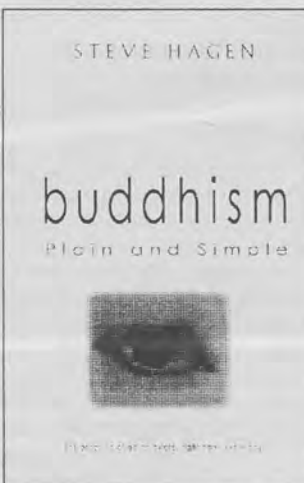
**BUDDHISM**  
in America



**BUDDHISM IN AMERICA**

compiled by Al Rapoport. 568 pp., b&w photos, #BUAM \$29.95

For three days in 1997, 800 people and 32 prominent Buddhist teachers met in Boston for a conference to address issues of Buddhist meditation as practiced in America. The meeting offered an unusual opportunity to learn from monastic and lay teachers who exemplify many traditions and practices. Some of the teachers: Tsultrim Allione, Robert Thurman, Tulku Thondup Rinpoche, Wes Nisker, Joan Halifax, Bernard Glassman, Peter Matthiessen, Lama Surya Das, Miranda Shaw, Jon Kabat-Zinn. The book covers many interesting topics, is provocative and engaging, and gives the reader a rare opportunity to study many gems of dharma offered by many of the most respected teachers in America today.



**BUDDHISM PLAIN AND SIMPLE: The Practice of Being Aware, Right Now, Every Day**

by Steve Hagen. 163 pp. #BUPLSI \$14.95 cloth

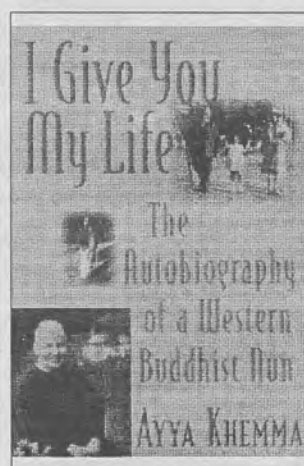
When the Buddha was asked to sum up his teaching in a single word, he said, "Awareness." He taught how to see directly into the nature of experience, to be in touch with what is actually happening. It is not about belief, doctrine, formula or tradition. It is about freedom of mind. The observations and insights of the Buddha are plain, practical, and eminently down-to-earth. This book offers a straightforward look at the essentials of Buddhism in everyday, accessible language.

Three new books by the late Buddhist Nun Ayya Khema

**I GIVE YOU MY LIFE: The Autobiography of a Western Buddhist Nun**

by Ayya Khema, trans. by Sherab Chodzin Kohn. 240 pp., 42 b&w photos, #GIMYLI \$22 cloth

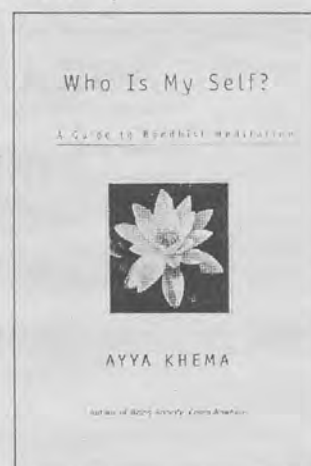
Ayya Khema (1923-1997) was the first Western woman to become a Theravadan Buddhist nun. She has served as a model and inspiration for women from all the Buddhist traditions who have sought to revive the practice of women's monasticism in modern times. Though her renown as a teacher is widespread, few know the amazing details of her life before her monastic ordination at the age of 58. She was a Jew in Berlin during the Nazi era, escaped to Scotland, moved to China, survived the Japanese invasion of China, moved to California, travelled the Amazon, studied in Bolivia, built a power plant in Pakistan and created the first Australian organic farm. After meeting spiritual teachers in India, her Buddhist practice began.



**BE AN ISLAND: The Buddhist Practice of Inner Peace**

by Ayya Khema. 160 pp. #BEIS \$14.95

This is an introduction to the teachings of Buddhism and a rich continuation of Ayya Khema's personal vision of Buddhist practice.



**WHO IS MY SELF? A Guide to Buddhist Meditation**

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

This is a guidebook to meditation leading the practitioner through progressively higher levels of understanding and realization of the true nature of the self and consciousness.



**THE CLOUDS SHOULD KNOW ME BY NOW: Buddhist Poet Monks of China**

compiled and ed. by Red Pine and Mike O'Connor. 224 pp. #CLSHKN \$15.95

Living so close to mind and to nature—in the place where these are not two—these monk-poets present the eternal stuff of the poem: hills, crags, journeys, the solitary monk or nun, the gentle inexorable pace of the seasons, till the reader, too, begins to glimpse all this as his or her own original face.



**THE FACES OF BUDDHISM IN AMERICA**

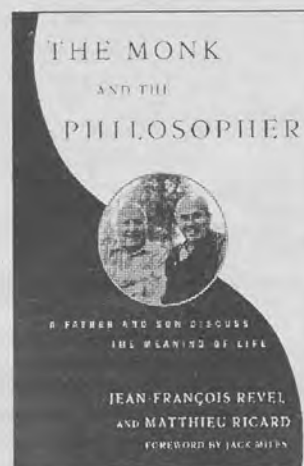
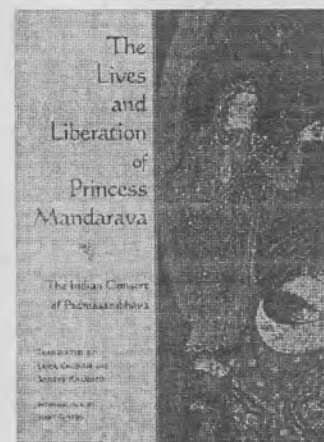
ed. by Charles Prebish and Kenneth Tanaka. 350 pp., 9 b/w photos, #FABUAM \$22

In America there is a rapidly growing Buddhist convert community composed mainly of the middle-class, liberal, intellectual elite. Asian traditions such as Tibetan, Zen, Nichiren, Jodo Shinshu, and Theravada Buddhism are being Americanized, and undergoing changes to meet the expectations of a Western culture seeking spiritual guidance. Some of the issues confronting Buddhism for the first time in its history are race, feminism, homosexuality, psychology, environmentalism, and notions of authority. The editors have brought together leading voices in Buddhist studies to examine the issues surrounding contemporary Buddhism's many faces.

**THE LIVES AND LIBERATION OF PRINCESS MANDARAVA: The Indian Consort of Padmasambhava**

trans. by Lama Chonam & Sangye Khandro. 224 pp., #LILIPR \$16.95

This traditional biography recounts Princess Mandarava's struggles and triumphs as a Buddhist master over many lifetimes. A role model for practitioners of tantric Buddhism, she was the principal consort of Padmasambhava before he introduced tantric Buddhism to Tibet. Mandarava is a powerful figure, and her story will entertain and inspire.



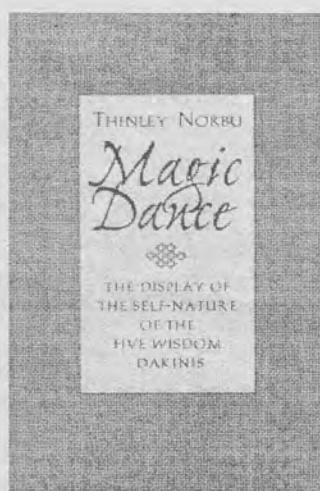
**THE MONK AND THE PHILOSOPHER**  
A Father and Son Discuss the Meaning of Life

by Jean-Francois Revel & Matthieu Ricard  
336 pp. #MOPH \$24 cloth

Jean Francois-Revel, a pillar of French intellectual life in our time, became world famous for his challenges to both Communism and Christianity. Twenty-seven years ago, his son Matthieu Ricard gave up a promising career as a scientist to study Tibetan Buddhism—not as a detached observer but by immersing himself in its practice under the guidance of some of the greatest Tibetan teachers. These two profoundly thoughtful men explore questions together: Does life have meaning? What is consciousness? Is man free? Why is there suffering and hatred? They ask each other questions about ethics, rights, and responsibilities, about knowledge and belief—and frankly discuss the differences in the way each has tried to make sense of his life. (Matthieu Ricard is the author of *Journey to Enlightenment*, a book about his teacher Dilgo Khyentse Rinpoche, Jean-Francois Revel is a famous French writer and philosopher.)

"Although these two men have pursued their humane concerns and their quest for knowledge by different means, I believe they both reveal that it's not so important whether life has meaning, but whether we give meaning to the life we live.—His Holiness the Dalai Lama

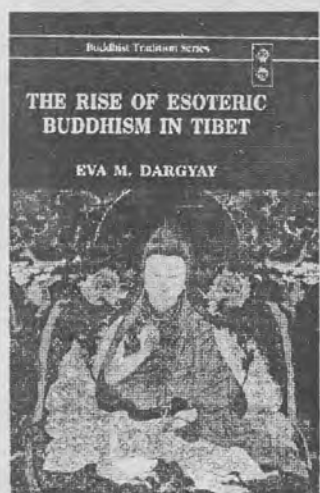




**MAGIC DANCE: The Display of the Self-Nature of the Five Wisdom Dakinis**

by Thinley Norbu. 176 pp.  
#MADA \$14

In their gross and subtle forms, the five elements of earth, water, air, fire, and space combine to make up the infinite illusory displays of phenomenal existence. Thinley Norbu relates how the energies of the elements manifest within our everyday world, in individual behavior and group traditions, relationships and solitude, medicine and art. He explains their links to the five Buddha families and their respective Wisdom Dakinis and shows how each element relates to our senses, temperament, passions, and karmic potentials—and how to transform them with a calm, vast and playful state of consciousness.



**THE RISE OF ESOTERIC BUDDHISM IN TIBET**

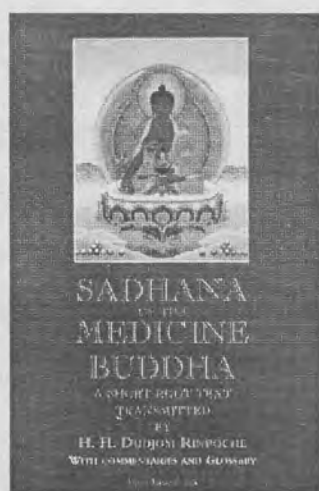
by Eva M. Dargyay. 272 pp., appendix, biblio., index, #RIESBU \$20 cloth

This study reveals many previously unknown facts and events that are indispensable for understanding Tantric Buddhism in Tibet. The history of the Nyingmapa School of Tibetan Buddhism goes far beyond the eminent tantric master Padmasambhava: some sources hint at a non-Indian origin of some tantric cycles. The tradition of the Nyingma School is divided into two lineages: one of the Pronouncements and the other of the Concealed Treasures. Each lineage is discussed in detail—more than twenty biographies of the famous masters of the Old School are rendered. The author's commentary aims at giving an impression of the spiritual life within the Old School and links the results of this study with the existing knowledge of esoteric Buddhism. First published in 1977, Eva Dargyay is a professor of Tibetology at the University of Munich and is married to a geshe.

