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## Chagdud Gonpa T'hondup Ling to Construct First Shi-tro Mandala for Universal Peace in U.S.

by Veronica Miller

As part of His Eminence Chagdud Tulku Rinpoche's efforts to preserve the spiritual and cultural tradition of Tibetan Buddhism, Lama Nubpa Chodak Gyatso (Lama Gyatso), resident lama of Chagdud Gonpa T'hondup Ling in Los Angeles, has commissioned a rare three-dimensional mandala of the Peaceful and Wrathful Deities of the One Hundred Buddha Families ("Shi-Tro" in Tibetan).

The Shi-Tro Mandala for Universal Peace, the first of its kind to be constructed in the United States, will be created by Tibetan artist Pema Namdol Thaye, one of only a handful of artists in the world qualified to execute a cultural treasure of this import.

Though often made with sprinkled sand in two dimensions, all mandalas are actually three-dimensional, with sand mandalas only hinting at the top view of a dazzlingly elaborate creation intended to depict the precise proportions and structure of the divine realms. The deities of the Shi-Tro Mandala are expressions of enlightened qualities that have the power to transform negativity. Each aspect of



Lama Gyatso, H.E. Chagdud Rinpoche and Tulku Jigme Rinpoche (son of Chagdud Rinpoche)

the Mandala is highly symbolic and is intended to reveal qualities inherent within us that will further us on the path to enlightenment. Because of the large commitment of time, expertise, and funding needed to create such an intricate mandala, the Shi-Tro

Mandala, unlike a sand mandala, will not be dismantled upon completion. Rather, it will be available for exhibition in museums and other venues throughout the United States before being permanently installed at the Los Angeles center of Chagdud Gonpa.

Documenting the process of creating this cultural treasure, by video and other means, will help to preserve the sacred Tibetan culture, whose very existence continues to be threatened.

The Mandala project includes publication of the text of the One Hundred Peaceful and Wrathful Deities

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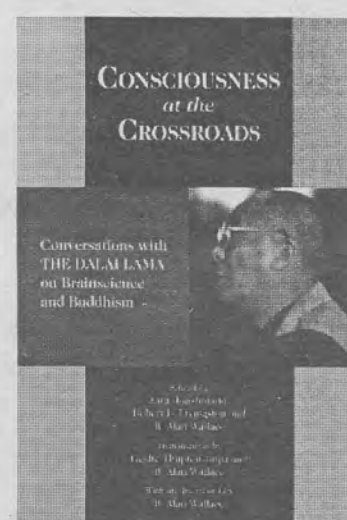
## CONSCIOUSNESS AT THE CROSSROADS

*Conversations with The Dalai Lama  
on Brainscience and Buddhism*

This book addresses some of the most fundamental and troublesome questions that have driven a wedge between the realms of Western science and religion for centuries. *Consciousness at the Crossroads* is the result of a series of meetings between the Dalai Lama and a group of eminent neuroscientists and psychiatrists. The Dalai Lama regularly dedicates several days out of his busy schedule to engage in these kinds of meetings, which have resulted in more than a decade of fruitful dialogue between Buddhism and Western science.

Is the mind nothing more than an ephemeral side-effect of the brain's physical processes? Are there forms of consciousness so subtle that science has not yet identified them? How does consciousness begin? How do we know what we know? Buddhism, with its emphasis on empirical observation of mental processes, offers insights into these thorny questions, while the Dalai Lama's own incisive, clear approach and open-minded pursuit of knowledge both challenges and offers inspiration to Western scientists.

Born in Amdo, Tibet in 1935, Tenzin Gyatso was recognized as the *Fourteenth Dalai Lama*, spiritual and temporal leader of Tibet. He has served as head of the Tibetan government-in-exile in Dharamsala, India, since the Chinese takeover of Tibet in 1959. Winner of the 1989 Nobel Peace Prize, today he is known the world over as a great spiritual teacher and a tireless worker for peace.



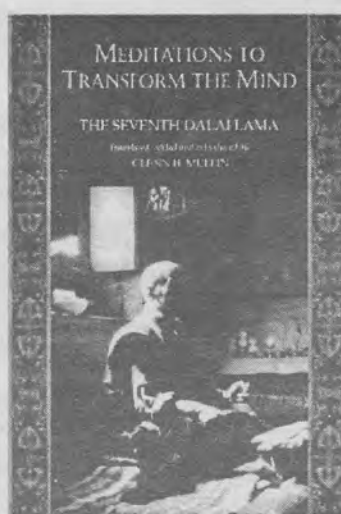
edited by Zara Houshmand, Robert Livingston, and B. Alan Wallace  
translations by Geshe Thupten Jinpa and B. Alan Wallace  
with an afterword by B. Alan Wallace  
185 pages #COCR \$15.95

Following are excerpts from the conference's opening remarks by Robert Livingston.

This initiates the second dialogue between Western neurosciences and Buddhist traditions. These two radically different ways of looking at mind and life have existed, mostly apart, over a span of about 2,500 years. They have been following such separate paths that there has been

(Continued on page 16)

## MEDITATIONS TO TRANSFORM THE MIND



translated, edited and introduced  
by Glenn H. Mullin  
257 pp., METRMI \$16.95

"...inspiring...of immense importance to all the major Tibetan Buddhist sects."—Prof. Janice D. Willis, Wesleyan University

The Seventh Dalai Lama is often considered to be one of the greatest of the early Dalai Lamas. He wrote extensive commentaries on the Tantras, and over a thousand mystical poems and prayers. His *Meditations to Transform the Mind* is a highly valued collection of spiritual advice for taming and developing the mind. These inspired writings are an outpouring of Himalayan spirituality, a unique presentation that appeals to the heart as well as head.

The Seventh Dalai Lama's rich spiritual writings are direct and arresting, giving clear advice on the essence of Buddhist practice. In this book, Glenn Mullin provides valuable and fascinating introductions to each piece, making them even more accessible. Also included is a biography of the Seventh Dalai Lama.

Glenn H. Mullin is a member of the Library of Tibetan Works and Archives Research and Translation Bureau. He lived in the Himalayas from 1972 to 1984, where he studied tantric

Buddhism under numerous Tibetan masters. A renowned author and Tibetologist, he has lectured and conducted workshops throughout the world, and has published over a dozen books on Tibetan Buddhism.

The following excerpt from the book is a song which the Seventh Dalai Lama wrote at the request of one of his disciples, Changkya Rinpoche, better known as the third incarnation of the Changkya Tulku. As author Glenn Mullin points out in the introduction to this section, the song is "very tantric in nature, and therefore makes use of a specialized and esoteric language. I suspect that some of it will float over the heads of non-initiates. Nonetheless, as the Tibetan saying goes, 'If you don't have any teeth, at least you can work on it with your gums.' For those with a background in tantric literature it perhaps will be appreciated as one of the most profound and powerful pieces in the volume."

(Continued on page 14)

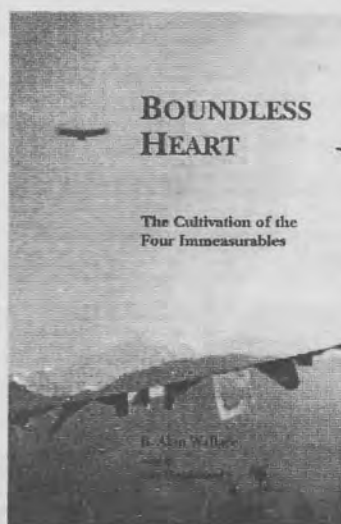
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# BOUNDLESS HEART

The Cultivation of the Four Immeasurables



by B. Alan Wallace  
ed. by Zara Houshmand  
200 pp. #BOHE \$14.95

*Boundless Heart* presents a unique interweaving of teachings on the Four Immeasurables and instruction on quiescence, or shamatha, meditation practices. Alan Wallace's teachings on the Four Immeasurables are based on Buddhaghosa's *Path of Purification* and address the cultivation of loving kindness, compassion, equanimity, and empathetic joy. It is a rich suite of practices that open the heart, counter the distortions in our relationships to ourselves, and deepen our relationships to others.

On these foundational practices of Theravada Buddhism, Alan brings to

- Your body becomes...
- transformed into
- a body of light that
- emanates from your
- heart.

bear the insights and approaches of the Tibetan tradition. Juxtaposed with the Four Immeasurables, he presents teachings on shamatha meditation practice to empower the mind and render it "fit for service." His meditation instructions provide the steps for the complete achievement of shamatha.

This book is based on teachings given during a week-long retreat at a remote and beautiful site in the Eastern Sierras, and in its tone we experience the intimacy and focus of the setting. In addition to Alan's unique style of presentation, blending vivid story-telling with incisive analysis, the book includes both guided medi-

tations and lively discussions in which the participants grapple with the implications of these teachings for their own lives.

An excerpt from *Boundless Heart* follows which discusses the mantra OM MANI PADME HUM

## A Meditation on the Jewel in the Lotus

The jewel in the lotus is a wonderful metaphor for the essential nature of the mind. It integrates two very different approaches, recognizing that there is a worthy role for striving, for engaging in methods, for growth and development; and at the same time recognizing that all these methods are fundamentally designed simply to bring to light what is already there, in all of its perfection, in all of its completeness. This is the pure fountain of loving-kindness and wisdom we are trying to cultivate.

The mantra OM MANI PADME HUM is associated with Avalokitesvara, the embodiment of enlightened compassion, and the mantra is the verbal articulation of that same quality of compassion. Among the many interpretations of this mantra, here is one I find especially meaningful. *Om* signifies the manifest body, speech, and mind. *Mani* in Sanskrit means "jewel." *Padme*, pronounced *péme* in Tibetan, means "in the lotus." *Hum*, pronounced by the Tibetans as *hoong*, is a syllable suggestive of the deepest, essential, transcendent nature of consciousness. So the mantra starts out from the manifest state of the body, speech, and mind, then through the metaphor of the jewel in the lotus, goes to the depths of consciousness.

As you chant the mantra let your imagination come into play. The metaphor of the lotus is that of a flower that springs forth from the mud, from some dark and gooey ooze. It rises through the water and then finally emerges into the sunlight, bursting into blossom. Imagine, as the lotus opens up, right in the middle of

it is a jewel. The lotus is the unfolding of our lives: the evolution of our own body, speech, and mind; our spiritual maturation from lifetime to lifetime; our development towards enlightenment. This metaphor for growth and movement towards spiritual awakening carries the nuance: "Strive diligently!" It carries a lot of emphasis on method and listening to teachings: "What are the proper methods? How do I counter these difficulties? How do I move past this obstacle?" This developmental approach is directional, a development towards something.

At the same time, as this lotus opens up, the jewel is right there in the middle. It has been there all along, even when the lotus was a closed bud submerged in the ooze. That jewel is the buddha-nature. The jewel is not developing: you don't need to add anything to it at all, and you can't sub-

tract anything from it at all. It only needs to be discovered or revealed, so you can see what is already there.

As you chant, bring out the poetry in the practice and use the imagery of the metaphor. Imagine this jewel of the purity and perfection of your own buddha-nature. Imagine it as a pearl of white light emanating from your heart and suffusing your body. It's not just a physical light like turning on a light bulb, but a light that embodies and expresses purification, joy, and compassion. Imagine it coming from an inexhaustible source, saturating your body, suffusing and transmuting your body. Your body be-

comes the very nature of this light: not simply blood, organs, tissue, and bone with some light glowing through, but a body transformed into a body of light that emanates from your heart.

When your body is completely saturated, then let the light spread forth in all directions. Use this as an opportunity to bring to mind areas of the world that you think are really in need of some light. Send it out there, and imagine this light bringing the very same qualities of purification, joy, and compassion to those individuals or communities that most need it. ■



Calligraphy by Palden Chodrak Oshoe

the bond continues...



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## The Dalai Lama Discusses His Next Reincarnation

The Dalai Lama used the occasion of his 64th birthday to announce that he will not be reincarnated in Tibet, but in a free country outside Chinese control.

"The purpose of reincarnation is to carry (on) work started by the previous life which remains unfulfilled," the Dalai Lama was quoted as telling Press Trust of India.

He also said that it was possible his successor would be chosen in a non-traditional manner, by voting among the senior priests or by seniority. Traditionally, a committee of high-ranking monks search for a replacement. ■

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H.E. Chagdud Rinpoche and Lama Gyatso

by Lama Nubpa Chodak Gyatso

[Lama Gyatso offers the following profound teaching on the Mandala. Lama Gyatso's Buddhist training began in Tibet at the age of four. He went on to study Buddhist and Western philosophy at the postgraduate level, and trained with many of the greatest living Nyingma masters. He now teaches, both formally and by compassionate example, in Los Angeles.]

The Sanskrit term "mandala" (in Tibetan *kyil-khor*, "center and circumference") refers to the foundational support for the establishment of the full range of Buddhist teachings. Once people have accumulated extraordinary spiritual merit and therefore achieved the advantage of this higher rebirth, they can follow the swift path of spiritual practice of which the mandala principle is a part. Thus, a mandala contributes to the supremely blissful state of timeless awareness being attained without

delay. By thoroughly practicing the development stage of meditation, one resolves ordinary concepts into the essence of the deity. By meditating on the completion stage, the wisdom of intrinsic awareness, one gains the state of primordial being. The tantra entitled *The All-Creating Monarch* states:

"The center is unerring, the ultimate heart essence, while the circumference is the perfection of samsara and nirvana as supreme bliss. Understand that the mandala—the center and circumference of the all-creating monarch—is the expanse of awakened mind, which has no basis in dualism."

In actuality, all mandalas arise as manifestations of the lucid radiance of being, free of any fixed identity of their own. The entire universe of all appearances and possibilities is the unique mandala of the vast array of peaceful and wrathful deities, all clearly apparent and distinct, yet like

an illusion created by a magician. Despite its manifest quality, there is not the slightest trace of corporeal reality to distort this mandala, and no ordinary conceptual frameworks whatsoever apply to it. With the confident view of the equality of samsara and nirvana, one can understand it to be the mandala that integrates the meditative stages of development and completion. The mandala principle can be discussed on five levels. The mandala that is the timeless and spontaneously present nature of things is the naturally occurring mandala of the fivefold radiance of being. One's body itself is a profound mandala that is present in a way that is timelessly perfect, without having to be deliberately created. The mandalas experienced in meditation are developed through the dynamic energy of the practitioner's awareness. The so-called mandala of the bhaga is a symbolic expression of the source of the supremely blissful state of timeless awareness. And finally, there are physical depictions of mandalas, which may be two-dimensional paintings or designs in sand or three-dimensional constructions.

Our current project is the construction of a three-dimensional mandala. The particular one we are building is that of the peaceful and wrathful deities of the One Hundred Buddha Families, which are the expressions of enlightened qualities that have the power to transform negativity. Nowadays, some who do not understand the nature of "wrathful deities" are uncomfortable with the concept, but we should know that these are not in any way expressions of our ordinary emotional confusion, in which we as unenlightened beings react with attachment to what is ours and with aversion to others. Rather, the vast array of wrathful deities is simply a direct expression of the innate power of compassion that, in fact, tames our emotional negativity. The entire mandala of peaceful and wrathful deities is complete in our own mind and body. It is only because adventitious factors obscure this fact that ordinary beings remain caught in cyclic existence. When this three-

dimensional mandala of the peaceful and wrathful deities is constructed in authentic detail and consecrated with the appropriate rituals, it is in some sense indistinguishable from the mandala one experiences in spiritual practice, as the timeless awareness of the deities. But it does not simply serve as a focus for personal meditation. The environment in which such a mandala is built is permeated by spiritual blessings, just as a place fills with fragrance when incense is burned there. These blessings have a stabilizing effect on imbalances in the elements of the outer world, and dispel illnesses, famine, strife, and other calamities that afflict us in these times of spiritual degeneration. In a similar fashion, to see, hear of, think of, or otherwise come into contact with such a mandala has a transformative effect on even ordinary people, awakening altruism and compassion in them, and causing these attitudes to grow. This contributes to one gaining the supreme state of natural freedom that is beyond all ordinary dualistic experience, even if this takes place over lifetimes. In the shorter term, such a mandala serves as a sacred focus that by its very nature promotes longevity, spiritual merit, success, and prosperity. There is a further benefit to this particular mandala. Although the nature of reality is primordially non-dual dharma-kaya, our failure to recognize this nature causes us to misconstrue it in ways that lead to ordinary states of pleasure or pain. On the basis of this, we reinforce negative karma through our actions, speech, and thoughts, and impair our formal commitments as spiritual practitioners. One profound method to counteract these problems, like a single medicine that can cure a hundred diseases, is the ritual for the restoration and renewal of commitment, which is based on this secret mandala of the peaceful and wrathful deities. By participating in this ritual, people can, in the best of cases, purify themselves of all the ways in which they have broken or impaired their commitments in following the profound and skillful path of tantra, as well of all other faults and failings.

The fact that such purification is possible is attested to by the words of the primordial protector Samantabhadra:

"Whoever pays homage to the magical mandala of the peaceful and wrathful deities will be purified of all breaking and impairing of their spiritual commitments. Even the effects of very harmful actions that bring severe consequences can be eliminated. The very hells themselves will be emptied and one will attain a pure realm as a master of awareness."

There are also ceremonies based on this secret mandala that benefit the deceased, freeing their minds of fear in the after death state, or bardo. When the mind recognizes the bardo for what it is, all perceptions based on confusion are recognized for what they truly are—the peaceful and wrathful deities that are expressions of self-knowing awareness—and one gains liberation from cyclic existence. The ceremonies for the deceased are very sacred methods to purify their consciousnesses and lead them further along the spiritual path. In brief, then, this mandala serves as a basis for the two accumulations of merit and wisdom to be gathered as causal factors, for the two levels of obscurations to be refined away on the spiritual path, and for the fruition—the two kayas of buddhahood—to be realized as the spontaneous accomplishment of one's own and others' benefit. In our modern world, as witnessed by the plight of Tibet, ancient traditions of spiritual wisdom are in danger of being lost. It is important that we take steps to preserve and promote these traditions. This project is an excellent way to contribute to that process. I would ask that all of you who are inspired by this idea lend your support in whatever way you can.

For more information, contact:

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#### CHAGDUD RINPOCHE AND SHI-TRO MANDALA

Continued from page 1

practice, currently being translated by Lama Chokyi Nyima (Richard Barron) and soon to be available through Chagdud Gonpa. In addition, the creation of the mandala will be used to educate various groups—including at-risk youth—about the path of nonviolence.

The public is invited to generate merit by supporting the creation of the Mandala, which will take nine months to complete. By contributing \$500, individuals can sponsor one of the deity statues within the mandala. The merit of such sponsorship can be dedicated to family members or friends, or on behalf of those who have passed away. Sponsors' names will appear on a plaque, which will be included in the mandala display. Offerings of building materials, art supplies, and pearls are welcome, and individuals can help sponsor the artist and his assistant for any portion of their nine-month residency. Tax-deductible donations of any amount will be greatly appreciated. They can be sent to Chagdud Gonpa Foundation Thondup Ling, PO Box 292499, Los Angeles, CA 90029. To obtain further information about the Mandala Project, call Thondup Ling at 323-769-5511 or send an e-mail to <Thondup\_Ling@juno.com>. To order the One Hundred Peaceful and Wrathful Deities text, please call Chagdud Gonpa Rigdzin Ling at 530-623-2714. ■

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## Appearance Reality

THE TWO TRUTHS IN THE  
FOUR BUDDHIST TENET SYSTEMS



by Guy Newland, 107 pp., notes,  
biblio., #APRE \$14.95

When someone seeks to understand Buddhism, where should that person start: With the meaning of taking refuge in the three jewels? With the four noble truths? The Dalai Lama, when asked this question, suggested that for many in the West today, understanding the two truths, conventional truth and ultimate truth, is the best place to start.

When the Buddha awoke from the dream we still dream, he saw the ultimate reality of things just as they are. There are shifting appearances and conventions, the manners and traditions of the vast and diverse world; and then there is the mystery of the sheer reality of things. And yet we cannot find this reality anywhere else but right here.

Each system of Buddhist philosophy has its own way of explaining exactly what these two truths are and how they relate to one another. In exploring these systems, we are looking over the shoulders of Buddhist thinkers as they grapple with a basic question: What is real?

This is not an idle intellectual exercise, but a matter which cuts to the heart of our practice in life.

Guy Newland received a Ph.D. from the University of Virginia in 1988 and is now Associate Professor of Religion at Central Michigan University. He has studied with several leading Tibetan scholars in the U.S. and India. One of his earlier works, *The Two Truths* (Snow Lion: 1992), analyzed the Geluk view of Nagarjuna's two truths doctrine. Currently, he is collaborating with Joshua Cutler in editing the first complete English translation of Tsongkhapa's *Great Treatise on the Stages of the Path to Enlightenment*, forthcoming from Snow Lion Publications.

An excerpt from *Appearance and Reality* follows.