**TEACHINGS OF LAMA THUBTEN YESHE**

by Lama Thubten Yeshe. 168 pp.  
#TELATH \$9.95

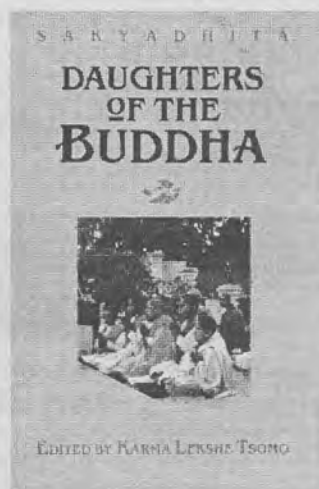
This book contains three major teachings: *Light of Dharma, Transference of Consciousness at the Time of Death*, and *Life, Death and After Death*.



**SADHANA OF THE MEDICINE BUDDHA**

by H.H. Dudjom Rinpoche. 50 pp., 2 half-tones, #SAMEBU \$9.95

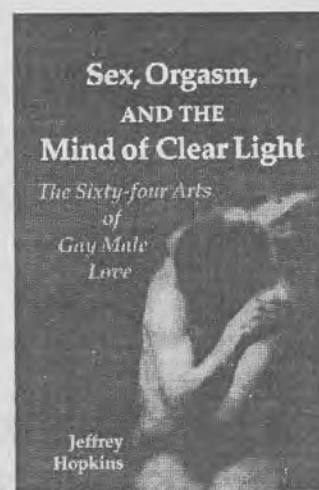
This is a short root text of the Medicine Buddha with commentaries and glossary. It was revealed by guru Padmasambhava into the mind of His Holiness Dudjom Rinpoche. This practice is extremely concise and potent, able to radiate multitudes of blessings and realizations for those who practice it for the benefit of all.



**SAKYADHITA: DAUGHTERS OF THE BUDDHA**

ed. by Karma Lekshe Tsomo. 346 pp. #DABU \$18.95 cloth

This book links and encourages women on the spiritual path through the ideas and experience of Buddhist women practitioners from various countries and traditions. It investigates how women can avoid personal exploitation and maximize their potentialities for enlightenment. It contains the presentations from the first International Conference on Buddhist Nuns. This is a new Indian edition.



**SEX, ORGASM AND THE MIND OF CLEAR LIGHT: The Sixty-four Arts of Gay Male Love**

by Jeffrey Hopkins. 123 pp.  
#SEORMI \$14.95

An adaptation of the *Tibetan Arts of Love* as a gay sex guide, Hopkins shows how sexual passion can open the door to spiritual growth and bring lovers to a powerful level of consciousness. He concludes with four ruminations on the sex-friendly nature of Tibetan Buddhism.

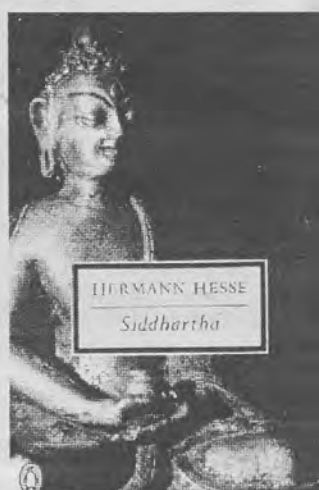
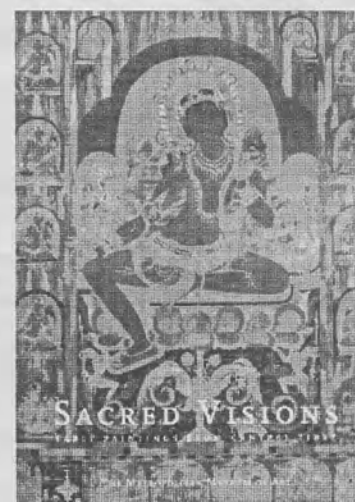


**SACRED VISIONS**

Early Paintings from Central Tibet

by Steven M. Kossak & Jane Casey Singer  
with essay by Robert Bruce-Gardner  
240 pp., 149 illus., 134 in color, map, glossary,  
biblio., index, 9 x 12", #SAVI \$70 cloth

This is the catalogue of the major exhibition of Tibetan thangkas at the Metropolitan Museum of Art. The authors discuss the individual works in reference to their style, iconography, provenance, and date. They explore and contextualize the painting of the eleventh to the fifteenth century, a formative period when Tibet enjoyed extraordinary cultural achievements. This collection and discussion documents the way that Indian and Nepalese styles influenced the early thangka painting in Tibet and shows how Tibetans begin to synthesize by the fifteenth century a truly indigenous mode of expression from these sources as well as from Chinese influences.



**SIDDHARTHA**

by Hermann Hesse, trans. by Joachim Neugroschel. 176 pp. #SI \$5.95

*Siddhartha* is the story of a young Brahman's search for ultimate reality after meeting with the Buddha. His quest takes him from a life of profligacy to asceticism, through sensual love, wealth and fame to the painful struggles with his son and the ultimate wisdom of renunciation.

**VAST AS THE HEAVENS, DEEP AS THE SEA: Verses in Praise of Bodhicitta**

by Khunu Rinpoche, fore. by H.H. the Dalai Lama. 208 pp.  
#VAHE \$16.95

In this modern classic, Khunu Rinpoche's heartfelt verse bestows his unparalleled vision of the incomparable power of bodhicitta. This late Tibetan master was revered by the Dalai Lama as the very embodiment of this ultimate form of altruism. Text presented in English and Tibetan.

**WORK AS A SPIRITUAL PRACTICE: A Practical Buddhist Approach to Inner Growth and Satisfaction on the Job**

by Lewis Richmond. 288 pp.  
#WOSPPR \$25 cloth

Tells how to achieve a more relaxed and spiritually fulfilling work experience by applying Buddhist tenets to everyday working life. Filled with practical advice, generous doses of humor, and real-life anecdotes from people from all walks of life, *Work as a Spiritual Practice* presents keys to becoming "chief executive" of your inner life.

**Now in paper**

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

by Pema Chodron. 148 pp.  
#WHTHFA \$12

Pema Chodron's radical advice for what to do when things fall apart goes against the grain of our usual habits but throws us into the center of Buddhist wisdom. It is in the midst of chaos that we can discover the truth and love that are indestructible. This is a good read and a great practice.



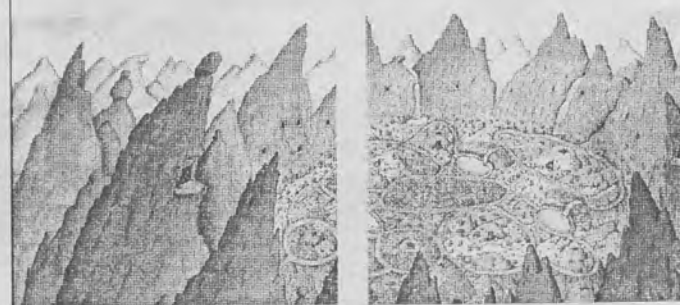
**TIBET**  
Through the Red Box

PETER SIS

**TIBET THROUGH THE RED BOX**

by Peter Sis. 60 pp., fully illustrated in color, 11 x 11",  
#TIREBO \$25 cloth

For most of his childhood, the old lacquered box had been beyond his reach in his father's study. Now he was being summoned home to discover its carefully guarded secrets. In it Peter Sis found the diary his father kept when he was lost in Tibet in the mid-1950s. Bit by bit, the mystery of his father's journey is revealed; in reliving it, Sis finds the man who had been taken from him many years before and the magical place that held him hostage. Sis, through his fantastical artwork, has created a kaleidoscopic fusion of truth, dreams, and memory of his father's journey.





## Paintings of Dhawa Dhondup Ngochetsang

6 x 8 1/2", color, \$3 ea.

BUDDHA SHAKYAMUNI, #DDC1

GREEN TARA with Manjushri, Chenrezig, Vajrapani, #DDC2

MACHIG LABDRON, #DDC3

Two new cards by Dhawa



GREEN TARA above the water, #DDC4



1000-ARM AVALOKITESHVARA, #DDC5

Includes Tsongkhapa w/disciples, Vajrasattva, Mahakala, Manjushri, Vajrapani.

## CHAKRA CHANTS

by Jonathan Goldman. CD 62 min. #CHCHCD \$17

Jonathan Goldman has been empowered by the Chant Master of the Drepung Loseling Monastery to teach sacred Tibetan overtone chanting. He is the author of *Healing Sounds* and founder of the Sound Healers Assoc. This release contains rich harmonic sound, deeply resonant overtone chanting that creates a gentle and powerful experience.



Now available ready to use



## ZAFU MEDITATION CUSHION

#ZAMECU \$25 unstuffed, #ZAST \$37.95 w/buckwheat hulls.

We now have meditation cushion covers with liners that you can fill with your favorite substance. 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: buckwheat hulls, beans, seeds, kapok, pine needles, herbs or whatever—it will even take a beach ball for an inflatable travelling cushion! (Wholesale prices are available to retailers for quantity orders.) If you would like, we will stuff it for you with buckwheat hulls.

## OTHER DHARMA ITEMS AVAILABLE ON REQUEST

Call or write to us for information.

## New Tapes by Pema Chodron

EMPTINESS AS GOOD NEWS: The Practice of the Heart Sutra (1) #EMGOTA \$10

"THE BEARABLE LIGHTNESS OF BEING": Meditation Instruction (1) #BELITA \$10

NEAR AND FAR ENEMIES OF THE SIX PARAMITAS (1) #NEFATA \$10

THE BIG SQUEEZE II: Working with the Edge (1) #BISQTA \$10

## Book on Tape

### THE TIBETAN BOOK OF LIVING AND DYING

by Sogyal Rinpoche, read by Lisa Brewer, Sogyal Rinpoche, Charles Tart, & Michael Toms. 4 cassettes, 6 hours, #TIBOLT\$26.95

This is an abridged edition of the best-selling book of the same name. Now you can listen on the road.

## LOSAR GREETING CARD

set of 10 w/envelopes, #LOGRCA \$12.50

This lovely full-color Tibetan new year's card has Tibetan offerings on the front and Tibetan and English inside: "Happy Tibetan Losar."

## TIBETAN GREETING CARD

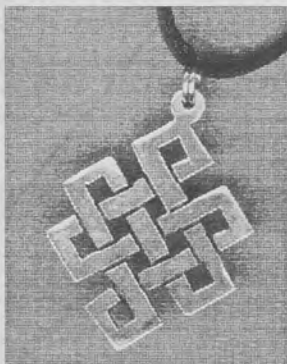
set of 10 w/envelopes, #TIGRCA \$12.50

The same card as above but blank inside to receive your personal message.



## SILVER PENDANTS

These pendants are finely crafted in silver.



Eternal Knot Pendant (simple—w/o circle) #SIKNPE \$24

This popular design is now available without the enclosing circle. It is silver.



Tibetan Om #TIOMPE \$16

Tibetan Ah #TIAHPE \$16

Tibetan Hung #TIHUPE \$16

## AUDIO TEACHINGS

### New tapes by Sogyal Rinpoche

THE BASIC ATTITUDE OF HEALING AND WORKING WITH EMOTIONS (1) #BAATTA \$9

Whether we experience the events and circumstances of our life as either pleasant or unpleasant depends upon how our mind perceives them. It is possible to bring peace and happiness to our mind by changing our perception.

DISCOVERING THE TOOLS FOR HEALING YOURSELF (1) #DITOTA \$10

The practice of meditation is an adventure that brings healing.

MEDITATION: Bringing the Mind Home (1) #META \$10.95

Through examples and stories, Sogyal Rinpoche conveys a feeling and a personal experience of the practice of meditation.

## THE RICHNESS INSIDE

(1) #RIINTA \$9

It is important to learn to love yourself. This teaching shows you how to take care of yourself and become your own guide.

## TURNING SUFFERING AND HAPPINESS INTO ENLIGHTENMENT

(3) #TUSUTA \$26.95

Everything that happens can be taken onto the path, so that it enriches our lives and enhances our spiritual practice—everything can be a source of deep awakening. Rinpoche's teachings are based on a text by the Third Dordrupchen Rinpoche.

## UNIFYING MEDITATION AND COMPASSION

(1) #UNMETA \$9

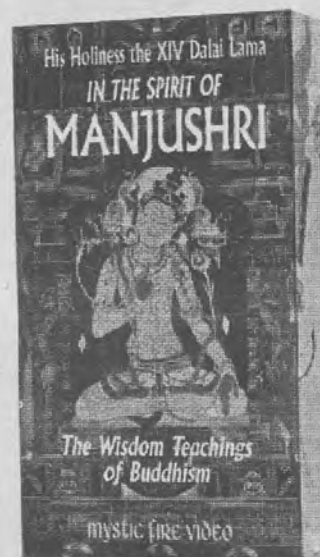
The three methods of meditation presented in *The Tibetan Book of Living and Dying* can be brought together and combined with practices of compassion and devotion to form a complete practice.

## WHERE SAMBARA ENDS AND NIRVANA BEGINS

(1) #WHSATA \$9

Authentic spiritual practice begins at the border where samsara ends and nirvana begins—at that moment when we turn the mind inward.

## VIDEOS



## IN THE SPIRIT OF MANJUSHRI: The Wisdom Teachings of Buddhism

by H.H. the Dalai Lama. 4-tape box set, 5 hours, #SPMAVI \$108

During three days the Dalai Lama taught the three principle elements of the wisdom path: renunciation, bodhicitta, and the correct view of emptiness. This teaching is an elaboration of the third Noble Truth, the cessation of suffering. It is only by understanding emptiness that one can fully appreciate the meaning of cessation. The end of the teaching culminated in a dialogue on these teachings between the Dalai Lama and the Ven. Master Sheng-yen, one of the most revered living Buddhist masters in the Ch'an lineage.

## KALACHAKRA MANDALA: Computer based 3D Animation

by Martin Brauen & Peter Hassler. 8 min. #KAMAVI \$25

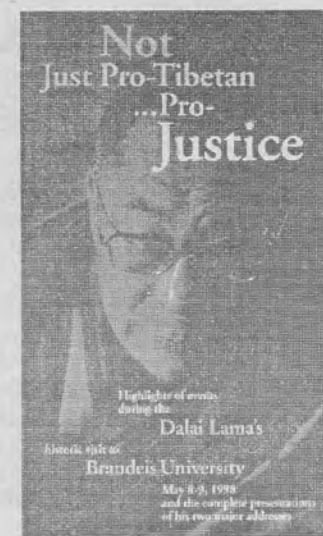
This is a virtual journey through the Kalachakra cosmos and its mandala palace on top of Mount Meru. It is a quick but visually impactful experience of the Buddhist universe that will help students to grasp principles of Tibetan Buddhism. Martin Brauen is the author of the book *The Mandala: Sacred Circle in Tibetan Buddhism*.



## MUSTANG: The Hidden Kingdom

Produced by The Discovery Channel. 1.5 hours #MU \$24.95

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



## NOT JUST PRO-TIBETAN ...PRO-JUSTICE:

The Dalai Lama's Historic Visit to Brandeis University 1 hour video, #NOJUPR \$25

In May of 1998, the Dalai Lama spent two days at Brandeis University. He gave two impressive talks which are on this video—his address on Buddhism and sustainable development. He draws important parallels between the difficult experiences of the Tibetans and the Jewish people and how they have each managed to survive despite repression. These are inspiring talks and they make plain the goodness and power of the Dalai Lama and his message. One highlight was the Dalai Lama's participation in the dismantling of a sand mandala made by nuns of the Keydong Nunnery in Nepal—this was a first.



25% off!



## THE ART OF ENLIGHTENMENT: Buddhist Paintings from the Far East

#ARENCA \$12.95 Now \$9.71

Twelve exquisite images of the Buddha and other Buddhas from Tibet, Nepal, China, Korea and Japan.

1999 CALENDARS!

25% off!



## IN THE HEART OF PRAYER

photos by Ananda Appelbaum 12 X 12" folded #INHECA \$9.71

Twelve photos of Tibetans with quotations from teachers. Sale of calendar helps support the Tibetan Relief Project.

25% off!



## IN TIBET 1999 Wall Calendar

by The International Campaign for Tibet. 18 high x 12" wide when open, #INTICA \$12 Now \$9.00

This is one of the best photo calendars this year and includes pictures of Tibet by Galen Rowell, Nick Day, Sonam Zoksang, and Kevin Bubriski. This calendar is a fund raiser for the Campaign's efforts on behalf of Tibet.

25% off!



## SACRED IMAGES OF TIBET

12 x 12" folded #SAIMCA \$12.95 Now \$9.71

Twelve brightly-colored Nepalese style thangkas with descriptions of each deity. Sales help support Tibetan aid organizations.

## RIGPA CALENDAR

#RIGPA \$8.95

This is the indispensable, non-sectarian annual pocket calendar from Rigpa with Buddhist holidays, special practice days, and anniversaries as well as information on Tibetan Buddhism and photos of prominent lamas.



## 1999 TIBETAN VOICES CALENDAR

photos by Brian Harris #TIVOCA \$12.95 Now \$9.71

Wonderful photos of Tibetan people and places. Royalties from this calendar support Seva Service Society's Sight Restoration and Blindness Prevention work in Tibetan communities.



## 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 1/2 x 23 1/2" 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.

## MANDALA

Year of the Earth Hare, 2126

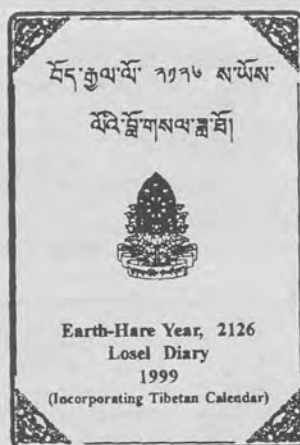


## MANDALA CALENDAR 1999

Including the Tibetan lunar calendar for the year of the Earth Hare, 2126

by the staff of Mandala Magazine. #MACA \$12

This is a 15 month calendar (Jan. 99 to March 2000). It is a full color wall calendar produced by Mandala to help support the publication of their fine dharma magazine. When open the calendar is 6 1/2" wide by 13" high and contains special days of Lord Buddha, birthdays and anniversaries of other holy beings, tsog days, full and new moons, eclipses and monks and nuns' confession days.



## LOSEL DIARY #LODI \$4

This pocket diary contains important Buddhist anniversaries and tsok days. It is published by the Drepung Loseling Library Society in India.

## COMPLETE TITLE LIST

**Bold Items are published by Snow Lion.** Please note that our suppliers change prices without notice and our prices must change without notice to correspond with theirs. If you would like to know other books by the same author, give us a call.

Abhidharma Studies	16.95	Apparitions of the Self	39.50	Being Nobody, Going Nowhere	12.95	Buddha Stories, cloth	16.95	Buddhist Symbols	14.95
Achieving Bodhicitta	10.50	Art of Exile	29.95	Being Peace	10.00	Buddha Within	23.95	Buddhist Women on the Edge	16.95
Advice for Monks and Nuns	5.00	Art of Happiness, cloth	22.95	Beyond Dogma	14.95	Buddhahood Embodied	24.95	Buddhist Yoga	10.00
Advice from the Lotus-Born	18.00	Art of Tibet (Fisher)	14.95	Bhavanakrama of Kamalashila	14.00	Buddhism: Iconography	24.95	<b>Calm Abiding and Special Insight</b>	19.95
Advice from a Spiritual Friend	14.95	Art of Tibet, cloth	60.00	Bhutan, cloth	75.00	Buddhism and Language	21.95	<b>Calming the Mind</b>	12.95
Alluring Target	16.95	Aryasura's Aspiration	10.95	Big Sky Mind	15.00	Buddhism in America	29.95	Carefree Dignity	18.00
<b>Altar of the Earth</b>	14.95	A Season of Purge	5.00	Bitter Winds	14.95	Buddhism in Contemporary Tibet	15.95	Cave in the Snow, cloth	24.95
Altruism and Reality, cloth	48.00	Asian Journal of Thomas Merton	15.95	Blessing Power of the Buddhas	15.95	Buddhism in Practice	19.95	Ceaseless Echoes of the Great Silence	15.00
Ama Adhe	14.95	Assemblage of Vidyadharas	12.95	Bliss of Inner Fire	16.95	<b>Buddhism of Tibet</b>	12.95	Central Philosophy of Tibet	19.95
Ambrosia Heart Tantra	11.00	Atisha and Tibet, cloth	23.95	<b>Bodhgaya Interviews</b>	8.95	Buddhism: Outline...	8.95	Ceremonies of the Lhasa Year	24.95
Among Warriors	23.95	<b>Atisha's Lamp for the Path to Enlightenment</b>	12.95	Bodhicaryavatara	9.95	Buddhism Plain & Simple, cloth	14.95	Chakras	14.95
<b>Amy and Gully in Rainbowland</b>	5.95	Awakening of the West	18.00	<b>Bodhicitta</b>	12.95	Buddhism, Sexuality & Gender	21.95	Change Your Mind	16.95
Anatman	5.00	Awakening the Buddha Within	26.00	Bodhisattvapitaka, cloth	50.00	<b>Buddhism Through American Women's Eyes</b>	12.95	Chariot for Traveling the Path to Freedom	18.75
<b>Ancient Wisdom</b>	14.95	Awakening the Mind	14.95	Bodhisattva Warriors	19.95	Buddhism Without Beliefs, cloth	21.95	Charming Cadavers	19.95
Ancient Wisdom, Living Traditions	34.95	Awakening the Mind, Lightening the Heart	21.00	Body of Light	14.95	<b>Buddhist Advice for Living and Liberation</b>	19.95	Chenrezig, Lord of Love	11.95
Annotated Bibliography of Tibetan Medicine, cloth	95.00	Awakening the Sleeping Buddha	15.00	Bones, Stones, and Buddhist Monks	31.95	Buddhist Economics	14.95	Children of Tibet	14.95
Anthology of Well-Spoken Advice	14.95	Bardo Guidebook	14.95	Book of Buddhas	10.95	<b>Buddhist Ethics</b>	22.95	Chinnamasta	14.95
		<b>Bardo Teachings</b>	8.95	Book of Tibetan Elders	23.95	Buddhist Ethics Handbook	14.95	<b>Choosing Reality</b>	15.95
		Basic Grammar of Modern Spoken Tibetan	12.95	Boy Who Had a Dream	12.95	Buddhist Hermeneutics	15.95	Civilized Shamans, paper	24.95
		Be An Island	14.95	Breath Sweeps Mind	14.00	Buddhist I Ching	16.00	Civilized Shamans, cloth	66.00
		<b>Beautiful Ornament of the Three Visions</b>	12.95	Bridge of Quiescence	18.95	Buddhist Masters of Enlightenment	24.95	Classical Tibetan Language	24.50
		Becoming a Child of the Buddhas	12.95	Buddha (by Demi), cloth	18.95	Buddhist Path to Enlightenment	14.95	<b>Clear Mirror</b>	16.95
				Buddhadharma	19.95	Buddhist Saints in India	52.00	The Clouds Should Know Me By Now	15.95
				Buddhahood Without Meditation	21.95			<b>Commentary on Guru Yoga</b>	7.95
				Buddha Nature	14.00			Compassion	14.95
				Buddha's Art of Healing, cloth	65.00				
				<b>Buddha's Question</b>	9.95				