### Two Truths in Four Systems

The two truths are (1) ultimate truths (*don dam bden pa*, *paramārtha-satya*) and (2) conventional truths (*kun rdzob bden pa*, *samvṛti-satya*). Explanations of the distinction between the two truths find a place in the assertions of each of the four tenet systems that are recognized by the Geluk order of Tibetan Buddhism as authentic formulations of Buddha's teaching. Just as the seal of a notary marks a document as authentic, these four systems each have four "seals," or views, that mark them as authentic Buddhist doctrine:

- 1) all products are impermanent
- 2) all contaminated things are miserable
- 3) all phenomena are selfless
- 4) nirvāṇa is peace

Ranked from the highest (that is, most profound) to the lowest, the four systems that share these views are:

Great Vehicle (*mahāyāna*) tenet systems:

- 1) the Middle Way school (*mādhyamika*)
- 2) the Mind Only school (*cittamātra*)

Lesser Vehicle (*hīnayāna*) tenet systems:

- 3) the Sūtra school (*sautrāntika*)
- 4) the Great Exposition school (*vaibhāṣika*)

There are subdivisions such as the Middle Way Autonomy and Middle Way Consequence branches of the Middle Way school, the Followers of Scripture and the Followers of Reasoning within the Sūtra school, etc. Still, Gelukpas traditionally claim that all who hold Buddhist tenets can be included within one of these four schools. This does not comprise all Buddhists because there are many persons who have taken refuge in the three jewels from the depths of their hearts (and thus are Buddhists), but who do not propound Buddhist tenets. It is also said that to qualify as a proponent of a particular system, it is necessary actually to realize the selflessness taught by that system. Thus, for example, one does not become a proponent of the tenets of the Middle Way school until one first realizes emptiness as it is explained in the Middle Way school. The word translated as "tenet" (*grub mtha'*,

- Jamyang Shayba...
- remarks that to talk about
- the distinction between
- the two truths without
- knowing their basis of
- division is like climbing
- out on the branches of a
- tree that has no roots.

*siddhanta*) means an "established conclusion," and thus a proponent of tenets is not a person who is merely sympathetic with a certain position; it is a person who knows it to be correct and intends not to give it up.

However, what one system regards as a profound and definitive knowledge may be superficial or even wrong from the viewpoint of a "higher" system. The primary metaphor behind the Geluk study of tenets is not the time-line of Western scholarship, but a ladder on which the rungs are tenet systems. Each higher rung provides a better view than that below it, but only when one reaches the highest rung—the Middle Way Consequence school—does one see how things really exist. On the other hand, any rung on the ladder of Buddhist tenets gives a better view than one could get in the world, standing on the ground. The lower tenet systems, like rungs on a ladder, also provide a good means of access to the higher tenet-rungs.

Pushing the metaphor farther: Higher tenet-rungs may be dangerous for those not prepared for them. For some, it may be best to stay, for the time being, with a lower tenet system. On the other hand, it is not necessary that everyone move up the ladder of tenets one rung at a time. When one studies tenet systems, one moves through the systems one at a time, reflecting upon what one learns at each stage. However, when it comes to adopting the view of a tenet-system as one's own and seeking to develop realization of that view, the traditional advice is that one should find the highest view within the context of which one can maintain confidence in karmic cause and effect. One should not cultivate the view of the lowest system just because one feels humble.

We need to develop and to maintain confidence that our actions have consequences, that what we do makes a difference, that there are persons who suffer, etc. In one sense, these teachings are more fundamental to Buddhism than teachings about

emptiness. If one looks at what most Buddhists in world actually do, one basically finds practices of giving, ethics, patience, and effort, motivated by a simple wish to help others and/or to improve one's own prospects within cyclic existence. Actual aspiration to escape cyclic existence and actual effort to realize emptiness are somewhat less common. Since they begin with an innate tendency to reify rather than an innate tendency to nihilism, the faith of ordinary Buddhists in persons, karma, ethics, compassion, etc. is interwoven with this tendency to reify.

The yogi must try to eliminate factors of reification without destroying confidence in persons, karma, and so forth. If working with a particular view is pushing one into the conviction that nothing matters, nothing exists, nothing makes a difference, it doesn't matter what one does, etc., then one should back off and consider the views of a "lower" tenet system. The higher rungs are dangerous because they refute progressively more subtle types of reification. They therefore increase the risk of slipping into nihilism.

The "views" that make one system higher than another include various philosophical and psychological issues—the most important of which is the question of what constitutes selflessness, or emptiness (*stong pa nyid*, *śūnyatā*). The four tenet systems, therefore, should not be confounded with the four sects, or orders (*chos lugs*), of Tibetan Buddhism—Geluk, Sakya (Sa skya), Nyingma (rNying ma), and Kagyu (bKa' brgyud)—which are commonly distinguished by the differences in the types of ritual and meditation that they prefer. Kunsur Yeshe Tupden explains that within each order there are proponents of various tenet systems, as well as many other Buddhists who are not proponents of any tenet

system.

In the following pages, we will consider the two truths as they are presented by each of these four tenet systems, beginning with the Great Exposition system and proceeding through the Middle Way system. We should note, however, that it is the highest system, the Middle Way system, that gives greatest weight to the topic of the two truths. The Great Exposition system and the Sūtra system devote much greater attention to the four noble truths (true sufferings, true sources, true cessations, and true paths), while the Mind Only system emphasizes the "three natures" (thoroughly-established nature, other-powered nature, and imputational nature). It is the Middle Way system that discusses the two truths in the greatest depth and detail, and thus by focusing on the two truths as they are seen by the four tenet systems we have to some degree imposed the program of the Middle Way system upon the three lower systems. We will approach the lower systems from an angle determined by the Middle Way system, thereby setting a backdrop against which we may better appreciate the presentation of the two truths in the Middle Way system.

Nagarjuna, the philosophical pioneer of the Middle Way system, proclaimed the importance of the two truths in his *Treatise on the Middle Way*:

The doctrines that Buddha taught are based upon two truths: Worldly conventional truths and truths that are ultimate objects. Those who do not know the distinction between these two truths Do not know the profound suchness in Buddha's teaching.

In trying to understand the distinction between the two truths, it is well to begin by asking, What is it that the two truths are two types of? or, What

is it that, when divided, gives us the two truths? Jamyang Shayba, who authored an important textbook on the Middle Way system, remarks that to talk about the distinction between the two truths without knowing their basis of division is like climbing out on the branches of a tree that has no roots. Outside the Geluk tradition, there are many different assertions about the basis of division, but within the tradition there is agreement that the basis of division is objects of knowledge (*shes bya*, *jñeya*). The Gelukpa arguments for this position, which we will discuss later, are set forth specifically from the viewpoint of the Middle Way system—but the conclusion, that objects of knowledge are the basis of division of the two truths, can be carried over into the other three tenet systems.

It is critical to keep in mind that conventional truths and ultimate truths are not two types of viewpoint or perspective on the world, nor two "levels or reality," nor—as one might naturally expect—two types of truth. They are objects that exist and can be known. Existent (*yod pa*) and object of knowledge (*shes bya*) are equivalent—that is, whatever is one is the other. Since everything that exists is an object of knowledge, it follows that every existent must be one or the other of the two truths. The two truths are not confined to the realms of ideals and abstraction, as we might presume through familiarity with expressions such as, "beauty, truth, and goodness" and, "the truth will prevail." We can take anything that exists and ask, Is this a conventional truth or an ultimate truth? A table, for example, is a conventional truth according to the Middle Way system, the Mind Only system, and the Great Exposition system, but an ultimate truth according to the Sūtra

(Continued on page 21)

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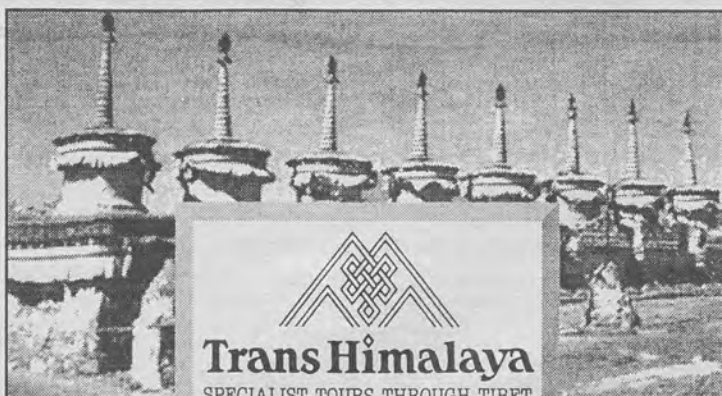
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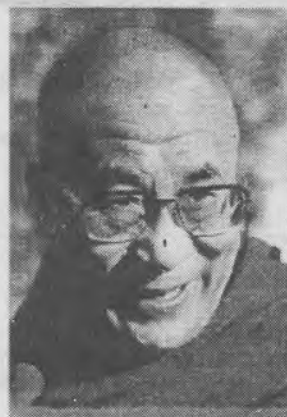
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On the evening of October 13th, His Holiness will give a public talk on

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### THE THREE PRINCIPAL ASPECTS OF THE PATH

Continued from page 11

In *The Three Principal Aspects of the Path* Tsongkhapa explains the practices of the initial and intermediate levels in relation to developing the wish to leave cyclic existence. In the contemplation of suffering, emphasis on stopping your own suffering leads to a strong wish to be free from the cycle of involuntary birth and death, whereas concern to stop others' suffering gives rise to compassion. How can you develop the great compassion wishing to free others from their suffering, unless you recognize, are moved by and want to be rid of your own suffering?

When through such familiarity  
not even a moment's longing,  
Arises for the marvels of cyclic  
existence,  
And if day and night you  
constantly aspire to  
freedom,  
You have developed the wish to  
leave cyclic existence.

As a result of repeatedly contemplating impermanence, the suffering of bad rebirths, the connection between actions and their effects and the suffering experienced in good rebirths, you come to see life in cyclic

existence, even in the best celestial rebirth, as essenceless, and no worldly wealth, not even the fabulous riches of gods like Brahma and Indra, can tempt you.

A mother whose only child has gone missing can think of nothing else. Even her dreams are haunted by

the longing to know what has happened and to hear some good news. This is her first thought on waking. When the thought of gaining liberation is, in the same way, foremost in your mind at all times, day and night, you have developed the wish to leave cyclic existence. ■



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Translated & edited by  
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As a means of presenting both the monastic and lay traditions of the Tibetan people, the Year 2000 program will include the presentation of two annual Tibetan Festivals, the Monlam Chenmo (Great Prayer Festival) for world peace, and the Shoton (Curd Feast Festival). Tibetan artisans, performers, monks, and nuns from India,

Nepal and North America will demonstrate the religion, art, and knowledge of the Tibetan people. A Learning Center will be constructed on the Festival site in which narrative sessions and exhibits will discuss issues of cultural survival and where particular focus will be placed on Buddhist discourse by teachers from the four schools of Tibetan Buddhism as well as the Bön tradition.

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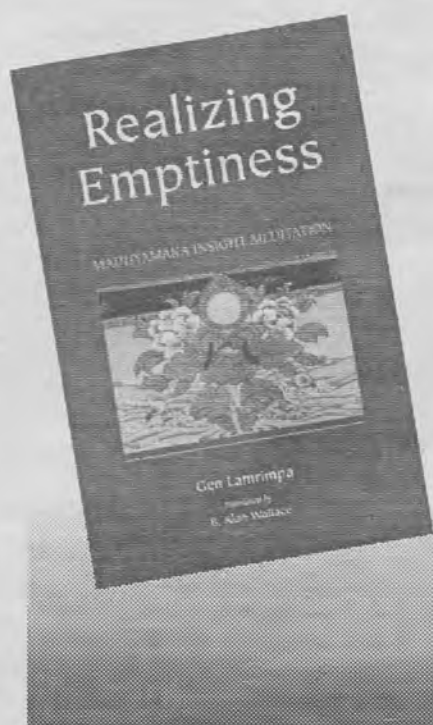
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## REALIZING EMPTINESS

### REALIZING EMPTINESS Madhyamaka Insight Meditation

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The Tibetan contemplative Gen Lamrimpa trained in Buddhist philosophy and meditation under some of the greatest masters of the twentieth century. After spending twenty years in solitary retreat, he was requested by His Holiness the Dalai Lama to take a more active role as a teacher. Subsequently, he accepted an invitation to the West, where he gave the teachings presented here in response to a request for practical instructions on Madhyamaka insight meditation aimed at realizing emptiness.

In *Realizing Emptiness*, Gen Lamrimpa draws on his theoretical training as well as his solitary meditative experience to show how students can gain realization of ultimate reality. He explains in a practical and down-to-earth fashion how to analyze experience to fathom how it has been misperceived and misunderstood because of our many delusions and how to use Madhyamaka reasoning to experience the way in which all things exist as dependently related events. Those who wish to apply the Madhyamaka view to meditative practice and daily life will undoubtedly find this work to be of great practical value. The book closes with two chapters on Dzogchen and its relation to Madhyamaka.

Gen Lamrimpa, Ven. Jampal Tenzin, was born in Tibet in 1934. A close disciple of H.H. the Dalai Lama, he has been living in meditative solitude in the mountains high above Dharamsala, India, since 1971. There

he has gained a reputation for his deep experience of the "stages of the path" practices. He is also renowned as an accomplished practitioner of meditative stabilization and *tummo* (psychic heat) as well as other tantric meditations.

Following is an excerpt from *Realizing Emptiness*.

### The Significance of Compassion and Insight

By meditating on emptiness one can sever the root of cyclic existence. This implies that if one meditates on emptiness with a spirit of emergence, one can eradicate the afflictive obscurations, and if this practice is motivated by a spirit of awakening, one can further eradicate the cognitive obscurations. In this way one can attain full awakening, the enlightenment of a *buddha*, which then provides the full capacity for utterly relieving the suffering of others and bringing them to a lasting state of well-being. Hence, the cultivation of the motivation is very important.

The initial intention is very important for any type of activity in which we may engage. For mundane activities, an ordinary intention is enough, but such a mundane motivation of simply getting the job done does not suffice for the type of activity we are discussing here. It is important to cultivate a special motivation. We must cultivate a wholesome motivation, and the most virtuous motivation we can cultivate is the one to dispel the suffering of others and to bring others to a state of well-being.

In fact, the revelation of the Buddha, including both the scriptures and insight, has compassion as its root. The teachings offered here are included in the Mahayana Dharma. In this context great compassion is indispensable. Compassion is a state of mind intent on protecting others from suffering. It is a priceless quality of

awareness. If compassion fills one's own heart, one can bring others to a state of well-being and protect them from suffering. Moreover, if other people have compassion directed at oneself, this also makes them happier. One might say that compassion is the root of joy and happiness.

As an example, in your household, if you are a compassionate person, this brings happiness to the rest of the people in your family. Moreover, if all the members of a family have kind, compassionate natures, then in both hard times and good times, this quality of awareness brings about happiness for all of them. Taking a broader view, if the whole world were filled with compassionate people, there would be no question that happiness would reign.

One attains the full awakening of buddhahood exclusively by cultivating compassion and by following a path of compassion. This does not mean that compassion alone is sufficient, but rather that compassion is necessary; there is no spiritual path apart from the cultivation of compassion. Therefore, it is very important to cultivate the motivation of compassion, to yearn to free all sentient beings from suffering. With this motivation attend to the teachings on emptiness and then engage in the practice.

The *Questions of Ārya-Rāṣṭapāla Sūtra* (*Ārya-Rāṣṭapāla-paripṛcchā-sūtra*) states that due to ignorance of emptiness, peace, and the unborn, sentient beings wander in the cycle of existence. The phrase emphasizes emptiness, because all phenomena, including oneself, are devoid of any inherent nature. In this context "peace" refers to freedom from conceptual elaboration, which entails grasping onto true existence. Finally, "the unborn" implies that in this sphere of freedom from conceptual elaboration, there is no arising, and since there is no arising, there is no cessation. This is the ultimate mode of all phenomena, but due to the ignorance of this reality, living beings wander in the cycle of existence. Because of our ignorance of how phenomena actually exist, we are not merely in the dark; rather, our false apprehension of how phenomena

exist perpetuates our cycling in *samsāra*.

Thus, the passage paraphrased above illustrates the relationship between compassion and wisdom. The passage shows the *bodhisattva's* great compassion and the Buddha's analysis of the nature of existence. Having recognized how sentient beings suffer from confusion, the *bodhisattvas* and the *buddhas* have revealed numerous avenues of understanding for gaining realization of emptiness. In such a way, if one can gain a nonconceptual realization of emptiness, one can totally eliminate not only all mental afflictions, but also the impressions upon the mind from such afflictions.

Even if one does not have such a nonconceptual realization, one may have a conceptual realization of emptiness, in which one's experience of emptiness is mixed with a generic idea of emptiness. This too is said to be very beneficial. However, if one

- One might say that
- compassion is the root
- of joy and happiness.

lacks any understanding or realization of emptiness, then all of one's other virtues—including compassion, generosity, moral discipline, patience, zeal, or meditative stabilization—are said to be blind.

In what sense are these virtues said to be blind? They do not provide a perception of one's actual goal in order to make the way clear. Just as a blind person cannot be a guide, in the same way, even if one is endowed with such virtues as great compassion or a spirit of awakening, if one lacks a realization of emptiness, one is not capable of being a guide for others or of effectively leading others from suffering. That is, one cannot totally eradicate others' suffering together with its roots and lead them to a lasting state of well-being. However, if a blind person has a guide, then he can be led to his desired destination.

Even someone with great compassion needs an understanding or realization of emptiness. The same holds true for the other five of the six perfections, namely generosity, ethical discipline, patience, zeal, and meditative stabilization. If one is lacking a realization of emptiness, these do not even get the name of "perfection." They are given that name only if they are conjoined with a realization of

emptiness. The Tibetan term "perfection" (Tib. *pha rol tu phyin pa*) literally means "to go beyond," or "transcend." Thus, the perfection of wisdom is so called because it leads one beyond the cycle of existence to the transcendent state of liberation.

What are the benefits of transcending *samsāra*, this cycle of existence in which one is subject to birth, aging, sickness, and death? By transcending the cycle of existence you attain a state in which you are free from both birth and cessation. This is like escaping from the gravitational field of the earth in a spaceship. In short, the perfection of wisdom has extraordinary benefits to it.

Before gaining a nonconceptual realization of emptiness, if you can gain some sense of the nature of emptiness, it is like punching a hole in the bag of *samsāra*. You may not have burst it, but you have made it leak. *firadeva*, the great Indian philosopher, declared that if one even questions the true existence of reality, this shakes the foundations of *samsāra*. It is said that some people acquire great merit just by hearing the word "emptiness," due to their sensing the great meaning of this word. Thus, listening to teachings on emptiness can have great significance, so if you are looking for a meaningful essence, you can find it.

To give an analogy, if you are steadily traveling along a wrong path, you will continue on your way wholeheartedly as long as you cannot see another road. But if you hear that there is another road, then a doubt is sown in your mind, and gradually your perseverance in following the wrong road declines. The doubt will grow to a point where you think that this may not be the right road, and by the time you get to an intersection, you will be looking for another road. As soon as you find it you can totally change direction. To bring this analogy to the subject of this teaching, the wrong road is the path of ignorance and the correct road is the wisdom of emptiness. The reality of emptiness is really the essential criterion for whether your path is the right or the wrong one. This is why it is said that even having some uncertainty will wear *samsāra* ragged.

Even if one cultivates a spirit of awakening to a considerable extent, if one lacks a realization of emptiness, one cannot cut the root of *samsāra*. As long as one lacks that, one can never gain mastery over such things as birth, aging, sickness, and death. Therefore, the wisdom of realizing emptiness is something very precious. ■

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## Dzongkar Choede Monastery Tibetan Buddhist Art Tour, North America

It is currently the responsibility of the ancient Tibetan monastery, Dzongkar Choede, to preserve sacred Tibetan ritual objects. After the Chinese military invaded and occupied Tibet, 18 senior Dzongkar Choede monks escaped into India, bringing with them many sacred objects. The monks then rebuilt a small monastery in southern India where they continue to preserve these ritual objects as well as to learn and practice the dharma. Currently, there are about 100 monks residing at the monastery.

Although many Tibetan tours have visited North America in recent years to both offer dharma teachings and introduce Tibetan culture, Dzongkar Choede Monastery's first North American tour provides a rare opportunity to host a special Tibetan exposition of sacred tantric objects, along

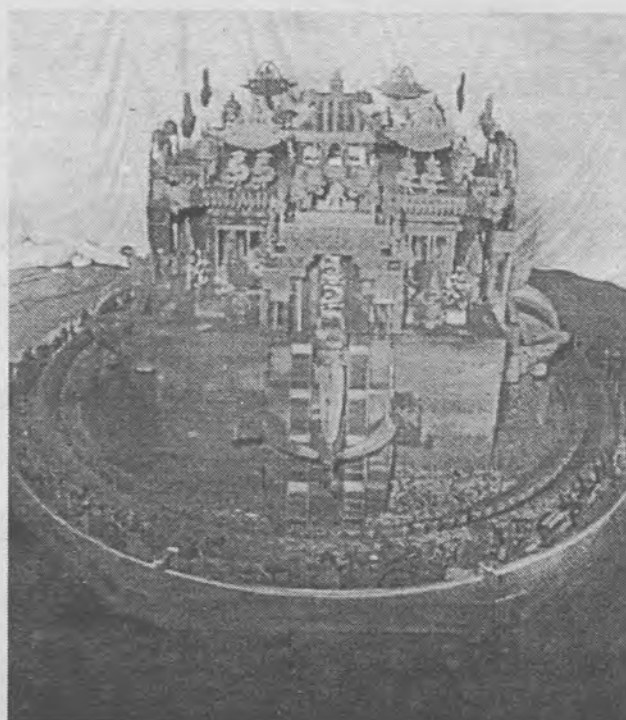
with active viewing of the construction of a 3-dimensional wooden mandala, a truly unique Tibetan Buddhist tradition. Part of the exhibition will be the construction of a wooden Yamantaka mandala. According to beliefs in Tantric Buddhism, viewing and venerating a mandala will bring about great benefits for many beings. 'Yamantaka' means and represents the 'Destroyer of Death' Buddha, whose peaceful emanation body is that of Manjushri, the Buddha of Wisdom. In addition to the mandala, there will be an exposition of sacred precious objects. Some of the objects included in the tour will be Padmasambhava's Foot Print, ninth century; Atisha Hand Print, eleventh century; Mahakala Statue carved by master Rendawa, Tsongkapa's teacher; Shell Bangles of Marpa's

Wife, eleventh century; and Angulimala's Sword.

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by Drikung Kyabgon Chetsang Rinpoche  
trans. by Dr. Robert Clark  
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Reality itself is not something devised or made up. What you have to do here is accustom yourself to that, practice that. You are not taking up a meditation, but rather are practicing something. Like any activity, when you practice and become accustomed to it, it becomes easier and easier. So, acquaint yourself with this lack of anything whatsoever to be taken up as a discrete object. Focus on reality itself and become accustomed to that. Tilopa's advice, then, is that if you attain *something* by this Mahamudra practice, then you have not attained Mahamudra. Attaining Mahamudra is attaining non-attainment. If you are not getting anything, then you're getting Mahamudra. If you get some *thing*, then necessarily it is not Mahamudra.

What is the meaning of this? If, when we strive for Buddhahood, we think that Buddhahood is something that we are going to get, we will be making a great mistake. We would be like hunters going after an animal. Buddhahood would be reduced to just another worldly activity in which we engage to get some pleasure for ourselves. Mahamudra is not like that, it is not some thing to be obtained. It is attaining the state of non-attainment. Understanding that, we do not focus on obtaining something but on transcending. We have to get beyond that search for something to grasp onto.

Now the nature of reality is beyond the illusion of the phenomenal world, the world as it appears. What appears is illusory; reality is something else. So, when engaging in this meditation on Mahamudra, one seeks to realize Mahamudra. As long as it is something that is an object of mind, something that is conceived by mind, then is it necessarily something other than Mahamudra. Mahamudra is not a conception, not something which is of the nature of appearances or of the nature of objects of the conventional mind.

Therefore, whatever we look for, whatever we try to hold on to in terms of objects of mind, is not going to be Mahamudra. It is something other than that. It is not of the nature of the phenomenal world in any sense. As long as we conceive of it as something, we are making a mistake and will not attain the realization of Mahamudra in that way. Tilopa's advice is that if the disciple wishes to see Mahamudra, the disciple must go beyond conventional mind and abandon worldly involvement, because the conventional mind and worldly activities are what obscure the real-

ization of Mahamudra and can never lead to it.

Search, then, for mind itself. Search for the perceiver or the meditator, the essential nature of the one who is seeking the realization. Turn your search inward and seek mind itself. Abandon all the coverings of mind which are like clothing—all the things which are associated with it and which one thinks of in terms of what mind is. All of these are like clothing, and the search is for the naked mind, the unclothed mind, mind in its very essential essence. All of the conventional attributes of mind are just concepts, things we must transcend in order to penetrate to the very core of the essential mind itself. To see the nature of reality, to realize Mahamudra, it is necessary to abandon involvement in the world.

In practice, this actually means to get rid of inner involvements. Inner involvements are the kleshas, the unwholesome negative mental activities of desire, aversion, delusion, and so forth. These are what must be abandoned, or dispelled. The technique for dispelling these is the practice of shamatha. The example given here is a pool of water. If you want to see the depths of the water, one must clear out the mud, the defilements, in the water that makes it impossible for you to see the bottom. So the kleshas—greed, hatred, delusion, and so forth—are like the mud that fills the pond. Until all that mud settles out, you cannot see the bottom. It is the practice of mental quiescence that allows all of these kleshas to cease.

Then with vipashyana, you can see through the clear water to the essential nature of reality. And so, the realization of Mahamudra is not the creation of something which was not there, nor is it the removal of something. In other words, to realize Mahamudra you do not get rid of or abandon appearances; they are not what is obstructing the view. Appearances can be allowed to stand just as they are. Nor is there anything to be achieved or produced. There is nothing to be obtained from reality to realize Mahamudra. Rather, through the practice of mental quiescence, allow the disturbing tendencies to subside and then reality will appear by itself.

The realization of ultimate reality can be approached in various ways by developing insight through establishing the correct philosophical view. With regard to the various inner and outer phenomena, one can gradually learn the right and the wrong in terms of the view and develop the realization of one thing after another. In this way, a realization can gradually build up. However, the most effective way is to get at the very root of delusion and cut it off. Once this is cut off, the trunk, the leaves, the stems, and the branches of the tree of illusion will wither and die. So rather than remove them one at a time, it's best to go right to the root of delusion.

The way this is done in practice is to look at the essential nature of mind. Once that has been realized in its true nature, the root of delusion is destroyed and all the delusions with regard to all other appearances of the world will cease. The realities of the inner and outer worlds will be realized together. Through this process

of realizing ultimate reality by looking at the essential nature of mind itself, the root of all delusion is destroyed and one sees reality, the inner and outer, as it actually is.

In the process of doing this, one also removes all the defilements from beginningless time. In all of our past lifetimes—from countless ages ago—we have accumulated vast negative karma, incalculable non-virtuous activities and defilements. If we tried to apply antidotes to each of these and purify them one by one, it would be an interminable task. However, by cutting the root of delusion, we cut the root of all these defilements and remove them all at once. So the direct view, the direct realization of the ultimate truth of Mahamudra, in and of itself destroys all the defilements accumulated from beginningless time.

The practical instructions for engaging in the meditation leading to Mahamudra are given here from the very beginning of the path. The priority at the beginning is to gain a sense of control whereby mind does not go this way and that, becoming attached to worldly appearances which make it impossible to progress in Mahamudra practice. This is where the practices related to mental quiescence come into play. The techniques to achieve it are described here. The various meditation techniques, like concentrating on the breath, are explained. The point is not control so much as it is unifying the essence of mind with the breath as it comes in and goes out.

This process can be compared to learning to drive a car. In the beginning, you have to learn how to steer in a rough sense so that the car stays on the road. Later you can drive effi-

center, we will not find anything. Or if we look for the end of space, we will also not find anything. The very nature of space is that it is endless, so finding the center or an edge is impossible.

Similarly, when we look at mind and try to find characteristics like that, we will not find them. These characteristics are conceptual, they are the dichotomies between center and edge, or size or shape or color. We must go beyond these dichotomies of thought in order to see mind in its essential nature. Viewing the essential nature of mind is compared to viewing the ocean or the sky. If you

- ...through the practice of
- mental quiescence, allow
- the disturbing tendencies
- to subside and then
- reality will appear by
- itself.

look at the ocean superficially, your view is obscured by the waves on the surface. If you look at the sky, you just see clouds and not the sky. The waves on the ocean and the clouds in the sky are like the kalpana. If we go beyond the waves, we see the depths of the ocean. If we go beyond the clouds, we see the extent of the sky. Likewise, we have to go beyond the kalpana to see the mind. They disappear just like the waves on the ocean and the clouds in the sky. They are not permanent or abiding in their nature. So, by seeing the true nature of mind, all of these kalpana simply dissolve and disappear.

Taking the example of the sky, we can see that even though things like clouds appear in the sky, when they disappear, they leave no trace. Colors appear in the sky—the whiteness of dawn and the darkness of midnight. The darkness does not leave a stain; when the sun rises in the morning, it's all gone. Likewise, the colors of the day; although they appear in the sky, they are gone at night without a trace. So the nature of the sky itself is undefiled, unmarked, unstained by that which appears within it. Its nature is that it is non-composed. It is not made up of parts. It is not something which we can define in terms of size, shape, color, or form.

So, like that, mind has various contents which appear in it but do not leave a residue. They just disappear. Mind is also not definable by way of size, shape, color, extent, or any characteristics like that. In its essential nature, mind is identical with the Tathagatagarbha, Buddha-nature. It is also the wisdom of self-knowledge. The wisdom of self-knowledge and Buddha-nature are by their most intrinsic, basic quality free of all attributions. By realizing their nature, all of these adventitious contents are dissolved.

The nature of the mind is also compared to space. In empty space, various things arise—various appearances, material objects, worlds, suns, moons. All of these things arise in space and stay there for a very long time, moving this way and that. All of the activities of the world take place in space. But then everything moves on and the space that was filled at one time is empty at another time. Once all of the things have moved on and are no longer present in a certain space, that space is completely empty and completely free of any residue of all that took place there.

Likewise, mind. Although it has been engaged for countless eons since beginningless time in all sorts of activities, accumulating all sorts of karma and defilements, its very nature is completely unstained by all these things. When one realizes the clear light of reality, then all those stains completely disappear, leaving no residue whatsoever in mind. ■



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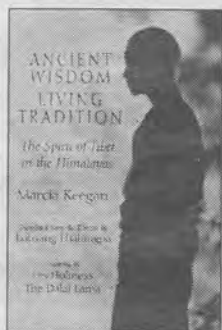


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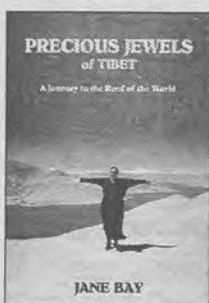
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## THE THREE PRINCIPAL ASPECTS OF THE PATH



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which we place our hopes and to which we cling despite many disappointments, are utterly untrustworthy and unreliable. Our friends, from whom we expect so much, may well have been our bitter enemies in past lives and vice versa. Those who are our friends now may become our foes later in life and our present foes may become our closest friends. A single word or look can change a relationship between morning and night. We join a friend for dinner, expecting to have a good time, and before the meal is over friendship has turned to enmity.

Just as drinking salt water cannot quench our thirst, no matter what we eat or drink or own, we never experience the expected satisfaction. The more we indulge, the more we crave. Our thirst for variety is never sated and as we pursue pleasure in the hope of fulfillment, we perform many negative actions which bring suffering. What we hope will still our hunger and bring gratification turns out to harm us. This lack of satisfaction is the second kind of suffering.

Through our ignorance we identify with a body formed from the sperm and ovum of others. Out of strong attachment to this body, which is quite unreliable and cannot last, we do much wrong. Despite our clinging and despite the time and energy we lavish on our troublesome body, we must relinquish it in the end and find a new one. This is the third form of suffering.

We cannot trust the glories of this world for there is constant flux between high and low, the fourth kind of suffering. The mighty fall from power and their subordinates take their places. The rich are reduced to penury overnight and the poor win the lottery. Everything changes.

The fifth form of suffering is that while we remain in cyclic existence we are alone and cannot depend on friendship. We spend some time with others, like guests in a hotel who stay for a while and then disperse in different directions, or like people who gather on market-day and then go their separate ways. Our friendships last just a short while. Shantideva says:

When you are born, you're born alone  
And also when you die, you die alone.  
If others cannot share your suffering,  
What is the use of hindering friends?

We are born and die alone. In between we create much non-virtue for the sake of our friends and loved ones,

yet they cannot share the suffering this will bring us. We alone must bear it. Understanding the transitory nature of friendship, we should love and help those we call our friends without being attached to them and without letting our feelings for them hamper our spiritual practice.

The sixth kind of suffering is that we are conceived and born again and again. Each time we have to give up our body and begin once more. Unless we intervene this process will continue endlessly. When we gain direct perception of reality, the end of this cycle of involuntary birth and death is finally in view.

If you contemplate this brief summary of the many drawbacks of cyclic existence, it will encourage you to recognize your unique good fortune in having a sound body and mind. Your future well-being or misfortune depends on how you use

we may not have any immediate use for it.

If, as it is said, just hearing the names of great masters like Asanga and Nagarjuna can protect us from bad rebirths, contemplating what they have written must surely provide greater protection. In his set of five treatises on the different levels Asanga defines the three kinds of suffering within which every kind of suffering can be included. He says the suffering of pain is that which is painful when it arises and while it lasts. That which is pleasurable when it arises and pleasurable while it lasts but is followed by pain when it stops, is the suffering of change. In fact everything impermanent that is produced through contaminated actions underlain by disturbing emotions is miserable and unsatisfactory.

Imagine you have a festering boil that has come to a head. When you

feelings of pleasure which are uncontaminated, such as the pleasure accompanying direct perception of selflessness. All pain does not necessarily constitute true suffering, the first noble truth. For instance, someone who has perceived reality directly and attained an uncontaminated path of insight may experience mental pain on realizing how much they still don't know. This pain is part of a true path and not an example of true suffering, since it does not result from contaminated actions underlain by disturbing emotions.

All neutral feelings are not the pervasive suffering of conditioning, since there are three kinds of neutral feelings: virtuous, non-virtuous and unspecified. Virtuous neutral feelings may be contaminated and uncontaminated. The latter are not an instance of the pervasive suffering of conditioning.

The three kinds of contaminated feelings give rise to disturbing emotions. Pleasurable feelings arouse craving, while disagreeable feelings provoke anger. Neutral feelings lead to confusion which, for instance, wrongly takes what is impermanent to be permanent and what is unsatisfactory to be pleasurable. These disturbing emotions induce suffering. How obvious this is when craving makes us reach out for something whose attractiveness our incorrect mental approach has exaggerated! Unable to obtain what we have projected, which in reality does not exist, we suffer frustration and disappointment. This easily arouses anger, which is distressing now and creates future suffering. Confusion nourishes attachment and anger and makes us cling to suffering and its causes.

Practice focuses on interrupting the process by which feelings induce suffering. Instead of mistaking contaminated pleasurable feelings for real happiness, learn to recognize them as a form of suffering and stop attachment to them. When disagreeable feelings arise and you experience pain, try hard not to allow this to make you angry, by remembering that your body and mind are a mass of causes which produce suffering at the slightest provocation. To avoid the intense pain that comes when a head forms on the boil, you must deal with the boil itself. While you have a contaminated body and mind, pain cannot be avoided and will continue to occur.

From the Madhyamika viewpoint the three kinds of suffering are identified with painful, pleasurable and neutral feelings as described by Asanga. However, contaminated pleasurable feelings are not regarded as real pleasure but seen as a mere alleviation and diminution of suffering. They occur at the point when intense suffering of one kind has subsided and a new kind of suffering is beginning but has not yet become apparent. If this were real pleasure, it should increase as we continue to do what induces it. But we know that as we go on eating or indulging in other sensual pleasures, the feelings and sensations eventually become disagreeable. Suffering on the other hand is real because the more contact we have with what induces it, the more intense the suffering becomes. Wherever we are born in the six realms with a body and mind which have resulted from contaminated actions and disturbing emotions, suffering is present. If you are carrying a heavy load, you can find no relief until you put it down. The surest sign that your body and mind hold the seeds of disturbing emotions and suffering is the fact that even the most minor circumstance can precipitate both.

(Continued on page 6)



them, so take care to make the right choice. What could be better than to devote your energy to developing these three principal insights, beginning with the wish to leave cyclic existence? This is the best way to make your life meaningful.

Sometimes when we read or hear the teachings, we may feel that there is so much to remember—eight of this, six of that and on and on. However, our memory has the capacity easily to store masses of facts. We absorb so much useless information from the media in the course of each day. If we see a practical application for what we learn from the teachings, all the better, since that will help us to retain and use it. But even if it does not seem immediately relevant, we can store what we learn for a time when it may come in useful. If we receive a precious gift, we feel happy and put it away carefully, even though

pour cool water on it, you feel momentary pleasure. All contaminated pleasure and happiness is the suffering of change because the moment it stops, suffering of some kind starts. Asanga also views all mental activities and states of mind accompanying such contaminated pleasurable feelings as the suffering of change. The objects which induce these feelings are also included within this category of suffering because when they are removed, the pleasure ceases.

- When disagreeable feelings arise and you experience pain, try hard not to allow this to make you angry, by remembering that your body and mind are a mass of causes which produce suffering at the slightest provocation.

Now imagine that salt is rubbed into your boil or that something sharp touches its head. This creates intense overt pain. Contaminated painful feelings constitute the suffering of pain. When nothing cooling nor anything irritating comes in contact with the boil, neither pleasure nor outright pain occur. Contaminated neutral feelings are said to be the pervasive suffering of conditioning because they contain the imprints, causes and seeds for suffering and for the disturbing emotions.

All pleasurable feelings are not the suffering of change, since there are



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## Celebrating the Human Spirit The World Festival of Sacred Music

The World Festival of Sacred Music is scheduled to take place at more than sixty venues throughout Los Angeles October 9th to the 17th, with the opening celebration on October 10th to feature an address by His Holiness the Dalai Lama.

Los Angeles, May 22, 1999—Plans for the World Festival of Sacred Music, an intercultural, interethnic, interfaith celebration scheduled for October 9 to 17, 1999 were announced today by Professor Judy Mitoma, Festival Director and Chair of the Continental Committee. Initiated by His Holiness the Dalai Lama as a means to promote mutual understanding and peace as the new millennium approaches, the festival is part of an unprecedented global celebration of the human spirit taking place in the fall of 1999 and spring of 2000. Other festival sites are in Africa, Asia, Australia, and Europe, the World Festival of Sacred Music in Los



Angeles inaugurates the entire global initiative.

From October 9th to 17th, in concert halls, parks, sacred sites, and neighborhood centers—in all, more than 60 venues throughout the city—the festival will offer audiences an opportunity to experience the rich sacred music traditions of Los Angeles and the Americas. Performances will range from the contemplative to the

ecstatic, including music of indigenous peoples and local ethnic communities, the world's major musical traditions, and popular and contemporary expressions of sacred music.

The opening celebration on October 10th and the Hollywood Bowl—the Sacred Americas Concert—will feature a remarkable array of music. Performers will include Balinese Gamelan Sekar Jaya, a mass gospel choir led by the First AME Church, Halau o Kekuhi performing traditional Hawaiian hula and mele chants, Tibetan monks and nuns, and the Los Angeles Philharmonic conducted by Esa-Pekka Salonen. As the opening event not only of the Los Angeles festival but of the entire global initiative, His Holiness the Dalai Lama will attend the concert and address the gathering October 10th, 4-8 P.M.

World Festival of Sacred Music  
Hotline: 310-208-2784. Festival Web site: [www.wfsm.org/americas](http://www.wfsm.org/americas). ■

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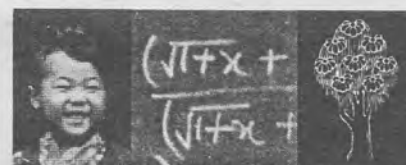
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## Tibet Education Network

Tibet Education Network (TEN) is an independent, educational outreach project which works to raise awareness of Tibet civilization, Tibetan Buddhism, and the current Tibetan situation. The mission of TEN is to facilitate the study of Tibet throughout K-12 and adult education, and to make Tibet a more teacher- and student-friendly subject. Beyond the study of Tibet, TEN approaches this subject as a valuable model for understanding important global issues and topics such as cultural survival, human rights, non-violent conflict resolution, ageless wisdom, and social responsibility. Programs, services, and resources of Tibet Education Network include:

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12 and adult education, including thematic starter libraries for grades K-12.

**Adult Education:** courses and forums for colleges and adult groups, public events and programs, Tibet travel talks and slide presentations.

Established in 1994, TEN has worked with hundreds of educators, students, schools and organizations in the Northwest and nation-wide. TEN's founder and director is Jon Garfunkel. Jon has been bringing Tibetan studies into classrooms since his first visit to Tibet in 1988. Jon has made three trips to Tibet, and visited diaspora communities in Dharamsala (India), Kathmandu (Nepal), New York City and Seattle. Jon is a former secondary school, global social studies educator with ten years of K-12 teaching experience in both New York and Washington. His work experience in the field of education also includes curriculum and program design, educational outreach, consulting, and administration. For his work with TEN, Jon was a recipient of the 1998 Human Rights Day Award by the Seattle Chapter of United Nations Association.

Tibet Education Network is supported by proceeds from its programs, services, and catalog sales. For more information about Tibet Education Network's services, programs, and to request the TEN catalog, please contact Tibet Education Network, P.O. Box 30094, Seattle, WA, 98103, 206-781-8060, fax 206-706-6204, [jsgarf@ix.netcom.com](mailto:jsgarf@ix.netcom.com). ■

## Dr. Tenzin Choedrak & Dr. (Mrs.) Dawa Dolma in Chicago

Dr. Tenzin Choedrak, Senior Personal Physician to H.H. the Dalai Lama and Dr. (Mrs.) Dawa Dolma, Director of the Research & Development Department of the Tibetan Medical and Astrological Institute of H.H. the Dalai Lama will be in Chicago September 9-15, 1999 giving lectures and consultations. Drs. Choedrak and Dolma will be hosted

by the TIBETcenter Chicago. For more information, please contact them.

Wellness Associates of Chicago, 706 W. Junior Terrace, Chicago, IL 60613-1566. 773-935-6377, fax: 773-929-4446. For more information and registration: T. Tashi, President, TIBETcenter, 773-743-7772, fax: 773-743-7772, e-mail: [tibetcen@aol.com](mailto:tibetcen@aol.com) ■

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### MEDITATIONS TO TRANSFORM THE MIND

Continued from page 1

#### ♦ Song of the Tantric Path

Homage to Jey Rinpochey, a second Buddha,  
Manifestation of Vajradhara, lord of all buddhas,  
In whose body reside the awakened ones past, present, and future,  
As well as their retinues and buddhafields.