Compendium of Ways of Knowing	7.95	Festivals of Tibet	8.95	Indian Buddhism (Nakamura)	19.95	Mahamudra Teachings of the Supreme Siddhas	15.95	& Insight	14.95
Complete Guide to Buddhist America	23.95	Finding Freedom	12.00	Indian Buddhism (Warder)	23.00	Mahayana Buddhism	18.95	Practicing the Good Heart	5.00
Complete Home Healer	5.99	Fine Arts of Relaxation, Concentration	14.95	India Travel Survival Kit	25.95	Mandala (Asia Society)	25.00	Prajnaparamita: Six Perfections	15.00
Concealed Essence of the Hevajra Tantra, cloth	20.00	First Discourse of the Buddha	14.95	Indisputable Truth	18.00	Mandala (Arguelles)	20.00	Prayer Flags	6.95
Concise History of Buddhism	19.95	Five Tibetans	9.95	In Exile from the Land of Snows	16.00	The Mandala: Sacred Circles...	45.00	Precious Treasury of the Way of Abiding, cloth	29.00
Constructing Tibetan Culture	19.95	Flash of Lightning in the Dark of Night	10.00	Initiations and Initiates in Tibet	8.95	Manual of Key Buddhist Terms	10.95	Preliminary Practice of the New Treasure of Dudjom	20.00
Creation and Completion	14.95	Flight of the Garuda	15.00	Inner Revolution, cloth	24.95	Manual of Ritual Fire Offering	14.95	Preliminary Practices of Tibetan Buddhism	9.95
Creative Vision	15.00	<b>Fluent Tibetan</b>	250.00	In Praise of Tara	24.95	Masters of Mahamudra	21.95	Preparing for Tantra	6.95
Cultivating a Daily Meditation	10.95	<b>Fluent Tibetan, CD</b>	45.00	<b>Instructions of Gampopa</b>	14.95	Masters of Meditation & Miracles, cloth	35.00	Prince Siddhartha	16.95
Cultivating the Mind of Love	14.00	Forest Recollections	29.95	International Tibet Resource Directory	7.00	Materials for the Study of Aryadeva	66.95	Prince Siddhartha Coloring Book	6.95
Cult of Tara	18.00	Foundation of Buddhist Meditation	4.95	In the Mirror of Memory	19.95	Meaning of Life	12.50	Principal Teachings of Buddhism	6.95
Cult of the Deity Vajrakila, cloth	40.00	Foundations of Tibetan Mysticism	12.95	In the Presence of My Enemies	14.95	Meditating with Children	14.95	Prisoners of Shangri-la, cloth	25.00
Curators of the Buddha	16.95	Four Essential Buddhist Commentaries	9.95	Introduction to Tantra	14.95	Meditation	25.95	Profound Buddhism	15.95
<b>Cutting Through Appearances</b>	15.95	Four Essential Buddhist Texts	8.95	<b>Introduction to Tibetan Buddhism, paper</b>	18.95	Meditation: Advice to Beginners	14.95	Profound Wisdom of the Heart Sutra	10.95
Cutting Through Spiritual Materialism	14.00	Four Foundations of Mindfulness	15.95	<b>Introduction to Tibetan Buddhism, cloth</b>	34.95	Meditation Differently	17.50	Psycho-Cosmic Symbolism of the Buddhist Stupa	12.95
Cycle of Day and Night	12.95	Four Lamas of Dolpo	21.00	<b>Is Enlightenment Possible?, cloth</b>	45.00	Meditation on Emptiness	29.95	Queen of Great Bliss	12.95
Daily Meditation Practice	4.00	<b>Four Noble Truths</b>	9.95	<b>Jamgon Kontrul's Retreat Manual</b>	15.95	Meditation on Vajrabhairava	9.95	Queer Dharma	19.95
Dalai Lama	16.95	Four Noble Truths	11.00	Jnanagarbha's Commentary on...	25.50	Meditations on the Path to Enlightenment	35.00	Quintessence of the Animate and Inanimate	12.00
<b>Dalai Lama at Harvard</b>	14.95	Four Ordinary Foundations of Buddhist Practice	12.00	Jew in the Lotus	12.00	Meditative States in Tibetan Buddhism	15.95	<b>Quintessence Tantras of Tibetan Medicine</b>	22.95
<b>Dalai Lama: Policy of Kindness</b>	10.95	Fourteenth Dalai Lama: Spiritual Leader	17.95	Jewel Ladder	12.00	Meeting the Buddha	12.00	<b>Rabbit &amp; the Tigerdile</b>	8.95
Dalai Lama Speaks	42.00	Four-Themed Precious Garland	7.95	<b>Jewel Ornament of Liberation</b>	19.95	Meeting the Buddhas	24.00	Rainbow Painting	20.00
Day of a Buddhist Practitioner	8.95	Freedom in Exile	14.00	<b>Jewelled Staircase</b>	10.95	Meeting the Great Bliss Queen	14.00	Rainmaker	16.95
Death and the Art of Dying	14.95	Fundamental Potential for Enlightenment	27.00	Jewel Treasury of Advice	9.95	<b>Memoirs of a Tibetan Lama</b>	16.95	<b>Readings on the Six Yogas of Naropa</b>	16.95
<b>Death, Intermediate State and Rebirth</b>	9.95	Fundamental Wisdom of the Middle Way	14.95	Journey to Enlightenment, cloth	45.00	Middle Length Discourses, cloth	60.00	Reasoning into Reality	18.00
<b>Debate in Tibetan Buddhism, paper</b>	38.95	Garden of All Joy	15.95	Joy of Living and Dying in Peace	16.00	Mind and the Way	16.95	Reborn in the West	13.95
<b>Debate in Tibetan Buddhism, cloth</b>	45.00	<b>Garland of Immortal Wish-Fulfilling Trees</b>	15.95	Jung's Psychology & Tibetan Buddhism	12.95	<b>Mind in Tibetan Buddhism</b>	10.95	Red Tara Commentary	7.00
<b>Deity Yoga</b>	18.95	Gates to Buddhist Practice	14.95	<b>Kalachakra and other Six-Session Yogas Texts</b>	8.95	Mind Only School and Buddhist Logic	15.00	Red Tara Sadhana	8.00
Delog	13.95	Gateway to Knowledge	16.00	Kalachakra: Rite of Initiation	22.95	Mind Training Like the Rays of the Sun	10.95	Recognizing Reality	22.95
Denystifying Tibet, cloth	27.50	<b>Gelug/Kagyu Tradition of Mahamudra</b>	18.95	Karmapa	22.95	Mindfulness in Plain English	12.95	Reflections of the Mountain	58.00
Dependant Arising and Emptiness	37.50	Genus of Dharma, Jewels of Freedom	30.00	Karmapa Photo Book	9.95	Mindfulness with Breathing	14.95	Reflexive Nature of Awareness, cloth	48.00
<b>Developing Balanced Sensitivity</b>	14.95	<b>Generating the Deity</b>	14.95	Kathmandu Valley cloth	49.95	Miraculous Journey	14.00	Reincarnation	12.95
Dharma Art	17.00	Generous Wisdom	8.95	<b>Kindness, Clarity, and Insight</b>	12.95	<b>MO: Tibetan Divination System</b>	29.95	Religion of Tibet	15.00
Dharma Family Treasures	16.95	Gently Whispered	16.95	Kindness of the Guru	6.00	Mongolia	16.95	Religions of Tibet in Practice	19.95
<b>Dharma Paths</b>	14.95	Gethsemani Encounter, cloth	29.95	Kindly Bent to Ease Us I	14.95	Mongolia, cloth	60.00	Repeating the Words of the Buddha	12.95
Dharma That Illuminates All	18.95	The Gift, cloth	14.95	Kindly Bent to Ease Us II	12.95	Monk & The Philosopher, cloth	24.00	Rise of Esoteric Buddhism in Tibet, cloth	20.00
Dictionaries:		Glimpse After Glimpse	12.00	Kingdoms of Gu Ge Pu Hrang	35.00	<b>Moonbeams of Mahamudra</b>	12.95	Rulings of the Night	22.95
-Sanskrit-English Dict.	40.00	Going to Pieces without Falling Apart	23.00	King of Samadhi	17.00	Mother of the Buddhas	16.00	Sacred Life of Tibet	21.00
-Tibetan-Chinese Dict. (2 vols.)	120.00	Golden Goose King, cloth	19.95	King Udayana & the Wheel of Life, cloth	9.50	Mutual Causality in Buddhism	21.95	Sacred Mountain of Tibet	24.95
-Tibetan-English Dict. of Buddhist Term.	40.00	<b>Golden Letters</b>	18.95	<b>Knowing, Naming and Negation, paper</b>	19.95	My Land and My People	8.95	Sacred Mountains of Asia	16.00
-Tibetan-English Dict. (Das)	25.00	Golden Yoke, cloth	37.50	<b>Knowing, Naming and Negation, cloth</b>	35.00	My Life and Lives	14.95	Sacred Visions, cloth	70.00
Die Gotter des Himalaya, cloth	50.00	Gold Jewelry from Tibet and Nepal	35.00	<b>Knowledge and Liberation</b>	19.95	<b>Myriad Worlds</b>	16.95	Sacred World	15.00
Dilgo Khyentse Rinpoche	9.95	Good Heart	14.95	Kundun	26.00	Mystical Art of Tibet	16.95	Sadhana of the Medicine Buddha	9.95
Direct and Unmistaken Method	3.95	Graceful Exits	12.95	<b>Labrang</b>	24.95	Mystical Verses of Mad Dalai Lama	14.00	Sakyadhita, cloth	18.95
Divine Madman	12.95	Gradual Awakening	8.95	Lama Mipam's Commentary...	8.95	Myth of Freedom	13.00	<b>Sand Mandala of Vajrabhairava</b>	8.95
Doctrine of Awakening	16.95	Great Disciples of the Buddha	29.95	Lamdre	18.00	My Tibet, paper	25.00	Scripture of the Ancient Tantra Collection	30.00
<b>A Dog's Tooth</b>	12.95	<b>Great Kagyu Masters</b>	14.95	Lamp of Liberation	15.00	My Tibet, cloth	40.00	Secret Buddhism	15.95
Dolma Ling	8.95	Great Stupa of Gyantse, cloth	90.00	Lamp of Mahamudra	14.00	Nagarjuna Disputations	22.00	Secret Lives of Alexandra David-Neel, cloth	32.50
Door of Liberation	15.00	Guardian Deities of Tibet	12.95	Lam Rim Outlines	9.95	<b>Natural Great Perfection</b>	14.95	Secret Visions of the Fifth Dalai Lama	50.00
Door to Inconceivable Wisdom and Compassion	17.00	<b>Guide to the Bodhisattva Way of Life (Wallace)</b>	12.95	Land of Snows (children)	7.95	Natural Liberation	16.95	Seeking the Heart of Wisdom	13.00
Door to Satisfaction	12.50	Guru Puja	5.95	Large Sutra on Perfect Wisdom	22.00	Navajo & Tibetan Sacred Wisdom	29.95	Selfless Persons	24.95
Dose of Emptiness	29.95	Handbook of Traditional Tibetan Drugs	6.00	Last Forbidden Kingdom, cloth	40.00	Nebel Peace Prize & The Dalai Lama	4.50	Self-Initiation of Vajrabhairava	7.95
Double Mirror	14.95	<b>Happiness Project</b>	14.95	Learning from the Dalai Lama	16.95	Nomads of Western Tibet	24.95	Seven Years in Tibet	13.95
<b>Dream Yoga &amp; Practice of Natural Light</b>	12.95	Harmony of Emptiness and Dependent-Arising	10.95	Lectures on Tibetan Medicine	12.95	No-self Nature	5.00	Sex, Orgasm and the Mind of Clear Light	14.95
Drinking the Mountain Stream	14.95	<b>Healing Anger</b>	12.95	Lhamo	12.00	Notes on the Theory and Practice of Samatha Meditation	10.95	Shambhala	16.00
Drung, Deu and Bon	21.95	Healing Buddha	4.00	Lhasa, cloth	15.95	Nyingma School of Tibetan Buddhism	240.00	Shambhala Dictionary of Buddhism & Zen	20.00
Dzogchen: Innermost Essence	8.95	Healing Emotions	14.00	<b>Lhasa Moon Tibetan Cookbook</b>	14.95	Nyung Na	16.00	Shambhala: Sacred Path	13.00
Dzogchen Meditation, cloth	15.00	Healing Image	14.95	Liberation in Our Hands: Part 1	12.50	Ocean of Eloquence	16.95	<b>Sky Burial</b>	12.95
<b>Dzogchen: The Self-Perfected State</b>	12.95	Healing into Life and Death	9.95	Liberation in Our Hands: Part 2	12.50	Ocean of Wisdom, cloth	14.95	Siddhartha	5.95
Eastern Body, Western Mind	18.95	Healing Power of Mind	12.95	Liberation in the Palm of Your Hand	24.95	Old Path, White Clouds	25.00	Simple Path to Health	12.95
Echoes of Voidness	8.95	Healing Sounds	14.95	Life and Teaching of Naropa	17.00	<b>Open Heart, Clear Mind</b>	12.95	Simply Being	17.99
Ecstatic Spontaneity	18.00	Health For Life	14.95	Life and Teaching of Tsongkhapa	11.95	Opening the Door to Certainty	9.95	Singing Bowls	10.95
Elaborations on Emptiness	39.50	<b>Health Through Balance</b>	14.95	Life, Death and after Death	5.00	Opening the Heart of Compassion	12.95	Sisters in Solitude	19.95
Embodied Mind	14.95	<b>Heart Drops of Dharmakaya</b>	15.95	Life of Buddha	14.95	Opening the Lotus	12.95	<b>Six Perfections</b>	14.95
Embracing the Beloved	11.00	Heart of the Buddha	19.95	Life of Mahasiddha Tilopa	9.95	Opening the Lotus	12.00	Six Vajra Verses	10.00
Empowerment	14.00	Heart of the Buddha's Teaching, cloth	22.50	Life of Marpa the Translator	15.00	Oracles and Demons of Tibet	58.00	<b>Sky Dancer</b>	18.95
Emptiness of Emptiness	19.00	Heart of the Matter	11.00	Life of Milarepa	13.95	Origin of the Tara Tantra	8.95	Sleeping, Dreaming, and Dying	16.95
<b>Emptiness Yoga, paper</b>	22.95	Heart-Spoon	4.00	Life of Shabkar	24.95	Overview of Buddhist Tantra	15.00	Small Golden Key	11.00
<b>Emptiness Yoga, cloth</b>	39.95	Heart Sutra Explained	24.95	Light of the Three Jewels	15.00	<b>Passage From Solitude</b>	9.95	Snow Lion's Turquoise Mane	18.00
Empty Blue Planet	6.00	Heart Treasure of the Enlightened Ones	17.00	Light of Wisdom, Vol. 2	20.00	Passionate Enlightenment	15.95	Some Essential Advice	4.50
Encyclopedia of Eastern Phil. & Religion	25.00	Heartwood of the Bodhi Tree	14.95	Little Lama of Tibet	15.95	Passions of Innocence	14.95	Song of Karmapa	12.95
Engaged Buddhist Reader	18.00	Her Father's Garden	12.95	Lives and Liberation of Princess Mandarava	16.95	Path is the Goal	10.00	Songs of Naropa	18.00
Enlightened Beings	18.00	H.H. the 17th Karmapa	9.95	Living Buddha, Living Christ, cloth	20.00	Path of Serenity and Insight	16.00	Sovereign of All-Creating Mind	19.95
<b>Enlightened Courage</b>	12.95	Hidden Teachings of Tibet	18.95	Living Buddha Zen	15.95	<b>Path to Bliss</b>	14.95	<b>Spacious Path to Freedom</b>	18.95
Enlightened Journey	16.00	Hidden Tradition, cloth	69.95	Living Buddhism	24.95	<b>Path to Enlightenment</b>	14.95	<b>Spirit of Tibet</b>	34.95
Enlightened Living	15.00	Hidden Treasures and Secret Lives, cloth	19.95	Living Dharma	17.00	Path to Enlightenment in Tibetan Buddhism, cloth	70.00	Spiritual Advice for Buddhists and Christians	9.95
Enlightenment by a Single Means	46.00	<b>Highest Yoga Tantra</b>	14.95	<b>Living in the Face of Death</b>	16.95	Path to the Middle	19.95	Stairway to Liberation	15.00
<b>Enthronement</b>	14.95	High Peaks, Pure Earth	40.00	Living the Mindful Life	14.00	Paths and Grounds of Guhyasamaja	15.95	Standing in Your Own Way	15.95
Epistemology and Spiritual Authority	31.00	History of Modern Tibet	32.50	Living the Skillful Life	5.95	Peace is Every Step	9.95	Start Where You Are	12.00
Essence of Mahayana Lojong Practice	6.95	History of the <i>White Crystal</i>	58.00	<b>Living Tibet</b>	26.95	Perfect Conduct	18.00	Status of Tibet, cloth	26.95
Essence of Mind Training	9.95	History of Tibetan Painting, cloth	150.00	Living Wisdom	15.95	Perfect Endings	12.95	Stopping and Seeing	12.00
Essence of Nectar	8.95	Homage to Khyab Je Kalu Rinpoche	24.95	Long Discourses of the Buddha, cloth	34.95	Perfect Freedom	8.00	<b>Strange Liberation</b>	12.95
Essence of the Path to Enlightenment	25.00	<b>House of the Turquoise Roof</b>	16.95	Long Road Turns to Joy	8.00	Perfection of Wisdom, cloth	12.95	Story of Pema Woobar	12.95
Essential Nectar	14.00	How the Swans Came to the Lake	28.00	Looking Into Mind	14.95	Perspectives	16.95	Studies in Abhidharma Literature...	14.95
Essential Teachings	12.95	How to Develop Loving Compassion	7.00	Lord of the Dance	16.95	Phowa Commentary	7.00	<b>Studies in Tibetan Medicine</b>	7.95
Essential Tibetan Buddhism	14.00	I Give You My Life	22.00	Lost Lhasa	24.95	Pilgrim, cloth	75.00	Study of Tibetan Paper Money	10.95
Everlasting Rain of Nectar	14.95	Illuminations	14.00	Lotus-Born	20.00	Portrait of a Dalai Lama	22.95	<b>Study of Svatantrika, paper</b>	19.95
Evolving Mind	21.95	<b>Images of Enlightenment</b>	24.95	Loving Kindness	12.00	Positive Health in Tibetan Medicine, cloth	14.95	<b>Study of Svatantrika, cloth</b>	35.00
Excellent Buddhism	15.95	Immortality and Reincarnation	12.95	Luminous Mind	18.95	Power of Compassion	12.00	Stupa and its Technology, cloth	26.00
<b>Excellent Path to Enlightenment</b>	12.95	India & Tibet	14.95	Lunga #10	7.95	Practice of Co-Emergent Mahamudra	6.00	The Stupa: Sacred Symbol	35.00
Experience of Buddhism	26.00			<b>Machig Labdron &amp; the Foundations of Chod</b>	16.95	Practice of Dzogchen	22.95	Sublime Path to Kechara Paradise	15.00
Experience of Insight	14.00			Magazine of the Tibetan Collection 3	20.00	<b>Practice of Kalachakra</b>	16.95	Symbols and Motifs of Tibetan Art	55.00
<b>Explore Tibet</b>	9.95			Magical Mystery in Tibet	9.95	<b>Practice of Tranquillity</b>		Synchronicity, Science, and Soul-Making	17.95
Faces of Buddhism in America	22.00			Magical Dance	14.00			Tabo, cloth	75.00
Facing Death and Finding Hope, cloth	23.95			Mahamudra	9.95			Taking the Bodhisattva Vow	9.95
<b>Feminine Ground</b>	12.95							<b>Taking the Kalachakra Initiation</b>	12.95