Homage to the feet of my own root guru,  
Who is in true nature inseparably one with  
Father-Mother Heruka,  
The wheel composed of all objects of knowledge,  
Whose essence is great bliss, clear as the autumn sky.

In the hands of one's spiritual master  
Lie the roots of every mystical experience.  
All happiness and suffering from now until enlightenment  
Are his responsibility alone.

See the physical world as the guru's body;  
Take sounds as the guru's teachings;  
Mix thoughts and memories with his bliss and insight;  
Rely on this practice, king of all paths.

Fortunate are they who meet with the doctrine  
Of all-kind incomparable Tsongkhapa,  
Who showed as precepts all sutras and tantras.  
Fortunate indeed—an opportunity obtained but once.

Yet breath, like mist, is delicate;  
And life, seemingly strong, is ever near to passing.  
Quickly pluck the essence of Dharma,  
For definite it is you will die at the hands of the great enemy Death.

Have not the three doors stood open to negativity?  
Then the inconceivable misery of the lower realms  
Certainly will fall upon you,  
And, if still weak, you will not be able to bear them.

Some look, and see; in the innermost way they turn  
To a guru-deva, an embodiment of Buddha, Dharma, and Sangha.  
With attentive concentration they focus  
On cultivating the white and dispersing the black.

Reveling in objects of greed and attachment  
Is drinking poison mistaken for nectar.  
The luxuries, securities, and comforts of the world  
Are like dramas enjoyed in a dream.

No lasting happiness can be found  
In any samsaric position,  
And how foolish to sit complacent  
In a hole filled with misery.

Turn the horse of the mind upward,  
Rein him with the three higher trainings,  
Strike him with the iron whip of fierce effort,  
And cut unto the open road of liberation.

All beings, mothers who lovingly have nurtured us,  
Are floundering in the seas of confusion.  
The son who cares not for their anguish,  
Are the waters of his heart not bitter?

Wholly discarding selfish thoughts,  
Hold close the ways that better the world  
And strive to live the six perfections  
That yield buddhahood, ultimate benefit for all.

Sever the mind from chaotic wandering;  
Fix it firmly on its object with mindfulness.  
Without falling prey to agitation or dullness,  
Train in meditation blissful and clear.

The manifold things we perceive  
Are deceptive projections of deluded thought.  
When we search for their ultimate essence,  
Emptiness free of an essence appears.

The things that manifest also fade  
And only footprints of names remain;  
The other side of this is called dependent arising.  
What else need be known?

The teachings of Nagarjuna and his disciples  
Aryadeva, Buddhapalita, and Chandrakirti  
Were thus by Jey Rinpochey understood—  
A most wondrous view free from extremes.

Having first trained in these foundation practices,  
Seek out a tantric master, embodiment of Buddha Vajradhara,  
Lord of the Paradise Beneath None;  
Gain the four ripening initiations  
And enter into the mystic circle.

The body transforms into a great vajra-mandala,  
And, in the inconceivable mansion of joyful repose,  
The real deity—the subtle mind held between the  
Kiss of the male and female drops—  
Manifests as the blood-swilling Father-Mother.

The dakas and dakinis dance a blissful dance  
In the mystic channels and secret drops;  
Mundane perception is severed from consciousness  
And all emanations become ultimately pure.

Visualize yourself as Heruka with consort,  
Luminous yet void, body empty,  
Energy channels of three qualities vibrating within.  
At your heart a Dharma wheel with eight petals

Bears the indestructible drop in the form of HUM  
Between the sun of method and the moon of wisdom.  
Mind firm on this, tremulous misconceptions are cut,  
And the clear light, sheer as the autumn sky, arises.



## MEDITATIONS TO TRANSFORM THE MIND

Continued from page 14

The outer consort, in nature fire,  
Melts the life-drops that course  
Through the 72,000 channels,  
Bringing them into the central channel,  
Giving rise to the four ineffable joys.

Outside, all sensory movement of mind and energy ceases;  
Inside, mundane views, ignorance, and darkness disperse.  
Thus by yoga even sleep is transformed  
Into the nature of Dharmakaya's clear light.

By cultivating these yogic methods,  
We can in general see through all distorted appearances  
And in particular know the body as dreamlike,  
Thus building the dancing form of an endowed deity  
And maintaining the according emanations.

By mentally reciting the secret mantras of the vajra dharma  
Of entering, resting, and dispersing energy at the heart  
While controlling the life-drop made of five clear essences,  
The knots of ignorance are easily untied.

The tip of the vajra is placed firmly in the lotus  
And mind as the syllable HUM is brought into the central channel;  
One drinks and drinks the essence of nectars  
And goes mad with innate joy unmoving.

By thus settling the mind in the subtle vajra letter  
And bringing the drop to the four chakras and sensory gates,  
One directly sees all aesthetic objects  
Found throughout the three worlds.

Thus one opens the windows of the six miraculous powers,  
Sees the faces of innumerable deities,  
Masters the meanings of the words of the teachings  
And gains the delightful company of an immortal lover.

In the tip of the vajra between the eyebrows,  
The light of the sun, moon, and stars swirls in the drop.  
By bringing mind and energy to that point,  
The white bodhimind is forever increased.

Then with the fine brush of samadhi paint  
A masterpiece incorporating all beauties of life,  
One gains the aid of a fully qualified consort  
And one's experience of the blisses blazes higher and higher.

Mind fixed on the bliss and mudra of the consort,  
A rain of innate joy pours down.  
Again and again seducing the beautiful one,  
Symbol of the mind embracing reality itself,  
One melts into the sphere of spontaneous bliss.

From the center of the navel chakra where meet the three  
energy channels,  
Shine lights from white and red pyramids.  
Looking through the nucleus of five drops therein,  
The mind's nature is seen as five buddhas.

White and yellow energies shape into a vase  
And the all-destroying fire rages.  
The letters AH and HAM flare, fall, and vibrate,  
Transporting one to the end of the primordial path of great  
bliss and wisdom combined.

Lights from the mystic fire flash into the hundred directions,  
Summoning the blessings of buddhas boundless as space.  
Once again the five natures of mind arise as sounds,  
Releasing a rain of ambrosial knowledge.

The apparitions of people and things  
Dissolve into light, and the waves  
Of misconception are stilled.  
No longer is the radiance of clear light obscured.  
Even post-meditation mind maintains immaculate view.

In the sphere of semblant and innate Mahamudra,  
Empty images appear as rainbows.  
Flawless method emanates phantom circles,  
Erecting the perfect mandala of deities and abodes.

The illusory body merges with clear light  
Like clouds dissolving into space.  
The fires of innate wisdom arise  
And consume the seed of grasping for self.

This great union of the radiant vajra body  
With the vast clear light of mind  
Is called "the samadhi moving magnificently,"  
A stage not touched by the ordinary intellect.

This consciousness, purified of all transient stains,  
Gazes clearly and directly at the sphere of truth.  
Like a magic gem it manifests the Beatific Body  
Of Heruka Chakrasamvara for the sake of others  
And sends out countless emanations,  
Each in accord with the needs of the world.

Thus in this age of short life span,  
Buddhahood is swiftly and easily attained  
By turning lust for sensual objects  
Toward the friend who instills great bliss.

Think: "By studying, contemplating, and meditating  
Upon the flawless Vajrayana teachings,  
The highest path, the esoteric way of all tantric  
adepts of the past,  
May I in this very lifetime attain with ease  
That point most peerless and supreme.

And if in this life ultimate power is not found,  
At my death may the dakas and dakinis protect me

(Continued on page 19)

## PROZAC &amp; ENLIGHTENED MIND

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## Shechen Institute International Seminar in Bodhgaya

The International Seminar for Buddhist Studies and Practice will be held at Shechen Institute, Bodhgaya, India, from November 1-10, 1999. The seminar is the second in a series of yearly courses that offer detailed and in depth teachings on the fundamentals of Buddhist philosophy and practice. Over the years, the teachings will be given by the principal disciples of Dilgo Khyentse Rinpoche.

This year's course will focus on two main subjects: Rabjam Rinpoche will give daily teachings on "Lobjung: Seven-Point Mind Training" based on the commentaries by Jamgon Kontrol and Shechen Gyaltsab. Rabjam Rinpoche is the abbot of Shechen Monastery and is one of the main hold-

ers of Khyentse Rinpoche's lineage.

Khenpo Pema Sherab will teach on "The Wheel of Analytical Meditation" and "The Guide to Madhyamika View," two texts by Mipham Rinpoche (1846-1912), one of the foremost Nyingma philosophers of all times. Khenpo Pema Sherab, a longtime disciple of Khyentse Rinpoche and the head of Penor Rinpoche's philosophical college in Mysore, is one of the most learned Nyingmapa khenpos in India. Both these courses will be translated by Matthieu Ricard.

There will also be additional special courses by guest teachers. Included in the schedule is individual and group meditation. The group will also go on a pilgrimage of the sur-

rounding sacred sites with Rinpoche.

There is no need to register in advance for the teachings and they are given at no cost.

The newly built Institute is located on the grounds of Shechen Monastery, a few minutes walk from the Enlightenment Stupa and the Bodhi Tree. There are eighteen comfortable double rooms available for those wishing to stay at the Institute. The charge for accommodation and food is US \$15 per day. For room reservations only contact: Shechen Monastery, Attention Pema, PO Box 136, Kathmandu, Nepal, fax 977-1-470-215, attention: Pema/ email shechen@sprynet.com, and our website: fusebox.com/shechen. ■

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### CONSCIOUSNESS AT THE CROSSROADS

*Continued from page 1*

almost no cross-communication. So for all of us this is a significant opportunity. We anticipate that the Mind and Life dialogues will improve and increase communications and strengthen ties in terms of mutual understanding of neurosciences, consciousness, brain, mind, and the like, and also add new insights into human nature which we believe can contribute to world peace.

There are indeed two great fundamentals underlying this dialogue. First, the issues up for discussion here are not only of great importance in each individual human life, but their comprehension by a wider public may indeed be pivotal for human survival on a global scale. Such issues relate to individual and collective differences in perception, judgment, behavior, and communication. And second, the human brain is the only resourceful instrument for survival. It has always been obliged to be—and continues to be—constructively adaptive. Yet its full potential will not be realized until the brain is better understood, particularly in terms of its individuality and the consequent diversity of world views.

We pay our respects to two cultural traditions which have been separated for so very long and now have a cordial opportunity for exchange by virtue of your curiosity, initiative, and generosity. This opens for neuroscientists an excellent opportunity for professional enrichment because Buddhists have been thinking about consciousness, mind, and body for a very long time along different conceptual paths. We must acknowledge our own humility and naiveté: there are many things that we don't yet know about the brain and the mind, so many about which we are unsure, and others still about which we remain unknowingly in error.

We shall attempt to represent Western neurosciences in a fair way. We can then become your allies in helping insofar as possible to increase mutual understanding in both directions, and to dissolve barriers that have too long separated these two insight-seeking cultures. In the process, it should be possible to devise innovative experimental strategies directed to objectifying phenomena studied according to both traditions.

Many fundamental concepts are swiftly changing in Western neurosciences' views relating to brain mechanisms. So we must stay tuned in order to move together within this tumbling stream of scientific innovation.

One of the fundamentals underlying these dialogues is our mutual concern for world peace. We sincerely believe that several pertinent disciplines from both traditions are of great importance for humanity to help in the development of more ra-

### CONSCIOUSNESS AT THE CROSSROADS

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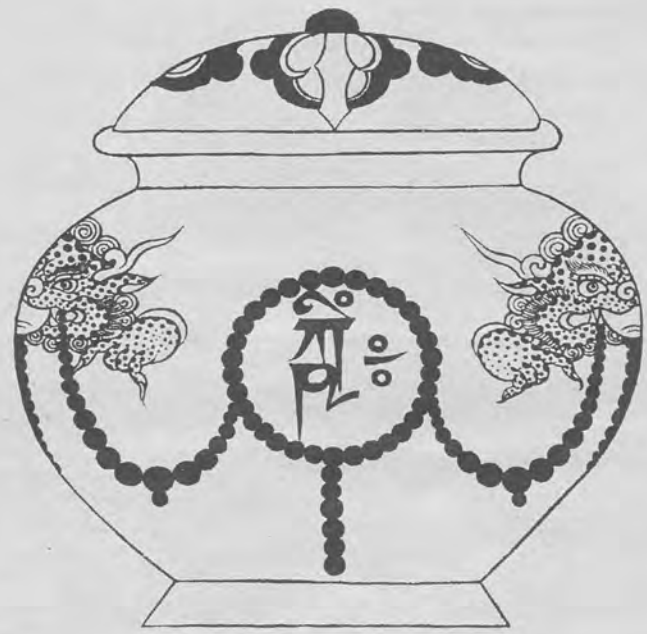
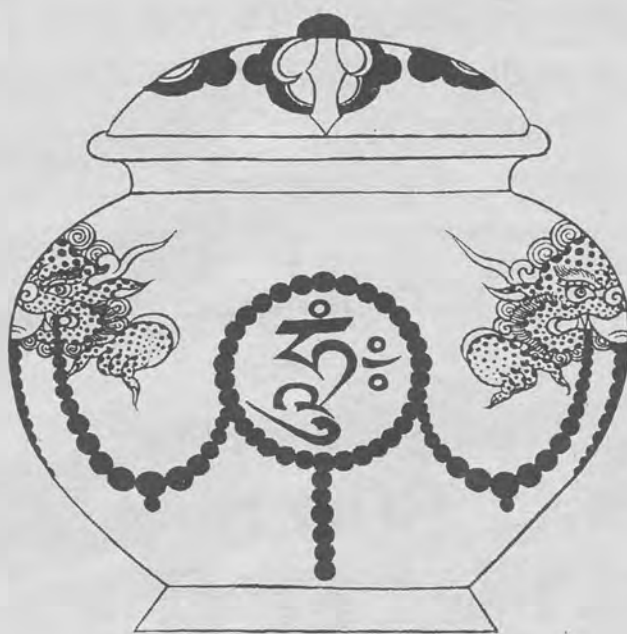
tional human self-knowledge, cross-cultural mutual understanding, and compassion, all urgently needed to safeguard this planetary habitat and to ensure equitable sharing of its bounty. ■

### Dalai Lama to Speak in Chicago

The Field Museum will host His Holiness on Saturday, August 28 at 9:30 A.M. For tickets, call 312-665-7200. Proceeds from the event will go to the Tibetan Alliance of Chicago and to the restoration of the Field Museum's unique collection of Tibetan thangkas. ■

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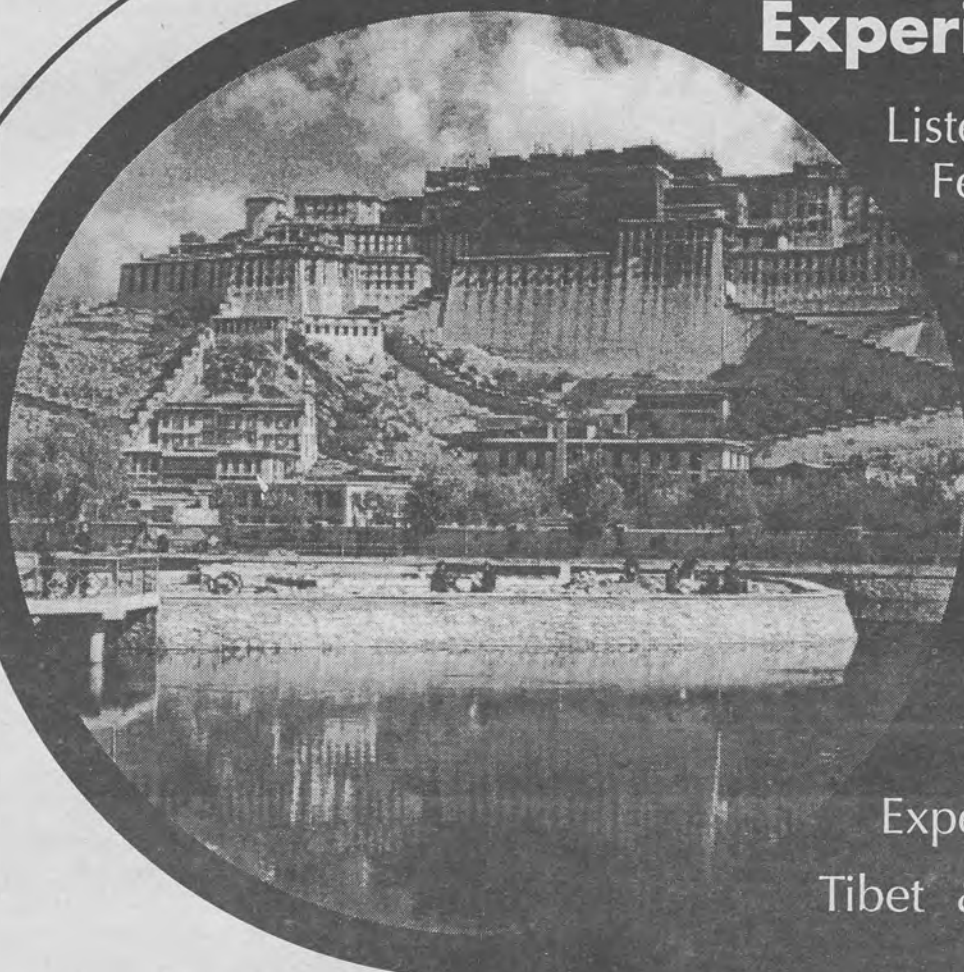
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## Venerable Lama Kalsang Gyaltsen

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 both sutra and tantra extensively and spent long periods in meditative retreat. With nearly two decades of experience in teaching Western students, his kindness, wisdom, and practicality are warmly admired by all.

# Longing To Do Retreat?

## Group Retreats

Highlights of the coming season are listed below. Call the center for the full schedule of weekend retreats and workshops. During each retreat, Venerable Lama Kalsang Gyaltsen will provide instruction in the practice and lead guided meditation.

### Medicine Buddha Retreat

Friday, October 8 at 7:00 pm - Monday, October 11 at 4:00 pm (4 days and 3 nights over Columbus Day holiday)

Medicine Buddha practice helps to overcome physical and mental sufferings through purifying negative karma and accumulating virtue. This practice is particularly beneficial for those in the healing professions. All are welcome to attend.

Tuition, food, and lodging: \$120.00.

### Shamatha Retreat

Friday, November 12 at 7:00 pm - Sunday, November 14 at 4:00 pm (3 days and 2 nights)

Shamatha is the foundation and key to all Buddhist meditation. It calms the mind, and teaches it to focus single pointedly on virtuous objects. All are welcome to attend.

Tuition, food, and lodging: \$90.00.

### Vajrayogini Retreat

Wednesday, November 24 at 7:00 pm - Sunday, November 28 at 4:00 pm (5 days and 4 nights over Thanksgiving holiday)

Intensive practice of the sadhana and the eleven yogas of Vajrayogini. Limited to those who have received the Vajrayogini initiation and teaching cycle in the Sakya tradition.

Tuition, food, and lodging: \$150.00.

### White Tara with 6 Rays of Light Retreat

Thursday, December 23 at 7:00 pm - Sunday, December 26 at 4:00 pm (4 days and 3 nights over Christmas holiday)

The blessings of White Tara purifies negative karma, and overcomes various obstacles, particularly untimely death, accidents, and illness. Limited to those who have received this initiation in the Sakya tradition.

Tuition, food, and lodging: \$120.00.

### New Year 2000 Long Life Retreat

Thursday, December 30 at 7:00 pm - Sunday, January 2 at 4:00 pm (4 days and 3 nights over New Year holiday)

Welcome the New Year 2000 auspiciously by renewing your dedication to Dharma practice in retreat. Bridge the old and new millennia peacefully and joyfully with prayers for long life, health, happiness, and prosperity for oneself and all sentient beings. All are welcome to attend.

Tuition, food, and lodging: \$120.00.



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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, with discounts for retreats of two weeks or more.

*"Abandoning places and people which increase defilement,  
For a secluded pleasant place, praised by the enlightened ones;  
In forested meadows, decorated with flowers, fruits, and herbs,  
Bless me to rightly meditate the Buddha's holy Dharma."*

By Muchen Konchog Gyaltsen  
1388-1469 AD

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## MEDITATIONS TO TRANSFORM THE MIND

Continued from page 15

And lead to the rainbow palace of Vajrayogini  
In the pure land Kajou Shing, there to enjoy clouds of  
transcendent offerings.

May I and all practitioners of this tantra  
Soon complete the esoteric path of secrets  
And, within ourselves ever perfecting the practices  
Of the sutras and tantras taught by the Buddha,  
May we master this mysterious way.