## COMPLETE TITLE LIST

Tale of the Incomparable Prince	14.00	Tibet: Journey to the Forbidden City	40.00	Tibetan for Windows	60.00	Transference of Consciousness	5.00	Weavers of Wisdom	10.00
<b>Tales of the Turquoise</b>	12.95	Tibet: My Story, cloth	24.95	Tibetan Histories	45.00	Transforming Problems	11.95	Welcoming Flowers	10.00
Tales of Uncle Tonpa	13.95	Tibet: Photographs by Kasuyoshi...	55.00	<b>Tibetan Literature, paper</b>	29.95	<b>Transforming the Heart</b>	14.95	<b>What Color Is Your Mind?</b>	12.95
Taming the Monkey Mind	12.95	cloth	55.00	<b>Tibetan Literature, cloth</b>	45.00	Transformation of Suffering	15.95	What the Buddha Taught	11.00
Taming the Tiger	12.95	Tibet: A Political History	15.00	Tibetan Mandalas, cloth	55.00	<b>Translating Buddhism From Tibetan</b>	65.00	Wheel of Sharp Weapons	7.95
<b>Tantra in Tibet</b>	14.95	Tibet: Survival in Question	25.00	Tibetan Medical Paintings	195.00	<b>Translating Buddhism From Tibetan Tape</b>	10.00	<b>Wheel of Time</b>	12.95
Tantric Path of Purification	15.00	Tibet: The Sacred Realm	27.50	Tibetan Medicine	19.95	Traveller in Space, cloth	27.50	When Things Fall Apart	12.00
<b>Tantric Practice in Nyingma</b>	14.95	Tibet: A Travel Survival Kit	14.95	Tibetan Medicine: East Meets West	20.00	Trees & Shrubs of Nepal and the Himalayas	25.00	<b>Where Is Tibet?</b>	12.95
Taoist Secrets of Love	14.95	Tibetan Art, cloth	100.00	Tibetan Mountain Deities	53.00	Triple Tantra	25.00	Who Dies?	10.95
Tara the Liberator	4.00	Tibetan Art of Healing	29.95	Tibetan National Flag	2.00	Treasures of Tibetan Art	29.95	Who Is My Self?	14.95
Tara's Coloring Book	9.95	<b>Tibetan Arts of Love</b>	14.95	Tibetan Nomads, cloth	50.00	<b>TRIGG in Tibet</b>	6.95	Wholeness Lost & Wholeness Regained	12.95
Teacher	2.95	Tibetan Astronomy & Astrology	6.95	Tibetan Oracle	25.00	<b>Tsongkhapa's Six Yogas of Naropa</b>	18.95	Wildlife of the Tibetan Steppe, cloth	55.00
<b>Teacher-Student Relationship</b>	14.95	Tibetan Book of Healing	12.95	<b>Tibetan Phrasebook</b>	8.95	Twelve Deeds	5.00	Wisdom and Compassion, cloth	75.00
Teachings of the Buddha	12.00	Tibetan Book of Living and Dying, paper	17.00	<b>Tibetan Phrasebook Tapes</b>	14.95	Twenty Jataka Tales	9.95	Wisdom Beyond Words	17.95
Teachings of Lama Thubten Yeshe	9.95	Tibetan Book of Living and Dying, cloth	27.00	<b>Tibetan Pilgrimage</b>	14.95	<b>Two Truths, paper</b>	19.95	Wisdom Energy	10.00
Teachings on Love	18.00	Tibetan Book of the Dead (Trungpa R.)	10.00	Tibetan Quadrasyllabics	18.00	<b>Two Truths, cloth</b>	39.95	Wisdom Energy 2	4.95
Tears of the Lotus, cloth	48.50	Tibetan Book of the Dead (R. Thurman)	13.95	Phrases & Idioms	18.00	<b>Two Views of Mind</b>	14.95	Wisdom of No Escape	10.00
Temple, Household, Horseback	27.50	Tibetan Book of the Great Liberation	13.95	Tibetan Religious Dances	30.00	<b>Union of Bliss and Emptiness</b>	14.95	Wisdom of the Tibetan Lamas, cloth	6.95
<b>37 Practices of Bodhisattvas</b>	12.95	Tibetan Buddhism From the Ground Up	14.00	<b>Tibetan Thangka Painting</b>	40.00	Union of Mahamudra and Dzogchen	18.00	Wisdom: Two Buddhist Commentaries	24.00
Three Levels of Spiritual Perception	24.95	Tibetan Buddhist Altar	8.00	Tibetan Tradition of Mental Development	10.95	Unique Tenets of the Middle Way Consequence School	29.95	Women of Wisdom	11.95
<b>Three Silver Coins</b>	12.95	Tibetan Buddhist Medicine and Psychiatry	12.95	Tibetan Vinaya, cloth	15.00	Uttara Tantra, cloth	20.00	Wonders of the Natural Mind	15.95
Three Vehicles of Buddhist Practice	12.00	Tibetan Collection Magazine (V3)	20.00	Tibetan Voices, cloth	31.95	Vajrayogini Sadhana & Comm.	9.95	Words of My Perfect Teacher	25.00
<b>Tibet</b>	7.95	Tibetan Dhammapada	14.95	Tibetan Yoga & Secret Doctrines	14.95	Vast as the Heavens, Deep as the Sea	16.95	Work as a Spiritual Path, cloth	25.00
Tibet and the British Raj, cloth	49.00	Tibetan Edition of Kindness, Clarity, and Insight	20.00	<b>Tibetan Yogas of Dream and Sleep</b>	16.95	Vegetarian Asia	9.95	Working with Emotions, Change of Expression	17.95
Tibet Handbook w/ Bhutan, cloth	21.95	Tibetan Empire in Central Asia	18.95	The Tibetans, cloth	45.00	Violence and Compassion, cloth	20.00	World of the Dalai Lama, cloth	29.95
Tibet Is My Country	16.95	Tibetan Fonts for Macintosh	70.00	Tibet's Hidden Wilderness, cloth	45.00	<b>Walking Through Walls, paper</b>	19.95	World of Tibetan Buddhism	14.00
Tibet through Dissident Chinese Eyes, cloth	48.95			Timely Rain	12.00	<b>Walking Through Walls, cloth</b>	35.00	World as Lover, World as Self	15.00
Tibet through the Red Box, cloth	25.00			Tintin in Tibet	9.95	Warriors of Tibet	12.95	Writings of Kalu Rinpoche	9.95
Tibet Outside the TAR CD	10.00			Traditional Chinese Medicine	14.00	Warrior Song of King Gesar	16.95	<b>Yogic Deeds of Bodhisattvas, paper</b>	24.95
Tibet: Enduring Spirit, Exploited Land	29.95			<b>Training the Mind in the Great Way</b>	12.95	Way of the Bodhisattva	14.00	<b>Yogic Deeds of Bodhisattvas, cloth</b>	40.00
Tibet: The Facts	10.50			Training the Mind	9.00	Way to Buddhahood	19.95	Yogins of Ladakh	25.00
Tibet: Issue is Independence	9.50			Transformation of Suffering	15.95	Way to Freedom	16.00		
				<b>Transcendent Wisdom</b>	12.95				
				Transcending Madness	20.00				

## COMPLETE DHARMA ITEMS LIST

**Bold items are produced by Snow Lion.** Please note that our suppliers change prices without notice and our prices must change without notice to correspond with theirs. **We make every effort to avoid products made in China.**

### AUDIO TAPES

#### **Dalai Lama**

Commentary on the 37 Practices of the Bodhisattva (8)	39.95
Compassion: The Heart of Enlightenment	10.00
Four Noble Truths (4)	35.00
The Nobel Peace Prize Address	7.00
Precious Garland (12)	79.95
Teachings on Patience (8)	100.00

#### **Khenpo Konchog Gyaltsen**

Complete Ngnodro Teachings (9)	90.00
Green Tara (3)	30.00
Heart Sutra & Bodhicitta (7)	65.00
Illusory Body Teachings (5)	50.00
Medicine Buddha Teachings (2)	22.00
Tonglen (4)	40.00
Understanding Death (4)	40.00