Until then, may the mighty dakas and dakinis  
Who dwell in the twenty-four Heruka grounds  
Care for us in every time and situation  
As a mother watches over her only child. ■

## JHADO TULKU RINPOCHE TO GIVE SPECIAL WEEKEND INITIATIONS AND TEACHINGS AT NAMGYAL INSTITUTE SEPTEMBER & OCTOBER, 1999

Venerable Jhado Tulku Tenzin Jungne Rinpoche is the current Abbot of His Holiness the Dalai Lama's personal monastery, Namgyal Monastery in Dharamsala, India. At the age of three, he was recognized as the sixth incarnation in the lineage of Jhado Rinpoche. Ven. Jhado Tulku received extensive training from many great lamas. He then studied at Sera Je Monastery and in 1991 he achieved the degree of Geshe Lharampa, the highest rank in the Gelugpa School. In addition he has received numerous empowerments, oral transmission and oral instructions from His Holiness the Dalai Lama and from the two main tutors of the Dalai Lama, Kyabje Ling Rinpoche and Kyabje Trijang Rinpoche. He also has received secret transmissions and many other teachings from non-sectarian lineage masters such as His Eminence Trulshig Rinpoche and Chogye Trichen Rinpoche.

At the request of His Holiness the Dalai Lama, Jhado Rinpoche undertook responsibility as spiritual instructor at Namgyal Monastery in Dharamsala, India. In 1997, he was appointed as Abbot of Namgyal Monastery, the Personal Monastery of His Holiness the Dalai Lama. Rinpoche continues to serve as abbot of the monastery at Dharamsala.

Rinpoche will be giving the following special weekend initiations and teachings this fall at Namgyal Institute in Ithaca, NY:

Sept. 17-19, The Kalachakra Six-session Guruyoga Practice (for those with the Kalachakra Initiation)

Oct. 1-3, Chenrezig Initiation, Teachings and Practice

Oct. 8-10, Yamantaka Initiation

Oct. 15-17, Medicine Buddha Empowerment and Transforming the Three Poisons

For further information contact  
Namgyal Monastery Institute, P.O.  
Box 127, Ithaca, NY 14851, Tel: 607-  
273-0739, or on the internet at:  
[www.namgyal.org](http://www.namgyal.org) ■

## Philadelphia and Madison Become the Ninth and Tenth U.S. Cities to Adopt Resolution Supporting Tibet

The city council of Philadelphia, Pennsylvania, on June 18, and the Common Council of Madison, Wisconsin, on July 7, passed resolutions supporting human rights for the Tibetan people. The resolutions both stated that Tibetans should have the right to control their own economic development in Tibet and called upon individuals and companies doing business with Tibet to follow the development guidelines of the Tibetan Government-in-exile.

The statements were the latest in a national campaign by the International Committee of Lawyers for Tibet (ICLT) to pass Tibet Resolutions in cities and states across the United

States. The States of Massachusetts and New Mexico, and the cities of Los Angeles, Miami, Atlanta, Berkeley, Princeton, New Paltz, Middletown, and Amherst have also passed this Resolution.

The Philadelphia Resolution was submitted by Carolyn E. Holland and Sue Ellen Klein of the Philadelphia Chapter of the U.S. Tibet Committee. It was introduced by the Honorable Councilman Angel Ortiz, and was drafted by ICLT, a non-profit organization based in Berkeley, California.

The Madison Resolution was submitted by Chris Hall of Students for a Free Tibet at the University of Wisconsin, Madison. It was introduced by

Alder Barbara Vedder and 8 Alder Co-sponsors, with the support of Mayor Sue Bauman, and was drafted by the ICLT.

The International Committee of Lawyers for Tibet advocates self-determination for the Tibetan people. Through legal action and education, ICLT promotes human rights, environmental protection, and peaceful resolution of the situation in Tibet.

For more information, please contact International Committee of Lawyers for Tibet, 2288 Fulton Street, Suite 312, Berkeley, CA 94704. 510-486-0588, fax: 510-548-3785, e-mail: [iclt@igc.org](mailto:iclt@igc.org), Web site: [www.tibetclt.org](http://www.tibetclt.org) ■

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## Creation of a Convent for Bon-po Nuns

The Jamma Foundation formed in order to support the nuns of Tibet's indigenous religion, Bon. Their first project is a convent called Khoma Neuchung Ling located on land donated in Jomosom, Nepal, through the generous help of Lopon Tenzin Namdak Rinpoche.

Jamma Foundation currently seeks funds to construct the gampa, residence, and school for twenty-five nuns, who are from Jomosom and Mustang as well as Tibet. Lama Yungdong Gyeltsen from the nearby Bon Monastery has agreed to undertake the formal education of the nuns. They hope this will provide future female teachers for the Bon-po, as well as the world community. Apart from a convent in Amdo, China, there is no formal institution for Bon-po nuns.

If you would like more information, please contact Suzanne Meyers at 212-502-1101 or write the Jamma Foundation, PO Box 30141, New York, NY 10011. Contributions in check or money order should be made payable to Jamma Foundation, and are tax deductible under the 501(c)3 code. Donations of any amount are greatly appreciated. To show our gratitude, we are pleased to reward donations of three hundred dollars or more with a limited edition woodblock print of a lotus blossom. This gift is made possible through the generosity of Irish artist Fiona Burgess. Thank you. ■



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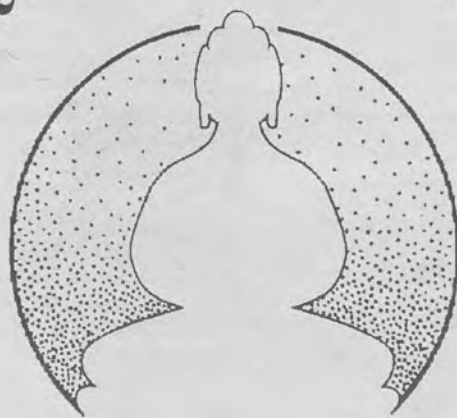
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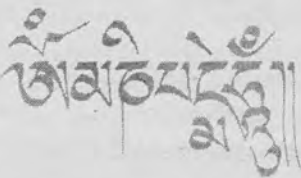
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## VAJRAYANA FOUNDATION COLLEGE OF BUDDHIST STUDIES

Winter Session: January 1 - April 2, 2000\*

The Vajrayana Foundation College of Buddhist Studies, located at Pema Osel Ling retreat center in Northern California, is now in its fourth year. The curriculum of the college is based on a thirteen-volume text *Jewel Treasury of Sutra and Tantra: Do Gyu Dzod*, as well as texts from other Buddhist masters. The program focuses on a system of learning that integrates knowledge with spiritual practice and is designed for advanced students as well as those new to Buddhism.



Lama Tharchin Rinpoche



Orgyen Thinley Rinpoche



Tulku Thubten Rinpoche

**JANUARY 1**  
Opening Ceremony

**JANUARY 2 - 7**  
Ngondro Retreat  
Khenpo Orgyen Thinley Rinpoche

**JANUARY 8 - 21 & 26 - 28**  
Mahayana Teachings from the *Do Gyu Dzod*  
Tulku Thubten Rinpoche & Khenpo Orgyen Thinley Rinpoche

**JANUARY 21 - 22 & 28 - 29**  
Mipham Rinpoche's *Precious Lamp of Certain Knowledge*  
Khenpo Orgyen Thinley Rinpoche

**JANUARY 31 & FEBRUARY 1**  
Ritual Art/Tibetan New Year (Losar) Preparations  
Lama Sonam Tsering

**FEBRUARY 2 - 6**  
Vajrakilaya/Losar Retreat  
Lama Tharchin Rinpoche

**FEBRUARY 11 - 14**  
Bardo Teachings from the *Do Gyu Dzod*  
Lama Tharchin Rinpoche

**FEBRUARY 19 - 29**  
Tibetan Language Intensive  
Chime Dolma

**MARCH 15 - APRIL 12 OR  
MARCH 18 - 19, 24 - 25**  
Thangka Painting  
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**MARCH 3 - 12**  
Tibetan Astrology Intensive  
Tulku Thubten Rinpoche

## FALL RETREAT

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SEPTEMBER 4, 5, 7



Orgyen Thinley Rinpoche

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Namkha Drimed Rinpoche

The retreat will be held at Pema Osel Ling, located on 102 acres of redwood forest in the mountains near Santa Cruz, California. In addition to the College of Buddhist Studies, Pema Osel Ling is the home of the Tibetan Arts Institute and offers year-round retreats as well as opportunities for personal instruction from resident lamas and artists.

\*Daily rate available.

\*\*Topic to be announced.

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Lama Ngawang Zangpo (Hugh Thompson), translator of *Jamgon Kongtrul's Retreat Manual* and *Enthronement*

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### APPEARANCE & REALITY

Continued from page 4

System Following Reasoning.

By asserting that objects of knowledge are the basis of division of the two truths, Gelukpa teachers make the point that the two truths are knowable, accessible to understanding. Some systems teach that there are myster-



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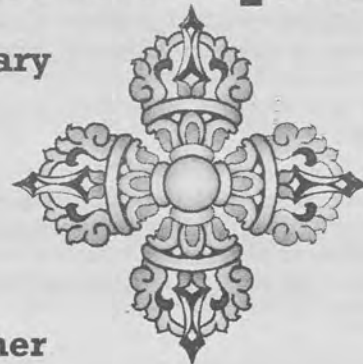
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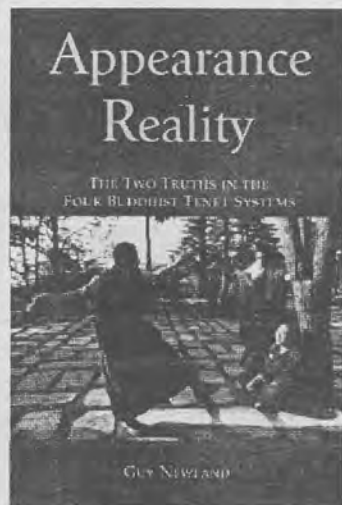
ies so deep or truths so profound that our minds—no matter how well-trained and purified—will never fathom them. According to the Geluk system, this is not the case. Indeed, some of the most important things, like emptiness, are extremely difficult

to penetrate, and there are some things—such as the subtlest details of the relationship between a specific action and its moral effect—that only buddhas can know. However, even before one has become a bodhisattva, it is possible to realize the most pro-

found emptiness, an ultimate truth, through the skillful use of reasoning within meditation. Moreover, each sentient being can and should aspire to transform his or her mind into the omniscient wisdom consciousness of a buddha, a mind that simultaneously

and directly knows everything that exists—every ultimate truth and every conventional truth. Thus, the two truths are two types of things that we can know, and that we should aspire to know. ■





## APPEARANCE & REALITY

### The Two Truths in the Four Buddhist Tenet Systems

by Guy Newland. 107 pp., notes, biblio., #APRE \$14.95

When someone seeks to understand Buddhism, where should that person start: With the meaning of taking refuge in the three jewels? With the four noble truths? The Dalai Lama, when asked this question, suggested that for many in the West today, understanding the two truths, conventional truth and ultimate truth,

is the best place to start.

When the Buddha awoke from the dream we still dream, he saw the ultimate reality of things just as they are. There are shifting appearances and conventions, the manners and traditions of the vast and diverse world; and then there is the mystery of the sheer reality of things. And yet we cannot find this reality anywhere else but right here.

Each system of Buddhist philosophy has its own way of explaining exactly what these two truths are and how they relate to one another. In exploring these systems, we are looking over the shoulders of Buddhist thinkers as they grapple with a basic question: What is real?

This is not an idle intellectual exercise, but a matter which cuts to the heart of our practice in life.

Guy Newland received a Ph.D. from the University of Virginia in 1988 and is now Associate Professor of Religion at Central Michigan University. He has studied with several leading Tibetan scholars in the U.S. and India. One of his earlier works, *The Two Truths* (Snow Lion: 1992), analyzed the Geluk view of Nagarjuna's two truths doctrine. Currently, he is collaborating with Joshua Cutler in editing the first complete English translation of Tsongkhapa's *Great Treatise on the Stages of the Path to Enlightenment* (forthcoming from Snow Lion Publications).



## MEDITATIONS TO TRANSFORM THE MIND

by The Seventh Dalai Lama  
trans., ed. and intro. by  
Glenn H. Mullin  
257 pp., METRMI \$16.95

The Seventh Dalai Lama is often considered to be one of the greatest of the early Dalai Lamas. He wrote extensive commentaries on the Tantras, and over a thousand mystical poems and prayers. His *Meditations to Transform the Mind* is a highly valued collection of spiritual advice for taming and developing the mind. These inspired writings are an out-

pouring of Himalayan spirituality, a unique presentation that appeals to the heart as well as head.

The Seventh Dalai Lama's rich spiritual writings are direct and arresting, giving clear advice on the essence of Buddhist practice. In this book, Glenn Mullin provides valuable and fascinating introductions to each piece, making them even more accessible. Also included is a biography of the Seventh Dalai Lama.

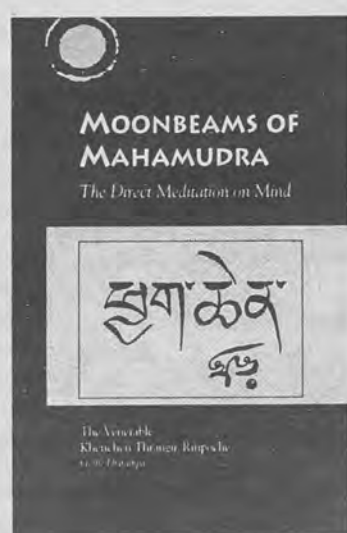
Glenn H. Mullin is a member of the Library of Tibetan Works and Archives Research and Translation Bureau. He lived in the Himalayas from 1972 to 1984, where he studied tantric Buddhism under numerous Tibetan masters. A renowned author and Tibetologist, he has lectured and conducted workshops throughout the world, and has published over a dozen books on Tibetan Buddhism.

## MOONBEAMS OF MAHAMUDRA

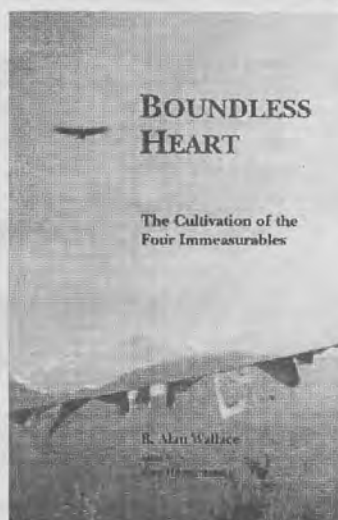
### The Direct Meditation on Mind

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

*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 re-



peated 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.



## BOUNDLESS HEART

The Cultivation of the Four Immeasurables

by B. Alan Wallace, ed. by Zara Houshmand. 200 pp. #BOHE \$14.95

*Boundless Heart* presents a unique interweaving of teachings on the Four Immeasurables and instruction on quiescence, or shamatha, meditation practices. Alan Wallace's teachings on the Four Immeasurables are based on Buddhaghosa's *Path of Purification* and address the cultivation of loving kindness, compassion, equanimity, and empathetic joy. It is a rich suite of practices that open the heart, counter the distortions in our relationships to ourselves, and deepen our relationships to others.

On these foundational practices of Theravada Buddhism, Alan brings to bear the insights and approaches of the Tibetan tradition. Juxtaposed with the Four Immeasurables, he presents teachings on shamatha meditation practice to empower the mind and render it "fit for service." His meditation instructions provide the steps for the complete achievement of shamatha.

This book is based on teachings given during a week-long retreat at a remote and beautiful site in the Eastern Sierras, and in its tone we experience the intimacy and focus of the setting. In addition to Alan's unique style of presentation, blending vivid story-telling with incisive analysis, the book includes both guided meditations and lively discussions in which the participants grapple with the implications of these teachings for their own lives.

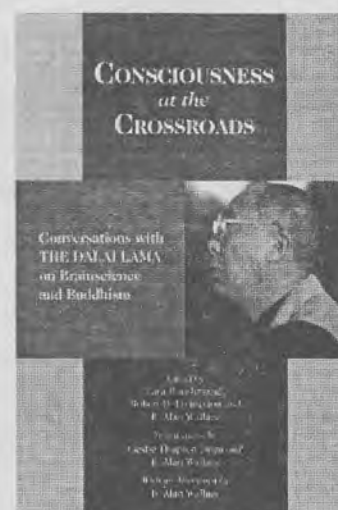
## CONSCIOUSNESS AT THE CROSSROADS

Conversations with The Dalai Lama on Brain Science and Buddhism

by The Dalai Lama, et al., ed. by Zara Houshmand, Robert B. Livingston and B. Alan Wallace, trans. by Thubten Jinpa and B. Alan Wallace, afterword by B. Alan Wallace. 185 pages #COCR \$15.95

This book addresses some of the most fundamental and troublesome questions that have driven a wedge between the realms of Western science and religion for centuries. *Consciousness at the Crossroads* is the result of a series of meetings between the Dalai Lama and a group of eminent neuroscientists and psychiatrists. The Dalai Lama regularly dedicates several days out of his busy schedule to engage in these kinds of meetings, which have resulted in more than a decade of fruitful dialogue between Buddhism and Western science.

Is the mind nothing more than an ephemeral side-effect of the brain's physical processes? Are there forms of consciousness so subtle that science has not yet identified them? How does consciousness begin? How do we know what we know? Buddhism, with its emphasis on empirical observation of mental processes, offers insights into these thorny questions, while the Dalai Lama's own incisive, clear approach and open-minded pursuit of knowledge both challenges and offers inspiration to Western scientists.



## LABRANG

A Tibetan Buddhist Monastery at the Crossroads of Four Civilizations



Photos from the Griebenow Archives, 1921-1949

## 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 incarnations 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.

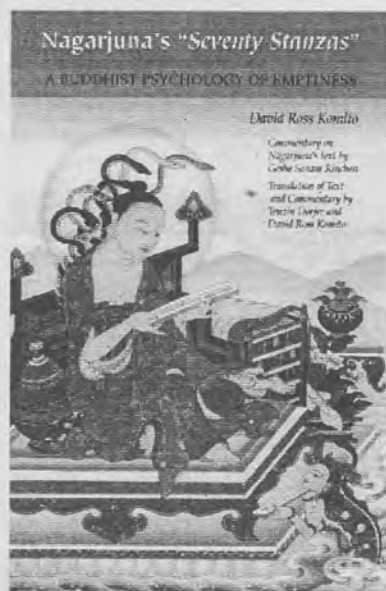


Snow Lion is pleased to be able to offer you this selection of titles on Tibetan Buddhism and culture. We hope that this publication, our web site, plus the services our staff provide you—answering questions, filling your orders promptly and with care, and publishing new books—are of value to you. We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







## **NAGARJUNA'S SEVENTY STANZAS**

### **A Buddhist Psychology of Emptiness**

by David Ross Komito, comm. on Nagarjuna's text by Geshe Sonam Rinchen, trans. by Tenzin Dorjee & David Ross Komito. 226 pp., notes, bibliography, index, #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 program 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 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.

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.

## **THE PRACTICE OF VAJRAKILAYA**

by Khenpo Namdrol Rinpoche. 87 pp., 5 photos, 2 line drawings #PRVA \$12.95

"The practice of Vajrakilaya blazes at the heart of the ancient Vajrayana traditions of Tibet. The wrathful heruka Vajrakilaya is the yidam deity who embodies the enlightened activity of all the buddhas, manifesting in an intensely wrathful yet compassionate form in order to subjugate the delusion and negativity that can arise as obstacles to the practice of Dharma. In fact, the practice of Vajrakilaya is famous in the Tibetan Buddhist world as the most powerful for removing obstacles, destroying the forces hostile to compassion, and purifying the spiritual pollution so prevalent in this age."—Sogyal Rinpoche, from the Foreword

In this series of teachings, originally given over a three-day period in the USA in 1995, Khenpo Namdrol presents a lucid and detailed explanation of the history and practice of Vajrakilaya. Not only are these teachings indispensable for those drawn to the practice of Vajrakilaya, but they will be of tremendous interest and inspiration to Vajrayana practitioners everywhere.

Khenpo Namdrol Rinpoche is a senior khenpo (abbot) at the Ngagyur Nyingma Institute, which has become the largest Nyingma study college outside of Tibet, with over 300 monks enrolled on courses and a reputation for outstanding scholarship. By 1995 at least 30 students had qualified to teach the sutras and tantras, which stands as a tribute to the 18 years Khenpo Namdrol spent establishing and teaching at the Institute. He has received teachings from many of the greatest Tibetan masters, and is considered to be one of the leading khenpos in the Nyingma tradition.



## **THE PRACTICE OF MAHAMUDRA**

by H. H. Chetsang Rinpoche, trans. by Dr. Robert Clark, ed. by Ani Trinley Chodron. 120 pp. #PRMA \$12.95

Mahamudra represents the highest level of teaching within Tibetan Buddhism. Its study and practice leads to the realization of the very nature of

reality itself—there is not a single phenomenon which is not subsumed within the realizations of Mahamudra. In 1994, H.H. Chetsang Rinpoche toured the USA and gave detailed instructions in Mahamudra methods based on the ancient traditions of Tibet and India. He carefully explained each of the five stages of Mahamudra and taught many meditation practices. His Holiness also gave precise instructions on meditative posture and breathing and responded with helpful answers to student's questions using the teachings of Tilopa and Gampopa to illustrate various points. This book is a record of His Holiness' teachings on Mahamudra, and is the clearest presentation of Mahamudra meditation practice available.

His Holiness Chetsang Rinpoche was born in 1946 in Lhasa, Tibet into the well-known Tsarong family. In 1949, he was recognized as the 37th Drikung Kyabgon, head of the Drikung Kagyu order of Tibetan Buddhism. He has worked tirelessly to renew and spread its academic and meditative traditions in many countries including the USA.

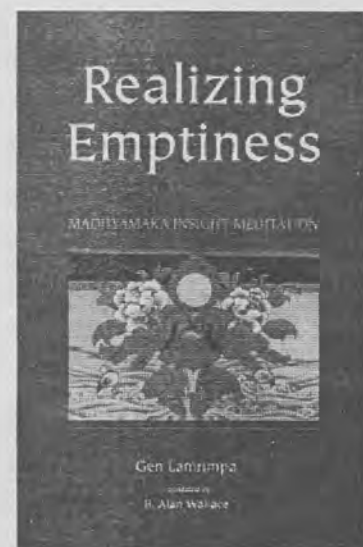
## **REALIZING EMPTINESS**

### **Madhyamaka Insight Meditation**

by Gen Lamrimpa, translated by B. Alan Wallace. 184 pp. #REEM \$14.95

The Tibetan contemplative Gen Lamrimpa trained in Buddhist philosophy and meditation under some of the greatest masters of the twentieth century. After spending twenty years in solitary retreat, he was requested by His Holiness the Dalai Lama to take a more active role as a teacher. Subsequently, he accepted an invitation to the West, where he gave the teachings presented here in response to a request for practical instructions on Madhyamaka insight meditation aimed at realizing emptiness.

In *Realizing Emptiness*, Gen Lamrimpa draws on his theoretical training as well as his solitary meditative experience to show how students can gain realization of ultimate reality. He explains in a practical and down-to-earth fashion how to analyze experience to fathom how it has been misperceived and misunderstood because of our many delusions and how to use Madhyamaka reasoning to experience the way in which all things exist as dependently related events. Those who wish to apply the Madhyamaka view to meditative practice and daily life will undoubtedly



find this work to be of great practical value. The book closes with two chapters on Dzogchen and its relation to Madhyamaka.

Gen Lamrimpa, Ven. Jampal Tenzin, was born in Tibet in 1934. A close disciple of H.H. the Dalai Lama, he has been living in meditative solitude in the mountains high above Dharamsala, India, since 1971. There he has gained a reputation for his deep experience of the "stages of the path" practices. He is also renowned as an accomplished practitioner of meditative stabilization and *tummo* (psychic heat) as well as other tantric meditations.

## **THE THREE PRINCIPAL ASPECTS OF THE PATH**



An Oral Teaching by Geshe Sonam Rinchen  
Translated and edited by Ruth Sonam

## **THE THREE PRINCIPAL ASPECTS OF THE PATH**

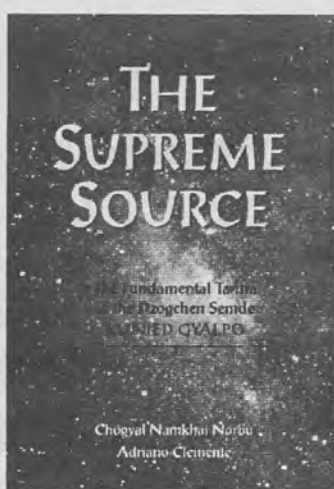
by Geshe Sonam Rinchen  
translated and edited by Ruth Sonam  
200 pp. #THPRAS \$14.95

The wish for freedom, altruistic intention, and the wisdom of emptiness constitute the three principal aspects of the path to enlightenment. The essential prerequisite is a strong wish for freedom. But to know how to attain freedom and cut the root of cyclic existence, it is necessary to have the correct understanding of reality. Even with a feeling of antipathy to this cycle of involuntary birth and death and an undistorted understanding of reality, supreme enlightenment will remain out of reach without the altruistic intention to act selflessly for the good and happiness of all living beings. These three are the key—everything that the Buddha thought necessary to attain enlightenment is contained in these teachings.

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.

1. རྒྱལ་བའི་གསུང་རབ་ཀྱི་གྱི་སྒྲིབ་པའི་དོན།  
རྒྱལ་སྐྱེ་དམ་པ་རྣམས་ཀྱིས་བསྐྱེད་པའི་ལམ།  
སྐྱེ་ལྡན་ཐར་འདོད་རྣམས་ཀྱི་འཇུག་དོན་པའི།  
ཇི་ལྟར་རྣམས་བཞིན་བདག་གིས་བཤད་པར་བྱ།
2. གང་དག་སྤྱད་པའི་བདེ་ལ་མ་ཆགས་ཤིང་།  
འད་འབྱོར་དོན་ཡོད་བྱ་བྱིན་བརྟེན་པའི་སྐྱེ་ལྡན་ཐར་འདོད་རྣམས་ཀྱི་སྒྲིབ་པའི་དོན།  
རྒྱལ་བའི་གསུང་རབ་ཀྱི་སྒྲིབ་པའི་དོན།





## THE SUPREME SOURCE

The Fundamental Tantra of Dzogchen Semde

by Chogyal Namkhai Norbu & Adriano Clemente

325 pp. #SUSO \$19.95

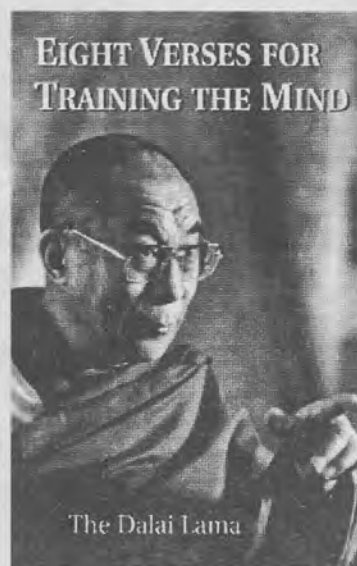
The aim of Dzogchen is the reawakening of the individual to the primordial state of enlightenment which is naturally found in all beings. The master introduces the student to his or her real nature, already perfected and enlightened, but it is only by recognizing this nature and remaining in this state of recognition in all daily activities that the student becomes a real Dzogchen practitioner of the direct path of self-liberation. The Dzogchen practitioner is aware of the absolute clarity and purity of his or her own mind and, without trying to modify what is already perfect in itself, without striving to obtain from somewhere else the state of realization, remains always in the real nature of existence, in the supreme source of all phenomena.

"Those who try to meditate and to realize this condition through effort are like a blind man chasing the sky."

In this book, the Dzogchen teaching is presented through one of its most ancient texts, the tantra Kunjed Gyalpo or "The King who Creates Everything"—a personification of the primordial state of enlightenment. This tantra is the fundamental scripture of the Semde or "Nature of Mind" tradition of Dzogchen and is the most authoritative source for understanding the Dzogchen view. The oral commentary by Chogyal Namkhai Norbu gives easier insight into the depths of these teachings from a practical point of view. Adriano Clemente translated the main selections of the original tantra. *The Supreme Source* will be of great interest to all students of Tibetan Buddhism.

## EIGHT VERSES FOR TRAINING THE MIND

by the Dalai Lama



produced by the Conservancy for Tibetan Art and Culture. 4 cassettes in a slip box #EIVETR \$24.95

"It could be said that the *Eight Verses for Training the Mind* contain within them the entire essence of the Buddha's teachings in a distinct form."—H.H. the Dalai Lama

This tape-set contains the complete teaching and commentary by His Holiness on the *Eight Verses* as well as the conferring the Generation of Bodhicitta Mind—both given November, 1998 in Washington, D.C. His Holiness has described the *Eight Verses* as a profound source of personal inspiration. He received the unbroken transmission and explanation of these mind training (Lojong) verses when he was a small boy in Lhasa and has recited them every day since then as part of his personal practice. The Generation of Bodhicitta Mind transmission strengthens the Lojong teaching by establishing the heart-felt motivation to become enlightened in order to benefit others.

His Holiness began the teaching with advice on the application of the Buddha's teachings and taught on the primary importance of the mind. After touching on how to recognize one's valid and invalid perceptions, His Holiness succinctly commented on the Madhyamika understanding of the two truths. He then gave a commentary on each of the *Eight Verses* followed by the Generation of Bodhicitta Mind.

## BOOKS FROM OTHER PUBLISHERS

### AS IT IS, Vol. I

by Tulku Urgyen Rinpoche. 224 pp. #ASITV1 \$25

The teachings presented in *As It Is, Volume I*, are primarily selected from talks given by the Tibetan Buddhist meditation master Kyabje Tulku Urgyen Rinpoche in 1994 and 1995, during the last two years of his life. The emphasis in Volume I is on the development stage and practices associated with it.

"What we need to know is that our nature is an unconfined empty cognizance. Knowing this to be 'as it is' is the mandala of the victorious ones—just as the buddhas know it to be."—Tulku Urgyen Rinpoche

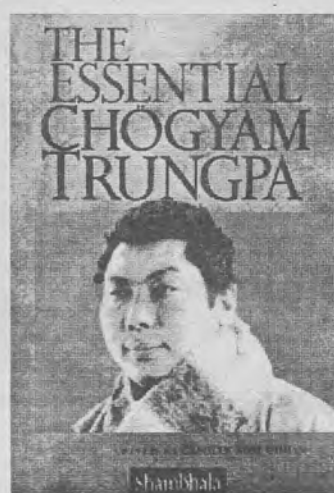


**DAKINI TEACHINGS:**  
Padmasambhava's Oral Instructions to Lady Tsogyal

by Padmasambhava. 224 pp. #DATE \$20

The teachings collected in this book are part of the ancient tradition known as terma treasures—works hidden during the ninth century in secret places in Tibet, to be rediscovered by qualified masters of future generations. Padmasambhava's oral teachings to his chief disciple—Yeshe Tsogyal, Princess of Kharchen—were recorded in coded language called dakini script and concealed for centuries.

The selections in *Dakini Teachings* are short, direct instructions relating to the three levels of Buddhist practice: Hinayana, Mahayana, and Vajrayana. The main emphasis of Padmasambhava's teachings is that spiritual knowledge must be personalized and not remain as mere theory. The book includes an introductory discourse by Tulku Urgyen Rinpoche and a short biography of Padmasambhava by Jamgön Kongtrül.



**THE ESSENTIAL CHOGYAM TRUNGPA**

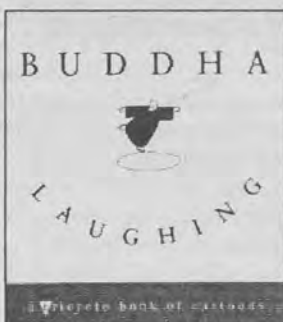
ed by Carolyn Rose Gimian. 272 pp. #ESCHTR \$14

Blends excerpts from Rinpoche's writings into a concise overview of the full body of his teachings. Forty selections from fourteen different books articulate the secular path of the Shambhala warrior as well as the Buddhist path of meditation and awakening.

### ETHICS FOR THE NEW MILLENNIUM

by the Dalai Lama and Alexander Norman. 250 pp. approx. #ETNEMI \$24.95

The Dalai Lama proposes a vision for overcoming suffering and bringing about individual and world peace for the next millennium. He contends that what we perceive as a drift into ethical chaos is not caused by a loosening of moral standards, but rather by an inherent flaw in the way our morals have been structured—they were formed with the assumption that humankind, if left unsupervised, will perpetrate horrible acts. The Dalai Lama argues that humans are originally pure, not sinful.



### BUDDHA LAUGHING:

A Tricycle Book of Cartoons  
96 pp., small & cute, #BULACA \$9

A fun-filled adventure in Buddhist cartoons from *Tricycle: The Buddhist Review*.

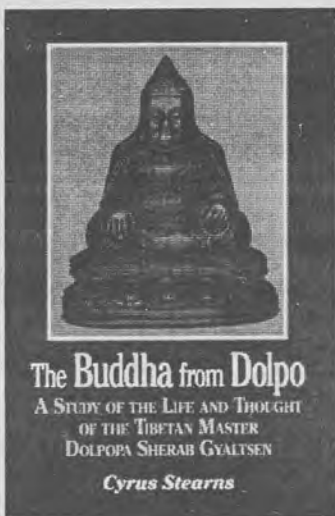


### THE BUDDHA FROM DOLPO: A Study of the Life and Thought of the Tibetan Master Dolpopa Sherab Gyaltsen

by Cyrus Stearns. 288 pp. #BUDO \$20.95

Dolpopa Sherab Gyaltsen (1292-1361) was one of the most important figures in Tibetan history and perhaps the greatest expert on the tantric teachings of the Kalachakra Tantra. Based largely upon esoteric Buddhist knowledge believed to be preserved in Shambhala, Dolpopa's theories continue to excite controversy in Tibetan Buddhism after almost 700 years.

Dolpopa emphasized two contrasting definitions of the Buddhist teachings of emptiness: "emptiness of self-nature," which applies only to the level of relative truth, and "emptiness of other," which applies only to the level of absolute truth. Dolpopa identified ultimate reality as the Buddha-



nature inherent in all living beings. This view of an "emptiness of other," known in Tibetan as Zhentong, is Dolpopa's main spiritual legacy. Contained here are translations of major works by Dolpopa which present his view of the path and a summation of his ideas.



### Enlightened by Design

Using contemplative wisdom to bring peace, wealth, warmth & energy into your home

by Helen Berliner. 242 pp., oversized, many b&w illustrations and photos, #ENDE \$22.95

This book shows how to use your home to realign with the basic forces of nature, heaven and earth, the four directions, and the elemental energies that arise from them. The author draws on traditional geomantic systems from both East and West—Celtic to feng-shui. Her approach is partially based on Tibetan Buddhist teachings on energy mandalas and the practice of space awareness for discovering the inspiration and delight hidden in our homes.







**LUMINOUS PASSAGE:**  
The Practice of Study of  
Buddhism in America  
by Charles Prebish. 314 pp.  
#LUPA \$18.95

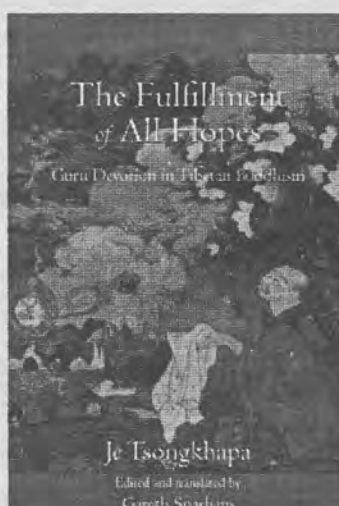
The first comprehensive scholarly study of American Buddhism in nearly two decades. Based on extensive fieldwork, Charles Prebish offers a description of the historical growth and development of the American Buddhist movement as well as a clear delineation of the formative issues that have influenced the tradition in North America. He appraises the state of the religion at the millennium, evaluating the creative conclusions of both scholars and practitioners over the past 25 years.



**FROM MANCHURIA TO TIBET:** A Quarter Century of Exploration

by Wong How Man with Julie Gaw. 246 pp., 11 x 11", 281 color photos, 2 maps, #FRMATI \$49.95

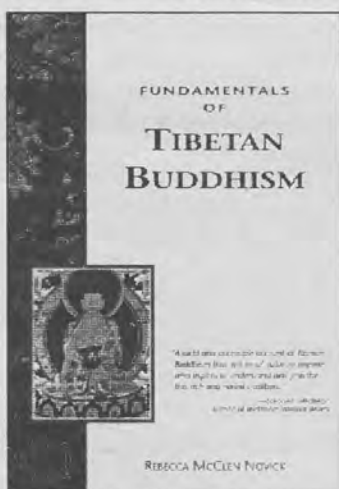
Provides an impressive, rare glimpse of ethnic groups whose lives and customs mirror the enchanting, but often brutal, environments in which they live. From Manchuria and Mongolia to the Silk Road and the Tibetan Plateau, traditions carry on as they have for centuries. The focus here is on the diversity and interconnectedness of unique peoples in beautiful unusual landscapes. Delves into the history, traditions, stories and dreams of colorful indigenous peoples and their surroundings—often in formidable terrain.



**THE FULFILLMENT OF ALL HOPES:** Guru Devotion in Tibetan Buddhism

trans. & ed. by Gareth Sparham. 160 pp., #FUALHO \$15.95

Why is it important to have a spiritual teacher? How does one enter into such a relationship intelligently? Devotion to the guru is much misunderstood in the West yet fundamental to Tibetan tantric Buddhism. Tsongkhapa explains this core practice.



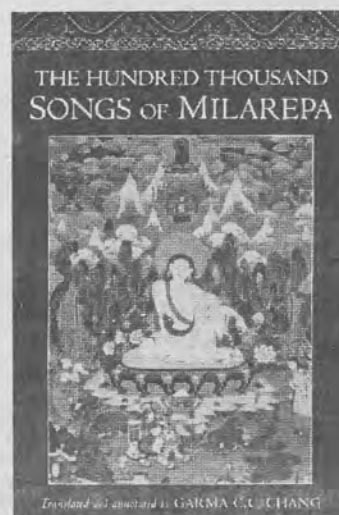
**FUNDAMENTALS OF TIBETAN BUDDHISM**

by Rebecca Novick. 208 pp.  
#FUTIBU \$12.95

Covers the basic ideas of Tibetan Buddhism in an accessible way—a good overview.

"Well-written and well-organized, it provides a good introduction to the basic doctrines and practices of Tibetan Buddhism."—John Powers, author of *Introduction to Tibetan Buddhism*

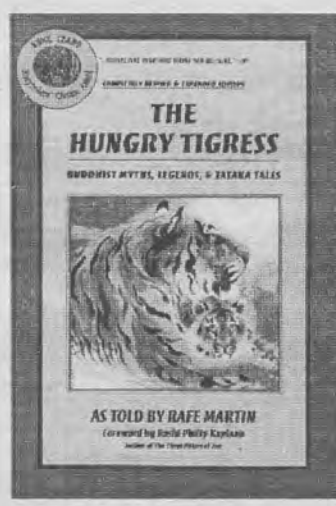
"A lucid and accessible account of Tibetan Buddhism that will be of value to anyone who aspires to understand and practice this rich and varied tradition."—Stephen Batchelor



**THE HUNDRED THOUSAND SONGS OF MILAREPA**

Trans. & Anno. by Garma C.C. Chang. 736 pp. #HUTHSO \$55 cloth

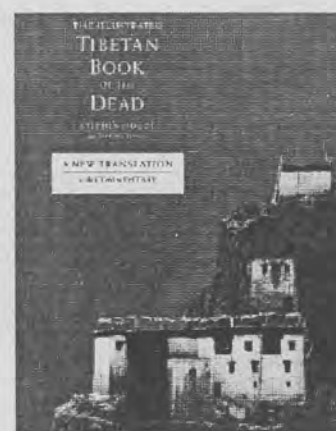
Milarepa wandered from village to village, teaching enlightenment and the path to Buddhahood through his spontaneously composed songs. Wherever he went, crowds gathered to hear him sing the Dharma. His songs are filled with fascinating tales of miraculous encounters and colorful imagery, and present insight into Tibetan Buddhism.



**THE HUNGRY TIGRESS:** Buddhist Myths, Legends, & Jataka Tales

by Rafe Martin, fore. by Roshi Philip Kapleau. 261 pp. #HUTI \$16.95

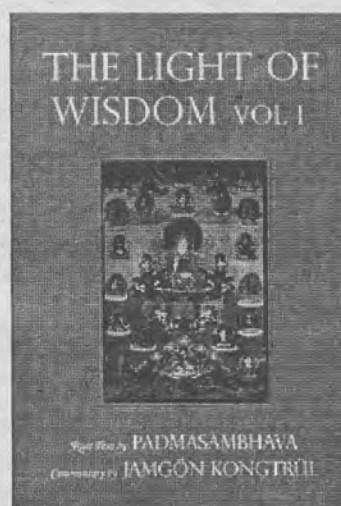
Forty Buddhist stories combine themes of nonviolence, wisdom, environmental awareness, and compassion for all living things. Rafe unites this ancient story tradition with our contemporary imagination to make the Jataka tales (past life stories of the Buddha) even more relevant to people today. This is a completely updated and rewritten edition with expanded commentaries and two new sections on the meaning of Jataka tales.



**ILLUSTRATED TIBETAN BOOK OF THE DEAD**

by Stephen Hodge. 128 pp., 8 x 10" #ILTIBO \$24.95 cloth

A gorgeously illustrated translation of the ancient Tibetan masterpiece. It is a book not only about death, the knowledge it imparts should guide us through the constant changes and crises. The focus here is on becoming a master of these endless shifts, on learning to recognize and take advantage of the opportunities that arise in periods of transition. This new translation and commentary by monk-scholar Stephen Hodge will please both eye and mind.



**LIGHT OF WISDOM, Vol. I**  
by Padmasambhava & Jamgon Kongtrul. 368 pp. #LIWIV1 \$25

This is a combination of three texts: *The Gradual Path of the Wisdom Essence (Lamrim Yeshe Nyingpo)* is a record of oral instructions of Padmasambhava, recorded by his chief female disciple, Yeshe Tsogyal. Padmasambhava, considered the second Buddha, established the Vajrayana teachings in Tibet during the ninth century. He concealed various teachings (including *Lamrim Yeshe Nyingpo*) in the form of "hidden treasures," to be revealed at an appropriate future time. *The Light of Wisdom* by Jamgon Kongtrul, one of the most prominent Buddhist masters of nineteenth-century Tibet, is an extensive commentary on this sacred terma scripture. *Entering the Path of Wisdom* consists of annotations on the commentary by Jamyang Drakpa, a student of Jamgon Kongtrul, and recorded by Jokyab Rinpoche. The book also includes an introductory discourse by Tulku Urgyen Rinpoche.