#### **Sogyal Rinpoche**

Basic Attitude of Healing...	9.00
Discovering the Tools for Healing...	10.00

#### **Living and Dying Today (4)**

#### **Living Well, Dying Well**

#### **Meditation: Bringing Mind Home**

#### **Richness Inside**

#### **Right View: Living Your Dying**

#### **Taming the Mind**

#### **Tibetan Wisdom for Living & Dying (6)**

#### **Turning Suffering Into Enlightenment**

#### **Turning Suffering & Happiness into En. (3)**

#### **Unifying Meditation & Compassion**

#### **Untangling our Emotions**

#### **Where Samsara Ends & Nirvana Begins**

#### **Pema Chodron**

#### **Bearable Lightness of Being**

#### **Be Grateful to Everyone**

#### **Big Squeeze II**

#### **Emptiness as Good News**

#### **Equanimity Is Not Detachment**

#### **Facing the Monster**

#### **Generosity is Letting Go of Holding on to Yourself**

#### **Idiot Compassion**

#### **The Love that Cannot Die (6)**

#### **Meditation Is Not about Getting It Right**

#### **Near & Far Enemies of the Six Paramitas**

#### **Noble Heart (6)**

#### **The Paradox of the Cessation of Suffering**

#### **Start Where You Are**

#### **Three Kinds of Laziness**

#### **When Things Fall Apart (3)**

#### **Working with Pain: How to Develop Inner Strength (5)**

#### **Ani Tenzin Palmo**

#### **Journey in Ladakh (2)**

#### **Shambhala: The Sacred Path... (2)**

#### **Three Pillars of Zen**

#### **Tibetan Book of Living & Dying (4)**

#### **Tibetan Book of the Dead (2)**

#### **MUSIC & CHANTS**

#### **Big Om of Tibet CD**

#### **Buddhist Chant 1**

#### **Buddhist Chant 2**

#### **Chakra Chants CD**

#### **Chenrezik**

#### **Chenrezik CD**

#### **Cho CD**

#### **Chod (Norbu) CD**

#### **Ani Tenzin Palmo's Spiritual Journey (2)**

#### **Buddhism in Daily Life (1)**

#### **Integrating Dharma in Everyday Life (2)**

#### **Mindfulness (2)**

#### **Motivation and Practice: Deepening Practice (3)**

#### **Six Perfections (1)**

#### **Six Realms (1)**

#### **Women and Buddhism (2)**

#### **Women and the Buddhist Path (1)**

#### **Thich Nhat Hanh**

#### **Art of Mindful Living (2)**

#### **Mindfulness and Psychotherapy (2)**

#### **Practice of Mindfulness in Psychotherapy**

#### **Present Moment**

#### **Touching the Earth**

#### **Robert Thurman**

#### **The Yoga of Identitylessness (8)**

#### **The Yoga of Self-Creation (8)**

#### **Jack Kornfield**

#### **Inner Art of Meditation**

#### **Meditation for Beginners**

#### **Meditations of the Heart**

#### **Roots of Buddhist Psychology (6)**

#### **Tapes by other Teachers**

#### **see complete catalog for descriptions.**

#### **Awakening Compassion (6)**

#### **Awakening to Wisdom**

#### **Buddha Dharma in the West (4)**

#### **Dharma in Daily Life (4)**

#### **Dharma Wisdom**

#### **Dzogchen (3)**

#### **Feeding the Demons**

#### **Four Yogas of Mahamudra (2)**

#### **Great Women Practitioners (2)**

#### **Inseparability of Samsara & Nirvana (3)**

#### **Insight Meditation (12 + book)**

#### **Introduction to Dzogchen**

#### **Mahamudra (Tenga R.-3)**

#### **Mahamudra (Thrangpa R.-14)**

#### **Nature of Mind (3)**

#### **Power of Dreams (6)**

#### **Shambhala Warrior Training (6)**

#### **Union of Bliss and Emptiness (3)**

#### **When Buddha Meets the Psychotherapist (4)**

#### **When Things Fall Apart (2)**

#### **BOOKS ON TAPE**

#### **Journey in Ladakh (2)**

#### **Shambhala: The Sacred Path... (2)**

#### **Three Pillars of Zen**

#### **Tibetan Book of Living & Dying (4)**

#### **Tibetan Book of the Dead (2)**

#### **MUSIC & CHANTS**

#### **Big Om of Tibet CD**

#### **Buddhist Chant 1**

#### **Buddhist Chant 2**

#### **Chakra Chants CD**

#### **Chenrezik**

#### **Chenrezik CD**

#### **Cho CD**

#### **Chod (Norbu) CD**

#### **Dadon CD**

#### **Dharma Suna CD**

#### **Echos of Tibet**

#### **Golden Bowls CD**

#### **Gyuto Monks Freedom Chants**

#### **Gyuto Monks Freedom Chants CD**

#### **Healing Meditation CD**

#### **Himalayan Bells II**

#### **Himalayan Bowls I**

#### **Himalayan Roots CD**

#### **Karuna CD**

#### **Mahakala Chants CD**

#### **Mahakala Daily Practice**

#### **Musical Highlights (Ken Lob Cho Sum)**

#### **Naked Spirit CD**

#### **Om Mani Padme Hum CD**

#### **Queen of Great Bliss**

#### **Quiet Mind**

#### **Quiet Mind CD**

#### **Refuge CD**

#### **Rhythm of Peace**

#### **Rhythm of Peace CD**

#### **Sacred Healing Chants of Tibet**

#### **Sacred Healing Chants of Tibet CD**

#### **Sacred Music, Sacred Dance for Planetary Healing CD**

#### **Sacred Music, Sacred Dance for Planetary Healing**

#### **Sacred Tibetan Chants from the Great Prayer Festival CD**

#### **Sacred Tibetan Chants from the Great Prayer Festival**

#### **Seeing Nothing but the Sky**

#### **Singing Bowl Meditation #1**

#### **Songs of the Jataka Tales**

#### **Songs of the Jataka Tales CD**

#### **Songs of Liberation**

#### **Sounds of Peace**

#### **Sounds of Peace CD**

#### **Sounds of Tibet CD**

#### **Tibet CD**

#### **Tibet: An Odyssey in Sound**

#### **Tibet is Calling CD**

#### **Tibet, Tibet CD**

#### **Tibetan Buddhism: Tantras of Gyuto CD**

#### **Tibetan Buddhist Chants of Namgyal**

#### **Tibetan Horn**

#### **Tibetan Horn CD**

#### **Tibetan Prayer CD**

#### **Tibetan Sacred Temple Music**

#### **Tibetan Songs of Gods and Dem**



Traditional Tibetan Incense-ritual grade	5.00	-Chenrezig Prayer Flags	12.00	DC12 Vajrayogini (Dorje Phagmo)	BDC16 Vajrakila	#DL3 H.H. The Dalai Lama (portrait)
-Tara Healing Incense	5.00	-Chenrezig 6' Banner	16.00	DC13 Vajrakilaya (Black Thangka Dorje Phurba)	<b>ROBERT BEER POSTCARDS</b>	#DL4 H.H. The Dalai Lama (informal address)
-Tara Healing Incense Gift Pack	20.00	-Kalachakra Prayer Flags	12.00	DC14 Yamantaka Vajrabhairava (Dorje Jigje)	\$1 ea.	#DALAPP The Dalai Lama pocket puja, 2 1/4 x 3 1/2" \$2.50
-Agar31 Herbal Incense	7.95	-Mahakala Prayer Flags	12.00	DC15 Machig Labdron	#BEMEBU Medicine Buddha	#REHICA H.H. the Dalai Lama, \$1
-Nirvana Brand Herbal Incense	6.00	-Mahakala Banner	16.00		#BENGCA Nagarjuna	
Incense Burner (wood)	70.00	-Manjushri Prayer Flags	12.00		#BENACA Naropa	
Rosewood Incense Burners		-Manjushri Banner	16.00		#BESHCA Shantideva	
-small	8.00	-Milarepa Prayer Flags	12.00		#BETICA Tilopa	
-medium	10.00	-Milarepa Banner	16.00		#BEFAVA Face of Vajrasattva and consort	
-large	12.00	-Padmasambhava Prayer Flags	12.00			
Kapala		-Padmasambhava Banner	16.00		<b>ROBERT BEER NOTECARDS</b>	
-medium brass skull cup	20.00	-Tara Prayer Flags	12.00		\$1.25 ea. with envelope.	
-fancy gold and silver plated	40.00	-Tara Banner	16.00		#BEGADO Garab Dorje	
Katas		-Vajrayogini Prayer Flags	12.00		#BEMANO Marpa	
-Plain	4.00	-Vajrayogini Banner	16.00		#BEMINO Milarepa	
-Brocaded, 6'	12.00	-Windhorse Banner	16.00		#BEPANO Padmasambhava	
-Fancy Brocaded Offering Scarf, 8'	25.00	-Windhorse Prayer Flags	14.00		#BESHBU Sakjamuni Buddha	
Khatas!	18.95	Radiant Heart Prayer Flags			#BESAGR Samantabhadra	
Mala Bag	8.00	-Eight Manifestations of Guru Rinpoche	16.00		#BESHGR Shantideva	
Liberation upon Seeing Terma Stone	27.00	-Green Tara	8.00		#BETSKH Tsongkhapa	
Malas		-Gyaltsan Semo	8.00		#BEVANO Vajradhara	
-Bodhiseed	40.00	-Kalachakra Monogram	5.00		#BEYETS Yeshe Tsogyal	
-White Bone Mala	20.00	-Prayer to the Twenty-one Taras	8.00			
-Regular Bone Mala	20.00	-Sampa Lhundrup	8.00		<b>REHO CARDS \$1 ea.</b>	
-Linden Nut Disc	36.00	-Shakjamuni Buddha	5.00		#REHICA H.H. the Dalai Lama	
-Lotus Seed	24.00	-Small Windhorse	8.00		#REGECA Gelugpa Assembly Tree	
-Lotus Seed (with stones)	30.00	-Turquoise Dragon	8.00		#REWHCA Wheel of Life	
-Lotus Seed-pocket size	15.00	-Wheel of Life	5.00		#RELOCA Lotus Pool-Bodh Gaya	
-Sandalwood, red & regular	14.00	Ring-Om Mani Padme Hum (silver)	17.00		#REROCA Rock Paintings-Lhasa	
-Wood	16.00	Prayer Wheel	40.00		#REPACA Padmasambhava-in Jokhang	
-Yak Bone	70.00	Purbas			#REMACA Maitreya-in Potala	
Semi-Precious Stone Malas		-5"	12.00		#REPOCA Potala Palace	
-Amber Hand Mala	44.00	-9"	30.00			
-Amber	130.00	Serkyem (white metal)	28.00		<b>MANTRA CARDS</b> painted by Andy Weber, \$1 ea.	
-Amethyst	250.00	Serkyem (brass)	26.00		#BEAVMA Avalokitesvara	
-Amethyst Hand Mala	90.00	Stupa			#WEAMMA Amitayus	
-Aventurine (jade family) 6mm.	50.00	-gold	45.00		#BEGRTA Green Tara	
-Aventurine Hand Mala 6mm.	28.00	-silver	40.00		#BEMAMA Manjushri	
-Black Onyx	80.00	-brass	55.00		#BEMBMA Medicine Buddha	
-Black Onyx Hand Mala	28.00	-bronze	360.00		#BESHMA Sakjamuni	
-Cobalt Blue Glass Mala	30.00	-ceramic	165.00			
-Cobalt Blue Glass Pocket Mala	15.00	Tashi Taring Banner	75.00		<b>CARDS FROM ANDY WEBER \$1 ea.</b>	
-Crystal Mala	80.00	Tibetan Bag	8.50		WDC1 Long Life Thangka	
-Crystal Hand Mala	28.00	Tibetan Camera Case	27.00		WDC2 Four Friends	
-Hematite 6mm.	50.00	Tibetan Cymbals	100.00		WDC3 Eyes of the Stupa	
-Lapis Lazuli	250.00	Tibetan Fanny Pouch & Shoulder Bags	35.00		WDC4 Eight Auspicious Symbols	
-Lapis Lazuli Hand Mala	90.00	<b>Tibetan Flag Mug</b>	12.00		WDC5 Om Mani Padme Hung	
-Malachite 6mm.	120.00	Tibetan Flag Pin	3.00		WDC6 Hri	
-Malachite Hand Mala	70.00	Tibetan for Windows	60.00		WDC7 Om Ah Hung	
-Mother of Pearl	50.00	Tibetan Freedom Bands	4.00		WDC8 Double Dorje	
-Mother of Pearl Hand Mala	24.00	<b>Tibetan Meditation Carpet</b>	250.00		WDC9 Prajnaparamita	
-Rhodonite	120.00	Tibetan National Flag	35.00		WDC10 Samajavajra	
-Red Crystal Mala	30.00	Tibetan National Flag (small)	6.00		WDC11 Heruka Chakrasamvara	
-Rose Quartz	60.00	Tibetan Picture Frame	15.00		WDC12 Mahakala	
-Rose Quartz Hand Mala	28.00	Tibetan Sand Mandala Jigsaw Puzzle	15.00		WDC13 Mandala of Avalokitesvara	
-Tiger Eye	100.00	Tibetan Stamps	5.00		WDC14 Mandala of the Five Elements	
-Turquoise Mala	80.00	Tibetan Wallet	8.00		WDC15 Samatha Meditation	
Mala Counters		Tibetan Windchimes	50.00		WDC16 Inner Offering	
-gold	22.00	Tibetan Wool Belt	9.00		WDC17 Eight Precious Offerings	
-pewter counters	26.00	Tibetan Wool Scarf	20.00			
-phurba & curved knife	30.00	Tildens:			<b>TRANSFORMATIVE ART</b>	
-red Sandalwood counters	10.00	-Tibetan-Style Tilden	25.00		<b>NOTECARD SET \$24 box of 12</b>	
-regular Sandalwood counters	10.00	-Fancy Brocade Tilden	25.00			
-silver w/bell & dorje	30.00	-Large Tibetan-Style Tilden	40.00		<b>GARUDA POSTCARDS \$1 ea.</b>	
-white metal	14.00	Tsa-Tsas			GAC1 Gelugpa Guru Tree	
-wheel of dharma counters	28.00	-Chenrezig	12.00		GAC2 Amitabha in Dewachen	
-dharma wheel counter clip	8.00	-Chenrezig (gold)	12.00		GAC5 Buddha with Discip.	
Mandala Plates		-Chenrezig (for hanging, with cord)	12.00		GAC6 Tsong-ka-pa on Lion	
-large	80.00	-Green Tara 1" (gold)	9.00		GAC7 Avalokitesvara	
-small	70, 100, & 150.00	-Green Tara w/ pendant ring 1"	10.00		GAC9 Machig Labdron	
Maps:		-Guru Rinpoche (gold)	12.00		GAC11 35 Buddhas	
Eastern Regions of Tibet	13.50	-Shakjamuni Buddha (with teaching mudra)	16.00		GAC12 Padmasambhava	
India	11.95	-Vajrakilaya 3 1/2" high (gold on black)	16.00		GAC13 White Tara	
Map and Index of Lhasa City	20.00	-Vajrapani (gold)	12.00		GAC14 Cakrasamvara	
Map of Tibet	12.95	Golden Green Tara Miniature Metal Statue	10.00		GAC111 Jambhala	
Mongolia Travel Map	7.95	Shakjamuni Buddha Statue (4")	30.00		GAC113 Vairocana	
On This Spot (map)	6.95	Shakjamuni Buddha Statue (2")	15.00		GAC114 Simhavakura	
Tibet	9.95	Green Tara Statue (4")	30.00		GAC115 White Mahakala	
Meditation Bell & Cushion	45.00	Green Tara Statue (2")	15.00		GAC116 Vajrapani	
Melong		T-shirts (large & x-tra large)	15.00		GAC118 Peaceful Bardo Deities	
-small	14.00	-Eternal Knot (white or black)	15.00		GAC119 Wrathful Bardo Deities	
-large	18.00	-Khatsa: The Shirt!	15.00		GAC124 Yamantaka	
Offering Bowls (set of 7):		Wheel of Time Mind Mandala button	3.00		GAC126 Ushnishavinijaya	
-copper	38.00	Wheel of Time Mind Mandala magnet	3.00		GAC127 White Tara Mandala	
-silvery (3 1/4")	33.00	Yellow Hat	20.00		GAC128 Depiction of Universe	
-silvery (2 1/4")	33.00	Zafu Meditation Cushion	25.00		GAC130 Vajrasattva w/Consort	
Peace Mandala Screen Saver	40.00	-w/stuffing	37.95		GAC132 1st Karmapa	
Pecha Covers		Thangkas-assorted	\$Call		GAC136 Manjushri	
-standard	15.00	Rupas-assorted	\$Call		GAC139 Vajrayogini	
-fancy (sm.)	17.00				GAC142 Green Tara & 21 Taras	
-fancy (lg.)	20.00				GAC148 Mandala with Simhanada-Avalokitesvara	
Pecha Holders					GAC149 Sitapatra	
-regular size	30.00				GAC150 Amitayus	
-large size	35.00				GAC151 Domtonpa	
Silver Pendants						
-Buddha	12.00				<b>Paintings of Dhawa Dhondup</b>	
-Chenrezig	12.00				<b>Ngochetsang, 6 x 8 +", \$3 ea.</b>	
-Curved Knife Pendant	8.00				DDC1 Buddha Shakjamuni	
-Dorje Pendant	8.00				DDC2 Green Tara with Manjushri, Chenrezig, Vajrapani	
-Double Dorje Pendant	16.00				DDC3 Machig Labdron	
-Endless Knot w/circle	24.00				DDC4 Green Tara above the water	
-Endless Knot w/out circle	24.00				DDC5 1000-Arm Avalokiteshvara	
-Mandala	26.00					
-Om Mani Padme Hung	9.95				<b>DALAI LAMA IMAGES</b>	
-Padmasambhava	12.00				#DALAPR H.H. the XIV Dalai Lama, Tenzin Gyatso \$15 Fine Art Print	
-Tara	12.00				#LADALA H.H. the XIV Dalai Lama, Tenzin Gyatso \$10 Color Poster	
-Tibetan Om	16.00					
-Tibetan Hung	16.00					
Yak Bone Necklace	10.00					
Prayer Flags & Deity Banners						
-Auspicious Wish Flags	20.00					

OTHER ITEMS  
AVAILABLE  
UPON REQUEST.





We ship by the most economical or customer-preferred method in order to minimize shipping costs. Orders may be shipped in two or more packages and these may not arrive simultaneously. We process and ship your order within one to three days of receiving it, but the US Postal Service and UPS can take up to two weeks to deliver in the continental US (especially with book post).

Orders consisting of **only** books can deduct \$2 from the new figures **when the order is shipped by bookpost.**

Under \$20	\$ 5
Under \$30	\$ 6
Under \$40	\$ 7
Under \$55	\$ 8
Under \$70	\$ 9
Under \$85	\$ 10
Under \$100	\$ 11
\$100+	\$ 12

**TO ORDER BY MAIL** any items in this catalogue, please enclose your name, shipping address and a list of the items you want with a check or money order made out to Snow Lion Publications. If you pay by credit card, card number and expiration date (MC, Visa, AMEX). **Minimum Order is \$10.**

**ORDER BY PHONE OR FAX** to speed up the time it takes to process your order (credit card only please). We are here weekdays from 9 to 5 EST at 800-950-0313 (in the 50 states, Canada and Puerto Rico) or 607-273-8519. Our fax# is 607-273-8508. Yel-

If there are **backorders**, shipping is calculated according to the chart for the cost of the entire order, and you will **not** be charged any additional shipping with the backorder when it is sent by bookpost or UPS ground. If you would like your backorders handled differently, please let us know.

**RUSH ORDERS** are immediately processed and shipped within 24 hours for a \$5 surcharge. We add this charge to the freight charge of your specified carrier when the charge is more than the standard shipping scale. Otherwise we add it to the standard scale. If you need to have an order rushed or have a deadline for delivery in mind, please phone with your order.

**OUTSIDE U.S.:** please include \$1 *in addition to* the USA rates listed above. For non-book items, please add 15% of the total for goods. On orders over \$100, please include an extra \$4.40 to register the package. Shipping is by surface mail & can take 2-3 months, please consider air shipping—even though it is more expensive. We can only accept checks drawn on a US bank—international money orders or credit cards are best. No Eurochecks please.

**NY STATE CUSTOMERS** please  
add sales tax at your local rate.

**RETURNS** are accepted if you contact us within 10 days of receipt. Returns are to be sent to our PO Box or, if UPS, send to: 605 W. State Street, Ithaca, NY 14850-3307.

**BACKORDER POLICY:** Our goal is to assure quick fulfillment of your orders, but occasionally it is necessary to backorder items. If an item is unavailable, we will notify you on your invoice (or when you call) and ship it as soon as possible. Shipping is calculated according to the chart for the cost of the entire order, and you will not be charged any additional shipping with the backorder when it is sent by bookpost or UPS ground. If you would like your backorders handled differently, please let us know.

**PRICING CHANGES & DELAYS**  
can occur. We publish current prices at the time of printing this newsletter and sometimes publishers raise their prices before we can inform you of

the change. Forthcoming books are also subject to delays for many reasons. We are sorry about this. We receive new books as early as anyone and we will fill your backorder promptly.

**OUR SUPPLIERS:** We intend to ship items that are in excellent condition. It is easy for us to ensure the quality of Snow Lion's own products. However, there are publishers who consider books that are imperfect to be completely sellable and make it difficult for us to maintain our standards. Except for damage that happens occasionally in shipping, your books, etc. can be assumed to be in as good condition as possible. **Books manufactured in India** often look slightly damaged. This is unavoidable; we offer them because of their valuable contents.

**PROBLEMS?** Please notify us immediately by mail or phone if there is any problem with your order.

## PLANNING TO MOVE...?

Please notify us when you move—newsletters will not be forwarded by the Postal Service.

PO Box 6483, Ithaca, NY 14851 (800-950-0313)

Daytime Phone # \_\_\_\_\_ N45

☐ I would like to be entered into the drawing for the free trip to Tibet and Nepal.

☐ I would like to remain on the Snow Lion mailing list.

Subtotal (Minimum Order \$10.00)

Tax (NY only)

Shipping (please refer to information above)

☐ Check drawn on a U.S. bank or Money Order enclosed.

☐ Visa    ☐ Master Card    ☐ American Express    ☐ Discover

Expiration Date: \_\_\_\_\_ Card Number: \_\_\_\_\_

Order by telephone: 800-950-0313 or by Fax: 607-273-8508

Please send future newsletters and catalogs to:

**THE SNOW LION NEWSLETTER AND CATALOG** is available for **free** for a period of time upon request. If, after receiving some issues, you have not purchased anything from us, you can continue to receive it by contributing a minimum of \$10 or by renewing your request to receive it free. Our customers automatically receive it. Though we publish it at no direct cost to our customers, it is your support that continues to make it possible. Every time you order from us your purchase contributes to the publication of more books and newsletters. And it gives us the opportunity to be of service to you!!!

THANK YOU FOR YOUR  
SUPPORT!

**SNOW LION RETAIL STORE** contains all our mail order items. We are open weekdays and some weekends, so if you plan to visit Ithaca, give us a call at 607-273-8519. The store is located in the Westgate Plaza, 605 W. State Street (Green Street entrance).

You can ask to be entered in the drawing for the trip to Tibet and Nepal each time you place an order with us. See page 20 for more details.