Volume I presents in-depth explanations of the Vajrayana Buddhist perspective. It begins with the nature of the ground, the buddha nature present in all beings, continues with the teachings that are common to all vehicles, concludes with the Mahayana and the link to Vajrayana.

"This essence of the causal and resultant vehicles, especially the core of the realization of the three sections of the inner tantras, linking together the ground with the path, makes you abandon the temporary defilements along with their tendencies, realize fruition and quickly accomplish the welfare of self and others, in this way it is in conformity with each yet exalted above them all."—Padmasambhava



**RUTHLESS COMPASSION**  
Wrathful Deities in Early Indo-Tibetan  
Esoteric Buddhist Art

by Rob Linrothe  
368 pp., 221 b&w and 16 color illustrations,  
oversize, #RUCO \$55 cloth

The author reconstructs the development of early esoteric Buddhism through the potent image of the wrathful deity. Vajrayana Buddhists understand that these wrathful spirits represent inherent qualities of our own, and that meditation on these figures can transmute the otherwise malevolent sides of our own natures into positive qualities and actions. Art objects provide precious clues as to the early development of esoteric Buddhism in India, about which few early texts survive. Through careful examination of a large body of images as well as Sanskrit, Tibetan, and Indic texts, this lavishly illustrated volume traces the evolution of the forms and the unfolding significance of the wrathful deity in esoteric Buddhist sculpture.



**THE LAZY LAMA LOOKS AT THE FOUR NOBLE TRUTHS**  
by Ringu Tulku. 36 pp., #LALAFO \$6

"All Buddhist practice is for the purpose of working to become free of the basic problem of suffering, and it's all based on the possibility of an inner transformation, the transformation of our perception, our view. If we can let go of the state of mind which is always in turmoil we can find fearlessness, liberation, peace. The teaching on the four noble truths is the basis of understanding of all Buddhist teachings and practices; it's the basis of everything."

Ringu Tulku has received an extensive traditional training from lamas of all the Tibetan traditions; fluent in English, he teaches widely at Dharma centers throughout Europe and in America. In the Lazy Lama series he presents a fresh look at Buddhist topics in a warm and accessible way, suitable for newcomers and Dharma students alike.



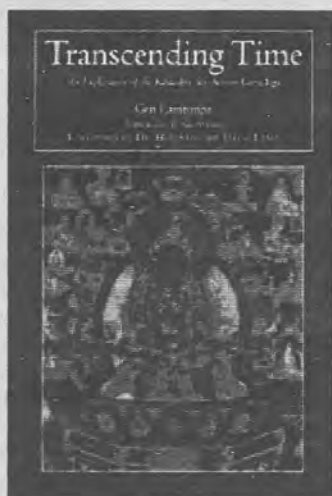
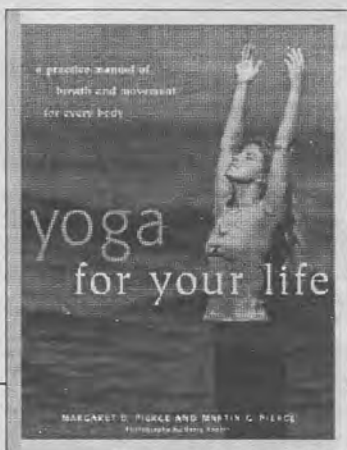


## YOGA FOR YOUR LIFE

by Margaret & Martin Pierce

160 pp., oversized, over 400 color photos, #YOYOLI \$20

Capturing the spirit of yoga for the American lifestyle, this is the perfect book for beginners too. It surpasses other guides by showing pose adaptations for different body types and eight special programs that offer innovative useful ways to bring yoga into your life such as yoga to wake up, to prepare for meditation, to help with sleep, for a vigorous workout, to prepare for an active day. Easy to follow, the photos and text allow you to start right away.



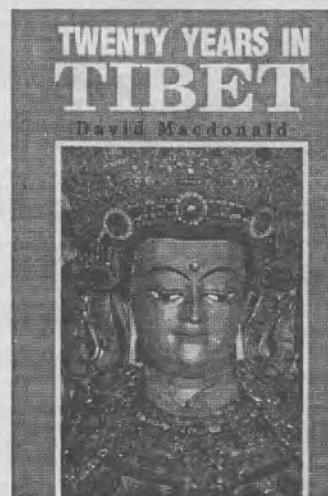
## TRANSCENDING TIME:

An Explanation of the Kalachakra Six-Session Guru Yoga

by Gen Lamrimpa, trans. by B. Alan Wallace, ed. by Pauly Fitze. 317 pp., gloss., notes, biblio., index, #TRTI \$21.95

Gen Lamrimpa offers an overview of all phases of Kalachakra practice: the preliminaries, initiation, generation and completion stages—he especially makes the Six-Session Guru Yoga practice understandable by explaining its parts and how it is to be practiced six times every 24 hours.

"To the best of my knowledge, no such detailed account of these secret practices has previously appeared in English"—B. Alan Wallace



## TWENTY YEARS IN TIBET

by David Macdonald. 318 pp., 31 b&w photos, #TWYETI \$27 cloth

These reminiscences of a British emissary into Lhasa in the early part of this century are captivating. The author (of half Sikkimese birth) had a deep knowledge of Tibetan culture and language and was able to gain entry into Tibetan life and religion—he even spent a night in the Dalai Lama's bedroom. He documents the period when the British and Chinese were competing for power in Tibet. He brings to life these events and the central players such as the Dalai Lama and the Tashi Lama and a number of other British and Tibetan personalities. He also offers vivid descriptions of everyday life in Tibet—marriages, rituals, food habits, healing practices, dress, etc.



## WORLDS OF TRANSFORMATION: Tibetan Art of Wisdom and Compassion

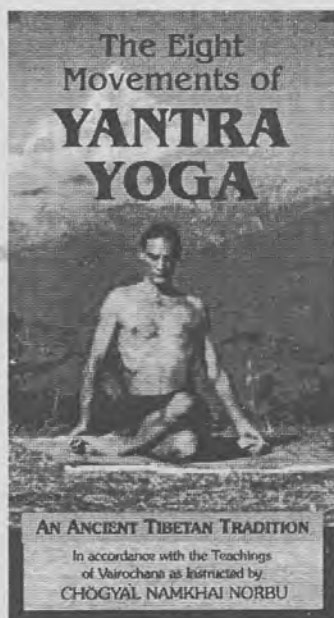
by Marilyn Rhee & Robert Thurman. 480 pp., 9 x 12", 319 illustrations, 285 in color, 2 maps, #WOTR \$95 cloth #WOTRP \$65 paperback

If you liked the *Wisdom and Compassion* art book, you will love this massive edition of Tibetan Buddhist paintings, hundreds of sublime Tibetan thangka paintings from the premier New York collection of Shelley and Donald Rubin which span the 12th through 20th centuries and the spectrum of Tibetan artistic schools. There is an analysis of each painting's iconography and religious meaning, style, regional lineage, and sources. David Jackson discusses the paintings of the Kagyupa order in the Rubin Collection.

## VIDEOS & AUDIOS

### New Video from Snow Lion

## THE EIGHT MOVEMENTS OF YANTRA YOGA



by Chogyal Namkhai Norbu, instructor Fabio Andrico, produced by Shang Shung Institute and Angelo Fontana. video w/ 32 page booklet #EIMOYA \$29.95

Yantra Yoga, or Union of the Sun and the Moon, is one of the more ancient Tibetan yogas, taking its origin from the great masters Humkara and Padmasambhava. From them it was transmitted to the famous Tibetan translator Vairochana and then through a lineage of Tibetan masters. Chogyal Namkhai Norbu is a living holder of this rare and precious Yoga teaching and is transmitting it for the benefit of others.

The *Eight Ancient Tibetan Movements* video and booklet are a practical and simple guide for learning and practicing this precious discipline. These eight movements are the preparatory part of the more complex teaching of Yantra Yoga. They harmonize and strengthen our energy through simple and effective methods. They act on the physical level

through the body movements, and on the subtle level through the coordination of the breath. Through these eight movements one can achieve a calmer and more harmonious state of mind, for it is a yoga of harmony in movement.

Set in the beautiful Himalayan mountains, with a breathtaking view of famous peaks, the video is an enjoyable guide for learning and applying this ancient Tibetan yoga practice. Chogyal Namkhai Norbu introduces the video with an interview about the origins and purpose of the eight movements of Yantra Yoga. The next part includes step-by-step explanations and the final part is a practice session in front of the astonishingly beautiful Machapuchare and Annapurna mountains. In addition to the video, a manual is included that travels easily and will remind you how to properly practice.

You do not need to be an accomplished yoga practitioner to apply these movements—anyone with a little time and commitment can apply them and achieve lasting benefits.

Fabio Andrico was born in Italy in 1951. He went to India as a young man where he studied Hatha Yoga. He met the master Chogyal Namkhai Norbu who gave him teachings on Dzogchen and Yantra Yoga. For the last 20 years he has been a Yantra Yoga instructor of the Dzogchen Community and taught courses all over the world.



## THE EIGHT VERSES FOR TRAINING THE MIND

by the Dalai Lama, produced by the Conservancy for Tibetan Art and Culture. 4 cassettes in a slip box #EIVETR \$24.95

"It could be said that *The Eight Verses for Training the Mind* contain within them the entire essence of the Buddha's teachings in a distinct form."—H.H. the Dalai Lama

[For more information, see entry on page 24 under "Forthcoming and Recently Published Titles from Snow Lion."]



## GOOD MEDICINE: How to Turn Pain into Compassion with Tonglen Meditation

by Pema Chodron. 3.5 hrs., 2 videos plus study guide, #GOMEV \$49.95

Tonglen is a simple and elegant meditation system for everyone. Through tonglen, the difficulties in life can be used as a way to befriend ourselves, accept the past and widen our circle of compassion—this breathing meditation quickly cuts through suffering.



## MANDALA: The Sacred Circle of Vajrabhairava

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

This is a fascinating look at the creation and profound inner meaning of the world's richest religious symbol, the Buddhist mandala, an intricate and vividly colored pattern that represents an enlightened universe. This ground-breaking video was shot during the construction of the colored sand mandala of the Buddha Vajrabhairava (the Diamond Terrifier) by Tibetan monks of Namgyal Monastery, the Dalai Lama's personal monastery. It intimately shows the artistry of the Namgyal monks as they build the mandala grain by grain, stage by stage. It explains the detailed symbolism of the mandala, and presents a captivating introduction to Buddhism and tantra. *Mandala* is dedicated to the late Ven. Pema Losang Chogyen whose impressive 3-dimensional, computer-generated mandala is included in this video.

"The monks' commitment and quiet joy in their art is contagious as they perform this ancient ritual."—NAPRA ReView

### Video or audio!

## THE STAGES OF MEDITATION—GOM RIM BAR PA

by H. H. the Dalai Lama. 7 videos, 11 hrs. #GORIV \$100; 10 audio tapes #GORIT \$85

The *Gom Rim Bar Pa* (*The Stages of Meditation*) was written by Kamalasila and addresses the central issues and is a meditation handbook for Mahayana Buddhism. The Dalai Lama presents this text and gives his own commentary. Topics include: the nature of mind and how to train it, the development of compassion and equanimity, the nature of suffering, wisdom and how to unite it with compassion, and the meditations of calm abiding and penetrative insight. This teaching was given at Deer Park in Wisconsin.



## Best Selling Video of the Dalai Lama!

**OVERCOMING DIFFERENCES:**  
An Historic Public Address by the Dalai Lama  
by Trueheart Productions. 90 min. #OVDIVI \$29.95

On March 26th, 1991, an audience of 12,000 assembled at Cornell University to hear His Holiness the XIVth Dalai Lama inaugurate the "Year of Tibet" with an extraordinarily moving and profound talk. He discussed the relationship of world peace and inner peace. Peppering his address with his wonderful, spontaneous wit, the Nobel Peace Prize Laureate reminded the audience of the fact that we are social animals and must learn to live together in order to achieve happiness and survive.

## THE DALAI LAMA OF TIBET OVERCOMING DIFFERENCES

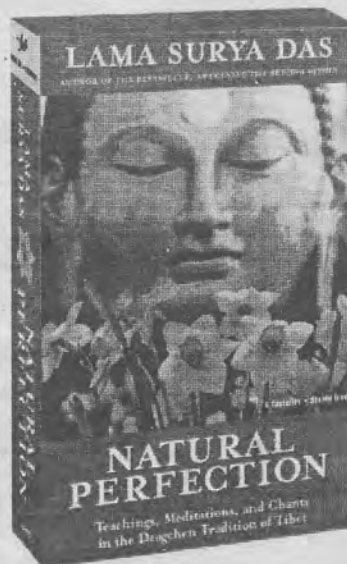


## NATURAL PERFECTION: Teachings, Meditations, and Chants in the Dzogchen Tradition of Tibet

by Lama Surya Das. 6 hrs., 4 cassettes, study guide #NAPE \$29.95

"Buddhist masters of Tibet believe that dzogchen practice was destined to become the single, most powerful spiritual vehicle in the West, because it takes the struggle out of meditation—it is spacious, natural, and relaxing."—Lama Surya Das

In six sessions, listeners are guided through each step of dzogchen practice, where they will learn sky gazing, natural awareness, prayers and chants to open the heart and mind, etc.



## LEARN TIBETAN: Essential Words and Phrases for Absolute Beginners

CD-ROM #LETICD \$50

This is a lively and entertaining introduction to Tibetan language. This well-designed graphic package makes learning Tibetan feel like a game. It offers a large vocabulary. You can record your voice and compare your pronunciation with native speakers. There are quizzes and a challenging memory game. Windows: VGA w/256 colors, sound card, 486 or above, 8 Mb RAM, CD-ROM, microphone optional. Apple Macintosh: Color Macintosh, 68030 processor or above, 8 Mb RAM, CD-ROM, microphone optional.

# MUSIC



## THE BLISS WHIRL OF THE SKY DANCERS: Sacred Music Performed by the Khachoe Ghakyil Nuns

1 hr. CD, #BLWHCD \$17  
Four recordings: Tu Soel, Lam-Rim Dedication, Chod, Prayer to the compassionate Buddha. This CD is a fund raiser for the nunnery.



## THE DANCE OF INNOCENTS

by Ngawang Kechog and Peter Kater. #DAINT \$11 (cassette), #DAINCD \$16 (CD)

Spontaneous musical conversations between piano and flute, interwoven with Tibetan chanting—soothes and relaxes. New recording from Ngawang Kechog.



## CHOD

by Wangdu Lama. 2 CDS  
#CHODCD \$28

Produced by the Nityananda Institute.



## RENEWAL: Contemporary Tibetan Folk Songs

by Chaksampa. CD #RECOCD \$16.50



## TEMPLE MUSIC FROM TIBET

by Deben Bhattacharya. CD #TEMUCD \$17

Contains: Drugpa Kagyu from Tashijong, Padmasambhava birthday ritual; Nyingma prayers praising Buddha; Afternoon Prayer at Rumtek; Lhabab temple ceremony and fire puja of the Gelugpa.

## CHANGSHAY: Traditional Tibetan Drinking Songs

by Techung. 17 songs on CD #CHTRDR \$16.50

Contains lyrics in Tibetan w/English translation.

# CALENDARS, CARDS, ETC.



## THE SPIRIT OF TIBET Notecards

by Alison Wright. Twelve cards, plus envelopes #SPTINO \$23.40

Six exquisite images of Tibetan culture taken from Alison Wright's *The Spirit of Tibet* photobook. There are twelve cards, two of each image.

## The book that started it all!



## 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

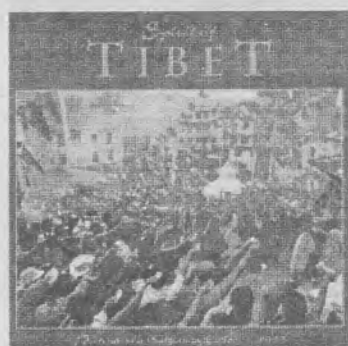
This visually stunning, full-color portrait of Tibetan life in exile displays the spirit of Tibetan refugees living in the beautiful mountain settings of northern India. It shows how Tibetans have preserved the best of their unique culture and identity. Aided by their Buddhist faith, the Tibetan people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

"There are many collections of Tibetan images available these days, but Ms. Wright's work should be the first one you buy."—S.A. Hunt



## SPIRIT OF TIBET 2000 CALENDAR

12 x 12" #SPTICA \$12.95

Alison's amazing images of Tibetan culture are available in this wall calendar.



## BUDDHIST PAINTINGS: American Museum of Natural History 2000 Calendar

12 x 13" #BUPACA \$12.95

Twelve thangka from this collection of older complex images grace these pages. There is room to write appointments on the calendar.



## TIBETAN VOICES 2000

photographs by Brian Harris. 12 x 13" #TIVOCA \$12.95

Twelve color photos from Tibetan culture. A portion of the proceeds goes to Seva Service Society.

## Half-price!

## RIGPA CALENDAR

#RIGPA \$8.95, now \$4.50

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. It also has days not to hang prayer flags! Covers Buddhist special days up to Losar in February, 2000

## TIBETAN ART CALENDAR 2000!

#TIARCA \$28.95

Now in its 26th year, the Tibetan Art Calendar contains 13 poster-size, full-color reproductions of some of the best thangka paintings from museums and private collections around the world. Measures 16 x 24" and contains a description of each thangka. These sell out almost every year, so to be sure to receive yours, please order now.







**EIGHT AUSPICIOUS SYMBOLS FINE PRINT**  
#ELAUPR \$20

Painted by Kelsang Lodoe Oshoe, one of the best Tibetan thangka painters, and printed on a canvas-like material. This is a beautiful print of the Eight Auspicious Symbols. Measures 16 x 22" and is suitable for framing.



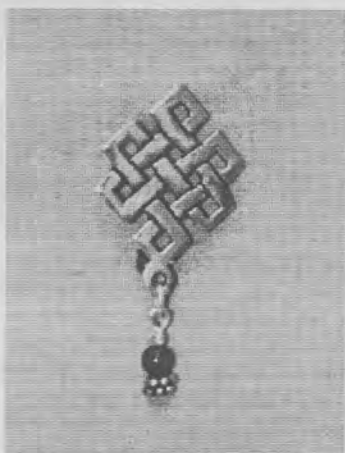
**KALACHAKRA DEITY FINE PRINT**  
#KADEPR \$25

Painted by Kelsang Lodoe Oshoe, one of the best Tibetan thangka painters, and printed on a canvas-like material. This is the finest image of the Kalachakra Deity. The Buddha, Dalai Lama, and King of Shambhala are depicted above. Measures 16 x 22" and is suitable for framing.



**ETERNAL KNOT NECKLACE** by Marta Macbeth  
#ETKNNE \$100

Silver with turquoise beads, this 18" eternal knot necklace was commissioned by Snow Lion from one of Ithaca's finest jewelers. Marta has also been a very active Tibet supporter and gives a portion of the proceeds from her eternal knot jewelry to support the Tibetan freedom struggle. You'll love the weight and feel of the silver and the color of the turquoise beads.



**ETERNAL KNOT PIN** by Marta Macbeth  
#ETKNPI \$30

Marta has crafted this eternal knot pin with a turquoise bead (length = 1.5") ideal for clothing, hats or cloth bags.



## Tibetan Soul Food!

### TIBETAN DEAD HOT SAUCE PACK (with compact edition of *The Tibetan Book of the Dead*)

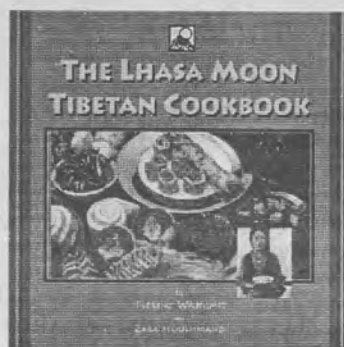
by Khatsa & Co. #TIDEHO \$15

Dead Hot Sauce (9 oz.) combined with the compact edition of Chogyam Trungpa's *Tibetan Book of the Dead*—packaged in a handmade wooden crate with recipes. Great gift item for "Dead Heads" or anyone!

### KHATSA! Tibetan Hot Sauce, Tibetan Fire Sauce and Nettle Salsa

by Khatsa & Co. Three 9-oz. jars, #KHHOSA \$18.95 (outside N. America, please allow \$15 for shipping by surface)

Khatsa means "hot mouth" and these three Tibetan sauces come from Dachen Kyaping's father who was able to leave Tibet after 21 years as a political prisoner. These sauces are not only authentic but they taste fabulous—spicy but not too hot for most people—we are enthusiastically recommending that you try them. The ingredients are vegetarian and the nettles come from Milarepa's cave! Seven percent of the profits are donated to a nature preserve in Tibet and to provide educational opportunities for Tibetan children. (no preservatives, no artificial flavors or colors).



### 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.

"I was delighted by the range and depth of the cuisine in Tsering's cookbook, and after cooking some of the food I can certainly see why her restaurant in San Francisco is so popular."—Mick Vann for *The Austin Chronicle*

"One of San Francisco's top restaurants!"—*San Francisco Chronicle*

## NEW GARUDA POSTCARDS \$1 ea.

Traditional thangka images.



GAC101 Buddha Shakyamuni with Shariputra & Maudgalyayana



GAC110 Green Tara



GAC161 Kunsang Gyalwa Dupa



GAC108 The 35 Buddhas



GAC155 Medicine Buddha



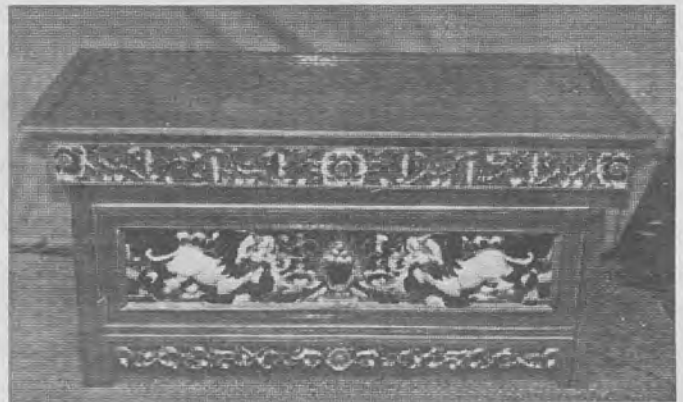
GAC162 Tsewang Gyagarma  
GAC163 Padmasambhava as Medicine Buddha



### TIBETAN PADDED MEDITATION CARPET

#TIPAME \$145

A traditional Tibetan carpet (28 x 28") with a yellow double dorjee on maroon background. Padded underneath (2.5" thick) and covered with Tibetan cotton cover. An excellent meditation seat for you or your lama.

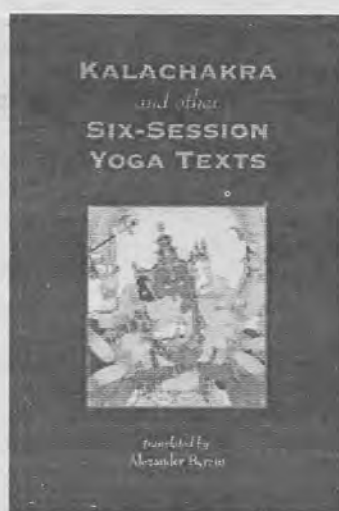


### SNOW LION PRACTICE TABLE

#SNLIPR \$300

Hand carved wooden practice table, hand painted in red, gold and traditional snow lion colors. This table folds down for transport and measures 27" wide by 14" deep and 13" high. A lovely piece of work for sadhana practice.





**KALACHAKRA AND OTHER SIX-SESSION YOGA TEXTS**  
by Alexander Berzin. 52 pp.  
#KASISE \$8.95

Six-session yoga practices are a common commitment given with highest yoga tantra initiations. This booklet contains four six-session yoga practices that have been endorsed by the Dalai Lama and given in conjunction with the Kalachakra Initiation. They are: *An Extremely Abbreviated Six-Session Yoga, An Abbreviated Six-Session Yoga, An Extensive Six-Session Yoga, and the Kalachakra Guru-yoga in Conjunction with Six-session Practice.*

#### KALACHAKRA: RITE OF INITIATION

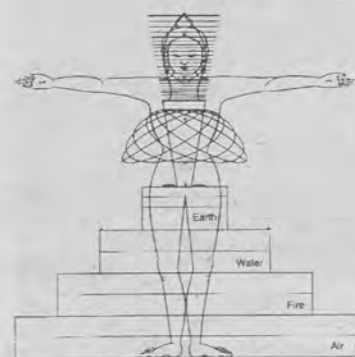
by H.H. the Dalai Lama and Jeffrey Hopkins. 511 pp. #KARIIN \$22.95

For the first time, a tantric initiation ritual is presented in detail in English. This book details the entire rite of initiation which usually lasts three days. The book is introduced by Jeffrey Hopkins and many key ideas are explained.

#### KALACHAKRA TANTRA

by Geshe Ngawang Dhargyey. 180 pp., #KATA \$12.00

This book provides a sound explanation of the practice of Kalachakra. It contains tantric information pertinent to practitioners of any highest yoga tantra. Topics include: the initiations, vows and pledges, cultivating the generation and completion stages, energy centers, winds, drops, taking the three bodies as the path, and day and night yogas.



#### THE MANDALA: Sacred Circle in Tibetan Buddhism

by Martin Brauen, foreword by H.H. the Dalai Lama. 152 pp., 9 x 12", 49 color & 62 b&w photos, #MASAP \$25

The mandala serves as a metaphor for the way that all beings and things have their place in the universe. *The Mandala* provides a thorough study of the different aspects of this sacred art. There are photos of sand mandalas (mostly the Kalachakra), painted and butter mandalas; diagrams showing the different aspects of the form itself—the significance of the outer circle, the four gates and their qualities, the many details such as vases, sculptures and architectural models, all representations of the principles of the mandala. There are also photos of the Dalai Lama performing the Kalachakra Initiation.

## In preparation for the KALACHAKRA INITIATION to be given by The Dalai Lama at Bloomington, IN

#### THE PRACTICE OF KALACHAKRA

by Glenn H. Mullin, foreword by H.H. the Dalai Lama. 350 pp., Illus. #PRKA \$16.95

The Kalachakra spiritual legacy is central to Tibetan Buddhism. This is a detailed and practical overview of the Kalachakra Tantra. Glenn Mullin discusses the tantric path to enlightenment, drawing on great teachers' writings. He outlines the four classes of tantras, compares the Kalachakra generation and completion stage yogas to mainstream tantras and details the unique Kalachakra methods for attaining enlightenment in this lifetime. Translations of seven essential texts on the practice of Kalachakra, including a sadhana selected by the Dalai Lama round out this excellent book.

#### TAKING THE KALACHAKRA INITIATION

by Alexander Berzin. 199 pp., #TAKAIN \$12.95

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

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



#### Fine Art Print



#### H.H. THE XIV DALAI LAMA, TENZIN GYATSO

Kalachakra Initiation, Bodhgaya, India 1974, photo by John Smart. 16 x 21" #DALAPR \$15

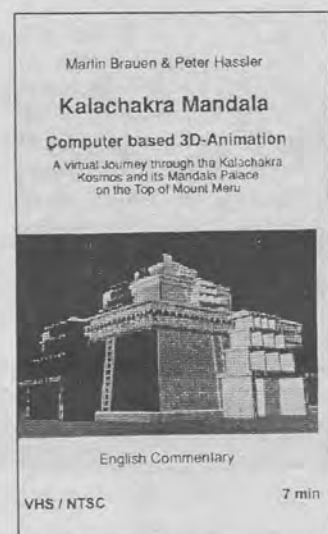
This is one of the most beautiful photographs of His Holiness that we have ever come across. It was taken by world-renowned photographer John Smart in 1974 when His Holiness was thirty-nine years of age and conducting the Kalachakra Initiation before an audience of three hundred and fifty thousand. There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

#### THE WHEEL OF TIME:

##### The Kalachakra in Context

by Geshe Lhundub Sopa, Roger Jackson, John Newman, foreword by H.H. the Dalai Lama. 158 pp., #WHTI \$12.95

The Kalachakra interweaves yoga, astrology, physiology, and mythology into a meditational system embracing the entire universe. The Kalachakra Initiation is frequently offered, but information on this complex system and practice is sparse. *The Wheel of Time* fills the gap by discussing the Buddhist background, history, initiation rites, generation stage sadhana and completion stage practices of the Kalachakra tantra.



#### 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*.



#### KALACHAKRA DEITY POSTER

19 x 27" #GAKADE \$9

This is the finest quality poster of Kalachakra and Consort that we've seen. At the top are images of the Buddha, Dalai Lama and the King of Shambhala. At the bottom are protector deities.

#### KALACHAKRA SAND MANDALA POSTER

24 x 24" #KASAP \$18

The large full color photo reproduction of sand mandala constructed in the American Museum of Natural History, New York City.

#### SAND MANDALA POST and NOTECARDS

**Kalachakra Sand Mandala**  
#KASAC \$1

Full-color photo reproduction of sand mandala constructed in the American Museum of Natural History, New York City.

**Wheel of Time Fire Offering Sand Mandala** notecard, 5 x 7" #WHTIFI \$2

**Wheel of Time Mind Mandala** notecard, 5 x 7" #WHTIMI \$2

**A Monk from Namgyal Monastery Creating a Kalachakra Sand Mandala**, 4 x 6" #NACA2 \$1

**Wheel of Compassion Sand Mandala Notecard**, #WHCOSA \$2

This is the sand mandala of Chenrezig made by the monks of Namgyal Monastery at the Watts Towers Arts Center in Los Angeles.

**Wheel of Time Sand Mandala Notecard**, #WHTICA \$2

This is the sand mandala of Kalachakra made in the American Museum of Natural History in NYC by Namgyal monks.

#### PEACE MANDALA SCREEN SAVER

#PEAMASC \$40

Starting at the center of the Kalachakra Mandala, symbols representing the central deity and his consort appear. The mandala continues to grow until all the details are in place. System requirements: 386, 486, or Pentium based computer or higher. Microsoft Windows 3.1, Windows 95 or Windows NT. Super VGA compatible graphics card.

#### TIBETAN SAND MANDALA JIGSAW PUZZLE

#TISAMA \$15

The complex Kalachakra Mandala in 440 pieces! It is a 20" + diameter, full-color puzzle.

**Wheel of Time Mind Mandala** button, 2 1/4" #WHTIBU \$3

**Wheel of Time Mind Mandala** magnet, 2 1/4" #WHTIMA \$3

#### KALACHAKRA, THE WHEEL OF TIME

by Bearfoot Productions. 30 min. #KAWHTI \$29.95

Watching the creation of the Kalachakra sand mandala is one of the most beautiful and fascinating experiences. Four monks from Namgyal Monastery performed this ritual at the Douglas Hyde Gallery in Trinity College, Ireland. In addition to seeing the creation of the mandala from its innermost center outward, you see the monks perform some of the dancing and chanting of the Kalachakra ritual. This video offers many close-ups of sections of the mandala, offering a rare glimpse of the details of the mandala.





## TIBETAN MEDITATIONS SHAWLS

Large cotton (summer) and wool (winter—hand loomed) meditation shawls imported from India. They are the maroon color that monks and nuns wear.

Meditation Shawl (summer) #MESHS \$30

Meditation Shawl (winter) #MESHW \$45

## Inspirational CD of The Dalai Lama!

### THE 14TH DALAI LAMA IN HAWAII

produced by Edgy Lee and Karma Lekshe Tsomo. 1 hr. #DLHACD \$15

Recorded live during a series of public talks in Honolulu, the narrative by His Holiness covers many practical matters that people face every day. The excerpts from his talks are mingled with exotic chants and music by Tibetan and Hawaiian artists.

## T-SHIRTS



### SNOW LION T-SHIRT

Large #SLTL, extra-large #SLTX \$15

The Snow Lion, the national symbol of Tibet, in deep-blue on a natural color 100% cotton shirt.



### TIBET

### TIBET FLAG T-SHIRT

Medium #TIFLTM, Large #TIFLTL, extra-large #TIFLTX \$16

A five-color image of the Tibetan national flag is printed on a white 100% cotton quality t-shirt. The word "Tibet" is printed under the flag.

## SMALL STATUES

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



### VAJRASATTVA STATUE

4" high Vajrasattva Statue, #VAST4 \$30



### SHAKYAMUNI BUDDHA STATUE

4" high Buddha Statue, #BUST4 \$30

2" high Buddha Statue, #BUST2 \$15



### GREEN TARA STATUE

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

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

## STATUES

You can select from this current list high quality statues of various deities. These are among the very best that we have seen and we highly recommend them to you. Statues are gilted bronze with gold-painted faces unless otherwise stated.

Call/fax/e-mail/write for photos of any statues in which you may be interested. Nearly any photo can be sent over the Internet as an email attachment. You always have 100% right of approval upon receipt of items!

### BUDDHA SHAKYAMUNI

3" #SMHST (with painted face) \$60

The following statues have painted faces and gold highlights:

- 8" #HEBUS1 \$295
- 8" #HEBUS2 \$295
- 8" #HEBUS3 \$295
- 8" #HEBUS4 \$295
- 8" #HEBUS5 \$295
- 8" #HEBUS6 \$295
- 8" #HEBUS7 (all gold) \$395

### CHENREZIG

The following statues have painted faces and gold highlights:

- 8" #HECHS1 \$295
- 8" #HECHS2 \$295
- 8" #HECHS3 \$295
- 8" #HECHS4 \$295

Gold with painted face:

- 8" #HECHS5 \$395

### GREEN TARA

The following statues have painted faces and gold highlights:

- 8" #HEGT1 \$295
- 8" #HEGT2 \$295
- 8" #HEGT3 \$295
- 8" #SHGT4 \$295

MAHAKALA (exquisite-fully gold plated with painted face)

9" #HEMAS1 Mahakala \$750

### MANJUSHRI

Has gold highlights w/ painted face:

- 8" #HEMJS1 \$295

### MEDICINE BUDDHA

3" #SMMEBU (with painted face) \$60

The following statues have painted faces and gold highlights:

- 8" #HEMBS1 \$295
- 8" #HEMBS2 \$295
- 8" #HEMBS3 \$295
- 8" #HEMBS4 \$295
- 8" #HEMBS5 \$295
- 8" #HEMBS6 \$295

The following is bronze w/ painted face:

- 8" #SHMBS1 \$295

MIPHAM (one of the great Nyingma teachers, 1848-1912, in the lineage of Longchen Rapjampa)

8" #HEMIS1 \$295 bronze

### STUPA OF ENLIGHTENMENT

9" #100 \$360

### WHITE TARA

The following statues have painted faces and gold highlights:

- 8" #HEWTS2 \$295
- 8" #HEWTS3 \$295
- 8" #HEWTS4 \$295
- 8" #HEWTS5 \$295



### CHENREZIG

Painted faces and gold highlights. \$295



### GREEN TARA

8" #HEGT3 \$295  
Painted face and gold highlights



MAHAKALA (exquisite-fully gold plated with painted face)  
9" #HEMAS1 Mahakala \$750



Snow Lion offers authentic thangkas painted for religious practice by Tibetans. They are excellent in quality and are properly mounted and brocaded for hanging. Please be aware that cheaper imitations on the market have not been properly painted (iconographically and ritualistically). Our stock is always changing, what is listed below is our current stock as of November, 1998. We can always commission a special image for you—call us for information as to price and availability. Contact us for photos, which can be sent through the postal system or as an attachment to email.

## Special Codes

B = special brocade  
XB = extra special brocade  
K = has bottom rod with metal knobs

## Size Codes

M (image 14x20, overall 25x36) approx.  
L (image 17x22, overall 30x46) approx.  
XL (image 24x36, overall 34x60) approx.



**DZAMBHALA**  
#CT411 \$420



**MEDICINE BUDDHA**  
#502 \$435 M

## BUDDHA SHAKYAMUNI

#T10 \$440 M  
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#79 \$350 M

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## GREEN TARA

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#T9 \$395 M  
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## VAJRAKILAYA

#CT840 \$495  
#S1 \$495 M XB  
#SP6 \$495

## VAJRAYOGINI

#SP2 \$495  
#T14 \$495 M  
#T22 \$495 M

## WHITE TARA

#SP1 \$520



**WHITE TARA**  
#SP1 \$520

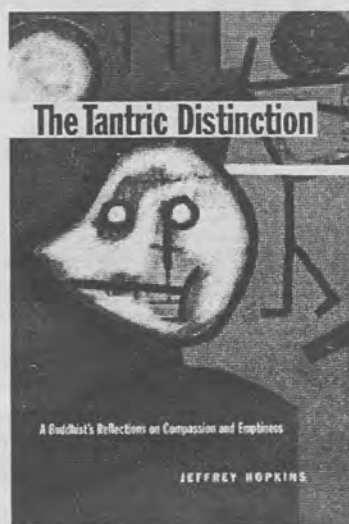


**MANJUSRI**  
#T6 \$495 M



**VAJRADHARA**  
#93 \$495 M

## L ATE ARRIVALS



## TANTRIC DISTINCTION

by Jeffrey Hopkins. 192 pp. #TADI \$14.95

Hopkins has the ability to clarify complicated ideas, to bring them to life, and this he does admirably here. He cuts through the theories of Buddhism and brings them vividly into the realm of experience. He explains emptiness, the functions of the guru, meditation, the cherishing of others, and the Bodhisattva ideal. He unravels the complex differences between the Hinayana and the Mahayana, and between the various schools of thought within the Mahayana. He reconciles conventional and ultimate reality, shows how the mind is addicted to the lies that the senses tell it, and describes the process of cutting through this craziness called 'cyclic existence'.

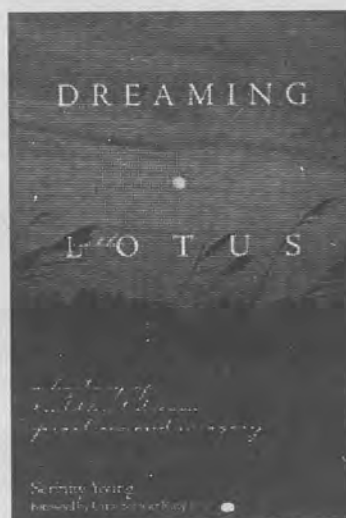
Enlightenment is demystified and shown to be a possibility for all. The entire Buddhist path is laid out as a living experience—all in the context of the final path being the tantric: the most skillful and expedient way of utilizing one's experiences to penetrate the nature of reality and to cut, once and for all, the very root of one's suffering.

## OPENING THE EYE OF NEW AWARENESS

by H.H. the Dalai Lama, ed. by Don Lopez. 160 pp. #OPEYNE \$14.95

A succinct, thorough overview of the doctrines of Tibetan Buddhism. Written by the young Dalai Lama in his first years of exile, his erudition is brilliantly displayed as he discusses the need for religious practice and the importance of kindness and compassion. Originally written for Tibetan lay people, this was the Dalai Lama's first book on Buddhist philosophy to appear in English, and Prof. Lopez's new introduction places these teachings in their proper historical context.

Other  
dharma items  
available  
upon request.



## DREAMING IN THE LOTUS

by Serinity Young. 288 pp., 8 color & 6 b/w illustrations, #DRLO \$18.95

A fascinating, culturally varied picture of the Buddhist dream experience and its revelations about Buddhist ideas of consciousness, cognition, and salvation. Dreams play a powerful role in the sacred biographies of Indo-Tibetan Buddhism: they foretell the births of religious figures, describe their accomplishments, and reveal esoteric teachings. Using biographies of the Buddha and other important Buddhist figures, Serinity Young explores the functions of dreams and maps their role at the intersection of biography, history, and religious belief.



## THE QUIET REVOLUTION: Empowering Tibetan Women through Sacred Dance

produced & directed by Anahata Iradah. 40 min. video, #QURE \$25

In the early nineties, the now late H.E. Jamgon Kongtrul Rinpoche asked his student, Prema Dasara, to bring a group of western women to India, to dance sacred dances for the Tibetans and teach the women and children these dances. In 1998, 50 dancers and musicians from 11 countries traveled to India and Nepal to fulfill this request. The Dance of the 21 Taras was performed in Dharamsala for His Holiness, for the Tibetan Children's Village, at Kopan, at the Central Institute of Higher Tibetan Studies and elsewhere. It is a beautiful and empowering dance to see and the response of the Tibetans was very moving. Many Tibetans are now learning these sacred dances.



## TRANSFORMATIVE ART NOTECARD SET

12 cards w/envelopes, #TRARNO \$24

These thangkas, murals and adventure/fantasy paintings of Marianna Rydvald are a wonder to see. They are full of myth, fun and spirituality. Two of the images are life of the Buddha murals that she painted in Bero Khyentse's monastery in Kathmandu. Some are huge murals that were painted on the sides of buildings. There are also images of Green Tara, White Tara, Chenrezig and the Medicine Buddha. The cards are 5-color with gold border.

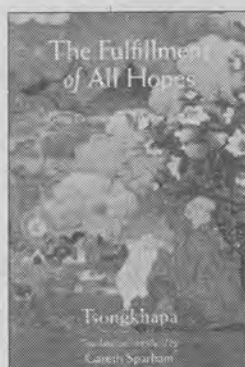


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GURU DEVOTION IN TIBETAN BUDDHISM

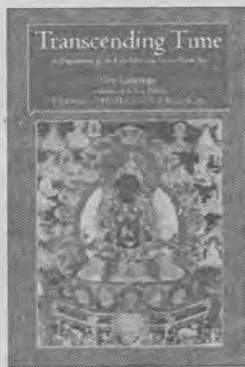
Tsongkhapa

Translated by Gareth Sparham

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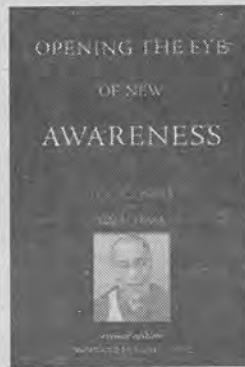
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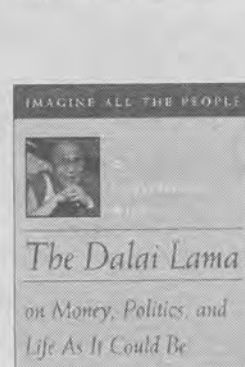
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Edited and introduced by Donald Lopez

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